Saheeh Bukhari

4

Hadees 3776 - 4977

Imam Abu Abdullah
Muhammad bin Ismail Bukhari
(Rahimahullah)

Mutarjim: Shaikh Hafiz Abdul Sattar
Hammad (Hafizahullah)

Translitration: Rehan Syed Barey

rehan.hse@live.com
https://archive.org/details/@rehan_syed_barey

بسم الله الرحمن الرحيم

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بسم الله الرحمان الرحيم

63: Kitabu Manaaqib-ul-Ansaar ﷺ (Ansaar ﷺ Ke Fazaail o Manaaqib Ka Bayaan) كِتَابُ مَنَاقِبِ الْأَنْصَارِ

Baab 1: Ansaar ﷺ Ke Fazaail Ka Bayaan

Irshad-e-Baari Ta'ala: Aur Jinho'n Ne (muhijro'n ko apne yahaa'n) Jagah Di Aur (unki) Madad Ki.[1] (Nez irshad-e-Ilaahi:) Aur Jo Log Muhajireen Se Pehle Madina Mein Muqeem The Aur Imaan Laa Chuke The Wo (ansaar) Hijrat Karke Aane Waalo'n Se Mohabbat Karte Hain Aur Jo Cheez Muhajireen Ko Di Jaae Wo Usse Tang-dil Nahi Hote.[2] Ka bayaan.

[3776] Ghailaan bin Jarir ﷺ se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ﷺ se dariyaaft kiya: Aap mujhe ansaar ke naam ke mutaalliq bataae'n, ke ye naam tum ne az-khud rakha hai ya Allah Ta'ala ne tumhara ye naam rakha hai? Hazrat Anas ﷺ ne farmaya: Balke Allah Ta'ala ne hamara ye naam khud rakha hai. Ghailaan kehte hain ke ham Hazrat Anas ﷺ ke paas jaate to wo hame'n ansaar ke manaaqib aur unke kaarnaame sunaate. Wo meri taraf ya qabila-e-azd ke kisi shakhs ki taraf mutawajjaho kar farmate ke tumhar qaum ne falaa'n-falaa'n din falaa'n-falaa'n kaarnaama sar-anjaam diya.[3]

[3777] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Allah ne buaas ki jung ko apne Rasool ﷺ ke mafaad mein pehle hi muqarrar kar rakha tha. Chunache jab Rasool Allah ﷺ madina taiyyaba tashreef laae to ye qabaail aapas mein phoot ka shikaar the aur unke kuch sardar qatl ho chuke the aur kuch zakhmo'n se choor the. Allah Ta'ala ne us jung ko apne Rasool ﷺ ke mafaad mein pehle hi muqarrar kiya tha, taake (aap ke madina tashreef laate hi) log musalman ho jaae'n.[4]

Faaeda: Buaas, madina taiyyaba se do (2) meel ke faasle par ek (1) muqaam hai. Jaha'n Aws aur Khazraj ke darmiyan ghamsaan ki jung hui thi. Qabil aws ke raees Hazrat Usaid ﷺ ke waalid Huzair the, jabke khazraj ke sardar Amr bin Noman Faiyaz the, ye dono us jung mein maare gae. Pehle khazraj ko fatah hui, phir Huziar ne qabila-e-aws ko mazboot kiya to unka palla[5] bhaari raha. Ye ladaai Rasool Allah ﷺ ki hijrat se paanch (5) saal qabl ho chuki thi. Is mein dono qabilo'n ke bade-bade sardar maare gae the, hatta ke islaam ka zuhoor hua aur Rasool Allah ﷺ ki aamad ki barkat se ye ladaai hamesha ke liye khatam ho gai. Goya unke qatl ho jaata ishaa-at-e-islam ka pesh khema tha, agar ye zinda rehte to unka iqdaam islaam ke khilaaf hota. In sardaro'n mein se ek (q) Abdullah bin Ubai tha, jisne munafaqat ka roop dhaara.

[3778] Abu Taiyyaah se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ﷺ se suna, wo farma rahe the: Fatah Makka ke din Rasool Allah ﷺ ne quraish ko ghanimat ka saara maal de diya. To ansaar ne kaha: Allah ki qasam! Yaqeenan ye ajeeb baat hai ke abhi hamari talwaaro'n se quraish ka khoon tapak raha hai, ke hamara maal-e-ghanimat unhi ko diya jaa raha hai. Jab ye khabar Nabi ﷺ ko pohonchi to aap ne ansaar ko bulaya aur farmaya: "*Is khabar ki kya haqeeqat hai, jo tumhari taraf se mujhe pohonchi hai?*" Wo (ansar) jhoot nahi bolte the. Unho'n ne kaha: Aap ko saheeh ittela mili hai. Aap ne farmaya: "*Kya tum is baat par khush nahi ho, ke log to apne gharo'n ko maal-e-ghanimat le kar jaae'n aur tum log Rasool Allah ﷺ ko saath liye apne gharo'n ko jaao? Agar ansaar kisi maidaan ya nashebi ilaaqe mein chale'n to main bhi ansaar ke saath us maidaan ya ghaati mein chalu'nga*".[6]

Faaeda: Maidaan ya ghaati mein chalne ka matlab ye hai ke main safar o hazar mein maut o hayaat mein tumhare saath rahu'nga. Kya ye ezaaz tumhare liye kaafi nahi hai? Chunache unho'ne us par razamandi ka izhar izhaar kiya. Isse unki itaa-at karna maqsood nahi, kyou'nke aap hi waajib-e-itaa-at hain. Har mard o aurat par aap ki itteba aur pairawi karna farz hai.

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[1] Surah al Anfaal: 72-74
[2] Surah al Hashr: 9
[3] Dekhiye: 3844
[4] Dekhiye: 3846 3930
[5] T: (پَلاّ بهارى ہونا) Taaqat, azmat, qadr o mazilat, saakh ya iqtedaar waghaira mein fauqiyat o bartari haasil hona [Rekhta]
[6] راجع: 3146

Baab 2: Farman-e-Nabawi: "Agar Hijrat Na Hoti To Main Ansaar Ka Ek (1) Fard Hota" Ka Bayaan

Hazrat Abdullah bin Zaid ﷺ ne in alfaaz ko Nabi ﷺ se bayan kiya hai.

[3779] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar ansaar kisi maidaan ya nasheb mein chale'n to main bhi ansaar ke ikhtiyaar karda maidaan aur nashebi ilaaqe mein chalu'nga. Agar hijrat na hoti to main bhi ansaar ka ek (1) fard hota*". Hazrat Abu Huraira ﷺ kehte hain: Mere maa-baap aap par qurbaan ho'n! Aap ne ye baat khilaaf-e-waaqea nahi farmaai, kyou'nke ansaar ne aap ko rehne ke liye jagah di aur aap ki madad ki, is tarah ki koi aur baat kahi.[7]

Baab 3: Nabi ﷺ Ka Muhajireen Aur Ansaar Ke Darmiyan Bhai-chaara Qaaem Karna

[3780] Hazrat Ibrahim bin Saad apne baap se, wo apne dada (Ibrahim bin Abdur Rahman bin Awf) se bayan karte hain ke jab muhajireen madina taiyyaba aae to Rasool Allah ﷺ ne Hazrat Abdur Rahman bin Awf aur Saad bin Rabee ﷺ ke darmiyan bhai-chaara qaaem kar diya. Hazrat Saad ﷺ ne Hazrat Abdur Rahman bin Awf se kaha: Main ansaar mein sab se ziyaada maaldaar hoo'n. Main apne maal ke do (2) hisse karta hoo'n aur meri do (2) biwiyaa'n hain. Un mein se jo tumhe'n pasand hai usey dekh kar mujhe uska naam bata do, main usey talaaq de deta hoo'n. Jab uski iddat khatam ho jaae to usse nikah kar lo. Hazrat Abdur Rahman bin Awf ﷺ ne farmaya: Allah Ta'ala Tumahre ahel o ayaal, aur maal o mataa mein barkat ataa farmae! Aap mujhe mandi ka raasta bata de'n. Unho'n ne Banu Qainuqa ke baazaar ki taraf rahnumaai farmaai. Jab wo mandi se waapas aae to unke paas kuch paneer aur ghi tha. Phir mutawaatir har roz subah mandi jaane lagey, chunache ek (1) din aae to un par zardi ke nishanaat the. Nabi ﷺ ne dariyaaft farmaya: "*Kya kya hai?*" Hazrat Abdur Rahman bin Awf ﷺ ne kaha ke maine nikah kar liya hai. Aap ne farmaya: "*Maher kinta diya hai?*" Unho'n ne kaha: Guthli-bhar, ya uske wazan ke baraabar sona diya hai. (Raawi-e-hadees) Ibrahim ko is mein shak hai.[8]

[3781] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Hamaare paas Hazrat Abdur Rahman bin Awf ﷺ aae to Nabi ﷺ ne unke aur Hazrat Saad bin Rabee ﷺ ke darmiyan silsila-e-muwaakhaat[9] qaaem kar diya. Hazrat Saad ﷺ saaheb-e-sarwat insaan the. Unho'n ne kaha: Ansaar jaante hain ke main un sab se ziyaada maaldaar hoo'n. Maine apna maal apne aur tumhare darmiyan do (2) hisso'n mein taqseem kar deta hoo'n aur meri do (2) biwiya'n hain. Un mein se jo tumhe'n pasand ho, usey dekh lo. Main usey talaaq de deta hoo'n. Jab uski iddat khatam ho jaae to usse nikah karlo. Hazrat Abdur Rahman bin Awf ﷺ ne farmaya: Allah Ta'ala aap ke ahel o ayaal mein barkat farmae! Wo us din waapas na aae hatta ke unho'n ne ghi aur paneer se kuch nafaa haasil kiya. Phir wo thodi muddat thehre ho'nge ke Rasool Allah ﷺ ke yahaa'n haazir hue, jabke un par zardi ke nishanaat the. Rasool Allah ﷺ ne ye dekh kar farmaya: "*Kya baat hai?*" Unho'n ne kaha: Maine ek (1) ansari aurat se nikah kar liya hai. Aap ne farmaya: "*Usey maher kitna diya hai?*" Arz kiya: Guthli ke wazan baraabar ya guthli-bhar sona diya hai. Aap ﷺ ne farmaya: "*Valima karo, agarche ek (1) bakri ho*".[10]

[3782] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke ansaar ne arz kiya: (Allah ke Rasool ﷺ!) Khajoor ke baaghaat hamaare aur muhajireen ke darmiyan taqseem kar de'n. Aap ne farmaya: "*Aisa nahi karu'nga*". Us par ansaar ne kaha: Phir aap aisa kare'n ke wo bhaagaat mein kaam-kaaj apne zimme le le'n aur paidawaar mein hamaare saathi ho jaae'n. Muhajireen ne kaha: Hame'n ye baat tasleem hai.[11]

Baab 4: Ansaar Se Mohabbat Imaan Ka Hissa Hai

[3783] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Ansaar se sirf momin hi mohabbat karega aur unse bughz sirf munaafiq hi rakhega, is liye jo ansaar se mohabbat karega Allah usse mohabbat karega aur jo unse bughz rakhega Allah Ta'ala usse bughz rakhega*".

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[7] Dekhiye: 7244

[8] راجع: 2048

[9] T: (مُواخات) Baaham bhai-chaara, baaham rishta-e-akhuwwat qaaem karna [Rekhta]

[10] راجع: 2049

[11] راجع: 2325

[3784] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Imaan ki nishaani ansaar se mohabbat karna aur munafaqat ki nishaani unse bughz rakhna hai*".[12]

Baab 5: Ansaar Se Nabi ﷺ Ka Farmana: "Tum Mujhe Tamaam Logo'n Se Ziyaada Mehboob Ho" Ka Bayaan

[3785] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne kuch aurte'n aur bacche kisi shaadi se aate hue dekhe to aap unke saamne isteqbal ke liye khade ho gae aur farmaya: "*Tum log mujhe tamaam logo'n se ziyaada mehboob ho*". Aap ne ye kalimaat teen (3) dafa dohraae.[13]

[3786] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke ek (1) Ansari khatoon Rasool Allah ﷺ ke paas aai jiske hamraah ek (1) baccha tha, to Rasool Allah ﷺ usse baate'n karne lagey. Phir aap ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Tum log mujhe sab se ziyaada mehboob ho*". Aap ne ye alfaaz do (2) dafa farmae.[14]

Baab 6: Ansaar Ke Pairokaar Aur Lawaheqeen

[3787] Hazrat Zaid bin Arqam ﷺ se riwayat hai ke ansaar ne arz ki: Allah ke Rasool ﷺ! Har Nabi ke pairokaar hote hain aur ham ne aap ki pairawi ki hai. Aap Allah se dua kare'n ke wo hamaare pairokaar o lawaahiqeen ko bhi ham mein se bana de, to Aap ﷺ ne uski dua farmaai. (Raawi kehte hain ke) Phir maine ye hadees Ibne Abi Laila se bayan ki to unho'n ne kaha ke Hazrat Zaid ye keh chuke hain.[15]

[3788] Amr bin Murrah bayan karte hain ke maine ek (1) ansari aadmi Abu Hamza se suna ke ansaar ne arz ki: (Allah ke Rasool ﷺ!) Har qaum ke pairokaar hote hain, ham to aap ki pairawi kar chuke hain, aap Allah se dua kare'n ke hamaare lawaahiqeen ko bhi ham mein se bana de. To Nabi ﷺ ne unke liye dua farmaai: "*Aye Allah! Inke lawaahiqeen ko bhi in se banade*".

Amr bin Murra to Murrah ne kaha: Maine ye hadees Ibne Abi Laila se bayan ki to unho'n ne kaha ke Hazrat Zaid ne bhi yehi kaha hai. Shu'ba kehte hain: Mera khayaal hai ke Zaid se muraad Zaid bin Arqam ﷺ hain.[16]

Baab 7: Ansaar Ke Gharaano'n Ki Fazilat

[3789] Hazrat Abu Usaid ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Ansaar mein behtareen gharaana Banu Najjaar hai, phir Abu Abdul Ash-hal, phir Banu Haaris bin Khazraj, phir Banu Saaidah aur you'n to ansaar ke tamaam gharaano'n mein khair o barkat hai*". Hazrat Saad ﷺ ne kaha ke mere khayaal ke mutaabiq Nabi ﷺ ne ansaar ke kai qabeelo'n ko ham par fazilat di hai. Unse kaha gaya: Aapko bhi to bohot se gharaano'n par fazilat di hai. Ek (1) riwayat mein Saad ke baap ka naam Ubadah mazkoor hai.[17]

[3790] Hazrat Abu Usaid ﷺ hi se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate suna: "*Ansaar ke gharaano'n mein sab se behtare Banu Najjaar, Banu Abdul Ash-hal, Banu Haaris, aur Banu Saaidah ke gharaane hain*".[18]

[3791] Hazrat Abu Humaid Saa'di ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ansaar ka sab se behtar gharaana Banu Najjaar ka hai, phir Abdul Ash-hal ka, phir Banu Haaris ka aur phir Banu Saaidah ka. Waise to ansaar ke tamaam gharaano'n mein khair o barkat hai*". Phir hamari mulaqaat Hazrat Saad bin Ubadah ﷺ se hui to Abu Usaid ﷺ ne kaha: Aap nahi dekhte ke Nabi ﷺ ne ansaar ko khair o barkat se nawaaza, lekin hamara zikr aakhir mein kiya hai? Uske baad Hazrat Saad bin Ubadah ﷺ ki Nabi ﷺ se mulaqaat hui to unho'n ne kaha: Allah ke Rasool ﷺ! Ansaar ke gharaano'n ko khair o barkat se nawaaza gaya, lekin hame'n sab se aakhir mein kar diya gaya hai. Aap ﷺ ne farmaya: "*Kya tumhare liye ye kaafi nahi ke tumhara khandaan bhi behtareen khandaan hai*".[19]

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[12] راجع: 17

[13] Dekhiye: 5180

[14] Dekhiye: 5234 6645

[15] Dekhiye: 3788

[16] راجع: 3787

[17] Dekhiye: 3790 3807 6053

[18] راجع: 3789

[19] راجع: 1481

Baab 8: Ansaar Ke Liye Nabi ﷺ Ke Farmaan: "Sabr Karo, Hatta Ke Tumhari Hauz Par Mere Saath Mulaqaat Ho" Ka Bayaan

Is baat ko Hazrat Abdullah bin Zaid ؓ ne Nabi ﷺ se bayan kiya hai.

[3792] Hazrat Usaid bin Huzair ؓ se riwayat hai, unho'n ne kaha ke ek (1) ansari aadmi ne kaha: Allah ke Rasool ﷺ! Aap mujhe aamil muqarrar nahi karte jaisa ke falaa'n aadmi ko aamil banaaya hai? Aap ﷺ ne farmaya: "*Mere baad tumhe'n tarjeeh ka saamna karna padega (tum par doosro'n ko tarjeeh di jaaegi), lehaaza sabr karna, yahaa'n tak ke hauz-e-kausar par mujhse mulaqaat karo*".[20]

[3793] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ansaar se farmaya: "*Mere baad tumhe'n tarjeeh (khud-gharzi) ka saamna karna padega. Sabr karna hatta ke mujhse mulaqaat karo aur tumhari mulaqaat ki jagah hauz-e-kausar hai*".[21]

Faaeda: In ahadees mein ansaar ke mutaalliq Rasool Allah ﷺ ne pesh-goi farmaai ke umaraa, maali muaamalaat aur deegar umoor mein khud ko tarjeeh de'nge aur tumhe'n nazar-andaaz kar diya jaaega, aur hukumati muaamalaat mein tumhe'n shareek nahi kiya jaaega. Aisa hi hua jaisa ke Rasool Allah ﷺ ne farmaya tha.

[3794] Hazrat Yahya bin Saeed Ansari ؓ se riwayat hai, unho'n ne Hazrat Anas ؓ se suna, jab wo Hazrat Anas ؓ ke saath khalifa waleed bin Abdul Malik ke yahaa'n jaane ke liye nikle. (Wahaa'n jaakar) Unho'n ne farmaya ke Nabi ﷺ ne ansaar ko bulaya, taake Bahrain ka ilaaqa unke liye bataur-e-jaageer likh de'n. Ansaar ne kaha: Jab tak aap hamaare muhaajir bhaiyyo'n ko is jaisi jaageer ataa nahi farmae'nge, ham ise qubool nahi kare'nge. Aap ﷺ ne farmaya: "*Agar tum aisa nahi karte to phir sabr karna, yahaa'n tak ke mujhse aamilo, kyou'nke mere baad anqareeb hi tumhe'n nazar-andaaz kiya jaaega, aur tumhari haq-talafi shuru ho jaaegi*".[22]

Baab 9: Nabi ﷺ Ki Dua: "(Aye Allah!) Ansaar Aur Muhajireen Ki Islaah Farma" Ka Bayan

[3795] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Asal zindagi to aakhirat ki zindagi hai. (Aye Allah!) Ansaar aur muhajireen ki islaah farma*".[23]

Raawi-e-hadees Qatada, Hazrat Anas se aur wo Nabi ﷺ se riwayat karte hain. Us mein ye alfaaz hain: "*Aye Allah! Ansaar ki maghfirat farma*".

[3796] Hazrat Anas ؓ hi se riwayat hai, unho'n ne kaha ke ansaar ghazwa-e-khandaq ke mauqa par kehte the: Ham wo hain jinho'n ne Hazrat Muhammad ﷺ se jihaad par bait ki hai, jab tak hamaari jaan mein jaan hai.

Aap ﷺ ne unke jawaab mein farmaya: "*Aye Allah! Aakhirat ki zindagi ke siwa koi haqeeqi zindagi nahi, is liye tu ansaar aur muhajireen par apna fazal o karam farma*".[24]

[3797] Hazrat Sahal bin Saad ؓ se riwayat hai ke Rasool Allah ﷺ hamaare paas tashreef laae, jabke ham khandaq khodne mein masroof the aur apne kandho'n par mitti utha rhe the. Us waqt Rasool Allah ﷺ ne ye dua farmaai: "*Aye Allah! Aakhirat ki zindagi ke alaawa koi haqeeqi zindagi nahi. Aye Allah! Tu ansaar aur muhajireen ki maghfirat farma*".

Faaeda: In teen (3) riwayaat mein Rasool Allah ﷺ ke mukhtalif alfaaz bayan hue hain. Aap ne mukhtalif mawaaqe par mukhtalif duaae'n farmaee'n. Chunache kabhi farmaya: "*Unhe'n bakhsh de*", kabhi unki islaah ke liye dua farmaai, aur kabhi un par rahem o karam karne ki dua ki. Chunache Allah Ta'ala ne un tamaam ko sharf-e-qubooliyat se nawaaza.[25]

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[20] راجع: 7057
[21] راجع: 3146
[22] راجع: 2376
[23] راجع: 2834
[24] راجع: 2834
[25] Fath-ul-Baari: V7 P150

Baab 10: Irshad-e-Baari Ta'ala: "Wo Apne Aap Par Doosro'n Ko Tarjeeh Dete Hain, Agarche Wo Khud Zaroorat-mand Ho'n" Ka Bayaan

[3798] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) shakhs Nabi ﷺ ke paas aaya to aap ne apni biwiyo'n ki taraf paighaam bheja. Unho'n ne jawab diya ke hamaare paas to paani ke alaawa kuch nahi hai. Phir Rasool Allah ﷺ ne farmaya: "*Kaun hai jo isko apne saath le jaae, ya (farmaya ke kaun hai jo) iski ziyaafat kare?*" Ek (1) ansari shakhs ne kaha: Main (iski mehmaani karu'nga). Chunache wo shakhs usey apne saath le kar apni biwi ke paas gaya aur kaha ke Rasool Allah ﷺ ke mehmaan ki khoob khaatir o madaarat karo. Wo kehne lagi: Hamaare paas to apne baccho'n ke khaane ke alaawa kuch nahi hai. Ansari ne kaha: Tum khana taiyyaar karke chiraagh jalaa dena aur bacche (jab khana maange'n to unhe'n) behla kar sulaa dena. Chunache usne khana taiyyaar karke chiraagh raushan kiya aur baccho'n ko behla kar sulaa diya. Phir is tarah uthi jaise chiraagh durust kar rahi ho, lekin usko gul kar diya. Un dono ne mehmaan ko ye baawar karaaya jaise miyaa'n biwi dono khaana khaa rahe hain, halaa'nke wo bhooke soe the. Phir jab subah hui to wo ansari Rasool Allah ﷺ ke paas gaya. Aap ﷺ ne farmaya: "*Aaj raat tum dono ke kaam par Allah Ta'ala ha'nsaa (ya farmaya ke) Allah ne izhaar-e-taajjub kiya*". Phir Allah Ta'ala ne ye aayat naazil farmaai: "Wo Doosro'n Ko Apni Zaroorat Par Tarjeeh Dete Hain, Agarche Wo Khud Sakht Zaroorat-mand Ho'n Aur Joi Koi Apne Nafs Ke Laalach Se Bacha Liya Gaya To Wohi Log Kaamyaab Hain".[26]

Baab 11: Ansaar Ke Mutaalliq Irshad-e-Nabawi: "Unke Nekukaar Ki Qadar Karo Aur Unke Khatakaar Se Darguzar Karo" Ka Bayaan

[3799] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Abu Bakar aur Hazrat Abbas ﷺ ka guzar ansaar ki majlis se hua, jabke wo ro rahe the. Un dono hazraat ne rone ki wajah poochi to ansaar kehne lagey: Hame'n Nabi ﷺ ka apne paas baithna yaad aaraha hai. (Aap bimaar the) Ye sun kar wo Nabi ﷺ ke paas gae aur aap ko is baat ki ittela di. Phir Nabi ﷺ baahar tashreef laae, jabke chaadar ke kinaare se apna sar-e-mubarak baandha hua tha. Phir aap mimbar par tashreef le gae. Ye aakhri martaba aap ka mimbar par jalwa-afroz hona tha. Aap ne Allah Ta'ala ki hamd o sana ki, phir farmaya: "*Logo! Main tumhe'n ansaar ki baabat wasiyyat karta hoo'n kyou'nke ye meri jaan aur jigar hain. Unho'n ne apna haq adaa kar diya hai, albatta unka haq baaqi reh gaya hai, lehaaza tum unke nekukaar ki neki qubool karo aur unke khatakaar se darguzar karo*".[27]

[3800] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ apne dono kandho'n par ek (1) chaadar lapet kar baahar tashreef laae. Aap ke sar-e-mubarak par ek (1) chikne kapde ki patti bandhi hui thi, hatta ke aap mimbar par farokash[28] ho gae. Allah ki hamd o sana ke baad farmaya: "أَمَّا بَعْدُ!" "*Aye logo! Deegar qaume'n to badhti rahe'ngi, magar ansaar kam hote jaae'nge. Ye itne kam reh jaae'nge jaise khaane mein namak hota hai. Lehaaza agar tum mein se kisi ko hukoomat mile jo kisi ko nafaa ya nuqsaan pohoncha sakta ho to wo ansaar ke acche logo'n ki qadar kare aur unke mujrimo'n ke qusoor se darguzar kare*".[29]

[3801] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Ansaar mere me'de* (معدے) *aur zambeel*[30] *ke darje mein hain. Anqareeb log bohot ho jaae'nge aur ansaar kam hote jaae'nge. Lehaaza unki khoobiyo'n ko qubool karna aur unki buraaiyo'n se chashm-poshi karna*".[31]

Faaeda: Rasool Allah ﷺ ne ansaar ko karsh "كَرِشِي" aur A'eebah "عَيْبَة" qarar diya hai. Karsh me'de ko kehte hain jo ghiza ke istiqraar[32] ki jagah hai, jiske baais haiwaan nash-o-numa paata hai aur A'eebah wo sandooqchi hai jis mein insaan nafees aur umda cheez bataur-e-hifaazat rakhta hai. Iska matlab ye hai ke Rasool Allah ﷺ ne ansaar ko apne motamid raazdaan aur saaheb-e-amaanat qaraar diya hai.

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[26] Dekhiye: 4889

[27] Dekhiye: 3801

[28] T: (فَروكَش) Muqeem, theherna, qiyaam karna [Rekhta]

[29] راجع: 927

[30] T: (زَنبِيل) Jholi, thaili [Rekhta]

[31] راجع: 3799

[32] T: (اِسْتِقْرار) (Kisi jagah) qiyaam, qaraar, theherna, jagah pakadna [Rekhta]

Baab 12: Hazrat Saad bin Moaaz ﷺ Ke Manaaqib

[3802] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ko ek (1) reshmi joda bataur-e-hadiya pesh kiya gaya to aap ke Sahaba Ikram ﷺ usey apne haatho'n se choo kar uski narmi par izhaar-e-taajjub karne lagey. Aap ﷺ ne farmaya: "*tum iski narmi par taajjub karte ho! Yaqeen jaano ke (jannat mein) Saad bin Moaaz ke roomaal aur tauliye isse kehee'n badh kar naram hain*".

Is hadees ko Qatada aur zohri ne Hazrat Anas ﷺ se suna, unho'n ne Nabi ﷺ se bayan kiya.[33]

[3803] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Saad bin Moaaz ki maut par arsh jhoom utha*".

Amash se riwayat hai, unho'n ne Abu Saaleh se bayan kiya, unho'n ne Hazrat Jaabir ﷺ se, unho'n ne Nabi ﷺ se isi ke misl riwayat bayan ki. Ek (1) shakhs ne Hazrat Jaabir ﷺ se kaha ke Hazrat Baraa ﷺ ka bayan hai ke janaze ki chaar-paai harkat mein aai thi. Hazrat Jaabir ﷺ ne kaha: Un dono qabeelo'n ke darmiyan (zamaana-e-jaahiliyyat mein) dushamni thi. Maine khud Nabi ﷺ ko y efarmate hue suna: "*Saad bin Moaaz ki maut se Rahman ka arsh jhoom utha*".

Faaeda: Arsh-e-Ilaahi ka harkat mein aana khushi ki binaa par tha aur Allah ke arsh ka khushi ki wajah se harkat karna mumkin hai, jaisa ke ek (1) martaba khushi ki binaa par uhud pahaad ne bhi harkat ki thi. Allah Ta'ala har cheez par qaadir hai, kuch patthar bhi to Allah ke khauf se pahaado'n se gir-padte hain.

[3804] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke (Banu Quraiza ke) log Hazrat Saad bin Moaaz ﷺ ke faisle par raazi ho gae to Aap ﷺ ne unhe'n paighaam bheja, chunache wo ek (1) gadhe par sawaar ho kar aae. Jab wo masjid ke qareeb pohonche to Nabi ﷺ ne farmaya: "*Apne mein se behtar ya apne sardar ke isteqbaal ke liye aage badho*". Aur farmaya: "*Aye Saad! In logo'n ne tumhara faisla manzoor kar liya hai*". Unho'n ne kaha: Main unke mutaalliq faisla deta hoo'n ke un mein ladne waalo'n ko qatl kar diya jaae. Unki aurto'n aur baccho'n ko qaidi bana liya jaae. Aap ﷺ ne farmaya: "*Aye Saad! Toone Allah ke hukum ke mutaabiq, ya (aap ne farmaya) baadshah ke hukum ke mutaabiq faisla diya hai*".[34]

Faaeda: Ghazwa-e-Ahzaab ke mauqa par Banu Quraiza ne naqz-e-ehed karke qabaail o ahzaab ki muwaafaqat ki. Is wajah se Rasool Allah ﷺ ne unka pacchees (25) din tak muhaasra kiya. Choo'nke wo qabila-e-aus ke haleef the is liye unho'n ne khayaal kiya ke aus ke sardar Hazrat Saad bin Moaaz ﷺ unse riaayat kare'nge aur unke faisle par raazi ho gae. Lekin Hazrat Saad ki islaami ghairat ne is qism ki be-jaa himaat se inkaar kar diya aur shaahaana faisla farmaya. Is faisle ki Rasool Allah ﷺ ne bhi taaeed farmaai, phir us par amal-dar-aamad hua. Nez ye bhi maaloom hua ke afaazil[35] o mashaaekh ke isteqbaal ke liye khada hona jaaez hai aur wo qiyaam mamnoo hai jo kisi ke saamne ghulamo'n ki tarah dast-basta ho kar kiya jaata hai.

Baab 13: Hazrat Usaid bin Huzair ﷺ Aur Hazrat Abbaad bin Bishr ﷺ Ki Fazilat

[3805] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ki majlis se do (2) shakhs Andheri raat mein rawaana hue to dekhte hain ke ek (1) ghaibi noor unke aage chal raha hai. Phir jab wo juda hue to unke saath-saath wo noor bhi taqseem ho gaya.

Ek-doosri sanad se Hazrat Anas ﷺ hi se marwi hai ke ye dono Usaid bin Huzair aur ek (1) ansari aadmi the.

Hazrat Anas ﷺ hi ki ek-doosri riwayat mein hai ke Usaid bin Huzair ﷺ aur Abbaad bin Bishr ﷺ Nabi ﷺ ke paas the.[36]

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[33] راجع: 3249

[34] راجع: 3043

[35] T: (اِفاضِل) Faazil-tar log, ziyaada fazilat rakhne waale ashkhaas, muazzaz log [Rekhta]

[36] راجع: 465

Baab 14: Hazrat Moaaz bin Jabal ﷺ Ke Manaaqib

[3806] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko farmate hue suna: "*Chaar (4) aadmiyo'n se quran-e-majeed padho: Hazrat Abdullah bin Masood, Saalim maula Abu Huzaifa, Ubai bin Kaab aur Moaaz bin Jabal se*".[37]

Baab 15: Hazrat Saad bin Ubadah ﷺ Ki Manqabat Ka Bayaan

Hazrat Ayesha ﷺ ne unke mutaalliq ek (1) martaba farmaya ke wo is waaqie se pehle bade paarsa insaan the.

[3807] Hazrat Abu Usaid ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ansaar ke gharaano'n mein behtareen gharaana Banu Najjaar ka hai, phir Banu Abdul Ash-hal, phir Banu Haaris bin Khazraj, aur uske baad Banu Saaidah ka darja hai. You'n to ansaar ke tamaam gharaano'n mein khair o barkat hai*". Hazrat Saad bin Ubadah ﷺ ne qadeem-ul-islaam hone ke baawujood kaha: Mere khayaal ke mutaabiq Rasool Allah ﷺ ne doosre logo'n ko ham par fazilat di hai. Unse kaha gaya: Aap ﷺ ne tumhe'n bhi to bohot se logo'n par bartari di hai.[38]

Baab 16: Hazrat Ubai Bin Kaab ﷺ Ke Manaaqib

[3808] Hazrat Masrooq se riwayat hai, unho'n ne kaha ke Abdullah bin Amr ﷺ ki majlis mein Hazrat Abdullah bin Masood ﷺ ka zikr hua to aap ne farmaya ke main unse dereena[39] mohabbat rakhta hoo'n, kyou'nke maine Nabi ﷺ ko ye farmate hue suna: "*Quran-e-Majeed chaar (4) aadmiyo'n se seekho: Abdullah bin Masood se, aap ne pehle Hazrat Abdullah bin Masood ﷺ ka naam zikr farmaya, Abu Huzaifa ke aazad-karda ghulam Saalim se, Moaaz bin Jabal, aur Ubai bin Kaab se*".[40]

[3809] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Ubai bin Kaab ﷺ se farmaya: "*Allah Ta'ala ne mujhe hukum diya hai ke main tumhe'n* "لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ"[41] *sunaau'n*". Hazrat Ubai bin Kaab ﷺ ne arz kiya: Allah Ta'ala ne mera naam liya hai? Aap ne farmaya: "*Haa'n*". Ye sun kar Hazrat Ubai bin Kaab ﷺ fart-e-masarrat se rone lagey.[42]

Baab 17: Hazrat Zaid bin Saabit ﷺ Ke Manaaqib

[3810] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ke ahd-e-mubarak mein jin chaar (4) aadmiyo'n ne Quran-e-Majeed yaad kiya tha wo sab ansari the. Hazrat Ubai, Hazrat Moaaz bin Jabal, Hazrat Abu Zaid, aur Hazrat Zaid bin Saabit ﷺ. (Qatada ne kaha:) Maine Hazrat Anas ﷺ se poocha: Abu Zaid kaun the? Unho'n ne farmaya: Wo mere ek (1) chacha the.[43]

Baab 18: Hazrat Abu Talha ﷺ Ke Manaaqib

[3811] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke jab Uhud ki jung mein log Nabi ﷺ ko chod kar bhaag gae to Hazrat Abu Talha ﷺ Nabi ﷺ ke saamne dhaal bane hue the. Aap bade maahir teer-andaaz aur tajraba-kaar kamaan-kash the. Us din unke haatho'n do (2) ya teen (3) kamaane'n tootee'n. Jab koi teero'n se bhara hue tarkash le kar udhar aanikalta to Aap ﷺ usey farmate: "*Ye sab teer Abu Talha ﷺ ke aage daal do*". Ek (1) baar nabi ﷺ apna sar-e-mubarak utha kar kaafiro'n ki taraf dekhne lagey to Hazrat Abu Talha ne arz kiya: Allah ke Nabi! Mere maa baap aap par qurbaan ho'n! Aap apna sar-e-mubarak oopar na uthaae'n, mabaada kisi ka teer aap ko lag jaae. Mera seena aap ke seene ke aage maujood hai. Maine us jung mein Hazrat Ayesha bint Abu Bakar aur Hazrat Umme Sulaim ﷺ ko dekha, ke ye dono apne daaman uthaae hue thee'n aur main unke paazeb dekh raha tha. Ye dono paani ki mashake'n bhar kar apni peeth par laati thee'n aur logo'n ke mu'n mein daal kar phir laut jaatee'n aur unhe'n bhar kar phir laati

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[37] راجع: 3758

[38] راجع: 3789

[39] T: (دیرینَہ) Jo pehle se ab tak barqaraar ho, bohot arse se ho [Rekhta]

[40] راجع: 3758

[41] Surah al Baiyyina: 1

[42] Dekhiye: 4959 4960 4961

[43] Dekhiye: 3996 5003 5004

thee'n aur unhe'n pyaaso'n ke mu'n mein daal detee'n. Us din Hazrat Abu Talha ﷺ ke haath se do (2) yaa teen (3) martaba talwaar giri thi.[44]

Faaeda: Islaami ghazawaat mein khawateen-e-islaam ki khidmaat bhi bohot ehmiyat ki haamil hain. Choo'nke ye mauqa-e-jung aur pareshaani ka tha. Aise haalaat mein agar aurat ki pindliyaa'n khul jaae'n to chandaa'n harj ki baat nahi, nez us waqt abhi hijab ke ahkaam bhi naazil nahi hue the. Khawateen-e-islaam aise haalaat mein zakhmiyo'n ki marham patti kartee'n aur peene ke liye paani ka ehtemaam karti thee'n. Ye kaarnaame taareekh ke auraaq mein sunehre huroof se sabat[45] hain.

Baab 19: Hazrat Abdullah bin Salaam ﷺ Ke Manaaqib

[3812] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko kisi aise shakhs ki baabat jo zameen mein chalta phirta ho, ye kehte hue nahi suna ke wo jannati hai, siwaae Abdullah bin Salaam ke. Aur ye aayat unhi ke haq mein naazil hui: "Aur Bani Israel Mein Se Ek (1) Gawaah Ne Is Tarah Ki Gawaahi Bhi Di Hai…"[46] Raawi-e-hadees ne kaha: Main nahi jaanta aayat ka hawaala Maalik ka qaul hai, ya hadees mein is tarah tha.

[3813] Hazrat Qais bin Ubaad se riwayat hai, unho'n ne kaha: Main masjid-e-nabawi mein baitha hua tha ke ek (1) buzurg masjid mein daakhil hue jin ke chehre par khushoo ke asaraat the. Logo'n ne kaha: Ye buzurg jannati hain. Unho'n ne do (2) rakate'n padhee'n. Un mein ikhtesaar kiya. Phri wo baahar chale gae to main unke peeche ho liya aur arz ki: Jab aap masjid mein daakhil hue to logo'n ne kaha tha ke ye buzurg jannati hain. Unho'n ne farmaya: Allah ki qasam! Kisi ke liye aisi baat mu'n se nikaalna jaaez nahi jise wo na jaanta ho. Main tumhe'n bataata hoo'n ke log aisa kyou'n kehte hain? Dar-asl maine Nabi ﷺ ke ahd-e-mubarak mein ek khwaab dekha aur Aap ﷺ se usey bayaan kiya. Maine dekha goya main ek (1) baagh mein hoo'n. Unho'n ne uski kushaadgi aur shaadaabi bayaan ki. Phir kaha: Us baagh ke darmiyan ek (1) lohe la sutoon hai, jiska nichla hissa zameen mein hai aur oopar waala aasmaan mein hai, oopar ki taraf ek (1) kunda laga hua hai. Khwaab mein mujhe kaha gaya ke tum us par chadh jaao. Maine kaha: Mujhse nahi Chadha jaata. Us dauraan mein mere paas ek (1) khaadim aaya. Usne peeche ki taraf se mere kapde utha diye. Aakhir main oopar chadh gaya. Jab main uski choti (چوٹی) par pohonch gaya to maine wo kunda pakad liya. Mujhse kaha gaya: Usko mazbooti se thaam lo, us dauraan mein ke kunda mere haath mein tha, meri aankh khul gai, chunache maine ye khwaab Nabi ﷺ se bayan kiya to Aap ﷺ ne you'n taabeer farmaai: "*Wo baagh to deen-e-islaam hai aur wo sutoon islaam ka sutoon hai aur kunda* "عُرْوَةُ الْوُثْقٰى" *hai aur tum apni maut tak islaam par qaaem rahoge*". Ye buzurg Abdullah bin Salaam ﷺ the.

Ek (1) riwayat mein lafz-e-minsafun "مِنْصَفٌ" (khaadim) ke bajaae waseefun "وَصِيْفٌ" ka lafz hai.[47]

Faaeda: Us Urwah al Wusqah "عُرْوَةُ الْوُثْقٰى" se muraad imaan hai, jaisa ke irshad-e-Baari Ta'ala hai: "Ab Jo Shakhs Taaghoot Se Kufr Kare Aur Allah Par Imaan Laae To Usne Aize Mazboot Halqe Ko Thaam Liye Jo Toot Nahi Sakta".[48]

[3814] Abu Burdah bin Abu Moosa Ashari se riwayat hai, unho'n ne kaha: Main madina taiyyaba aaya to Abdullah bin Salaam ﷺ se meri mulaqaat hui. Unho'n ne farmaya: Kya tum mere ghar nahi aate? (Aao) Main tumhe'n sattu aur khajoor khilaau'nga. Tum mere ghar mein aao (jo Rasool Allah ﷺ ki tashreef-aawari se baa-barkat hai). Phir farmaya: Tum aisi sar-zameen mein rehte ho jaha'n sood ka bohot riwaaj hai. Agar tumhara kisi shakhs ke zimme koi haq (farz) ho aur wo tumhe'n todi, jau, ya chaara waghaira hadiya bheje to usey mat qubool karna, kyou'nke ye sood hai.

Nazar, Abu Dawood aur Wahab ne Shu'ba se "ghar" ka lafz zikr nahi kiya.[49]

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[44] راجع: 2880

[45] T: (ثبت) Likha hua, tehreer kiya hua [Rekhta]

[46] Surah al Ahqaaf: 10

[47] Dekhiye: 7010 7014

[48] Surah al Baqara: 256

[49] Dekhiye: 7342

Baab 20: Nabi ﷺ Ka Hazrat Khadeeja رضي الله عنها Se Nikah Aur Unki Fazilat Ka Bayaan

[3815] Hazrat Ali رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Hazrat Maryam apne daur ki aurto'n se behtar thee'n aur Hazrat Khadeeja رضي الله عنها is ummat mein sab se Afzal hain*".[50]

[3816] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ki kisi biwi par utni ghair nahi ki, jis qadr ghairat maine Hazrat Khadeeja رضي الله عنها par ki. Halaa'nke wo Aap ﷺ ke mere saath nikah karne se pehle hi wafaat paa gai thee'n. Iska sabab ye tha ke main Aap ﷺ ko (kasrat se) unka zikr-e-khair karte hue suna karti thi. Allah Ta'ala ne aap ko hukum diya tha ke unhe'n moti ke mahel ki bashaarat de de'n. Jab aap bakri zibah karte to Khadeeja ki saheliyo'n ko usse itna hadya bhejte jo unke liye kaafi ho jaata.[51]

[3817] Hazrat Ayesha رضي الله عنها hi se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ ke Hazrat Khadeeja رضي الله عنها ka ba-kasrat zikr karne ki wajah se kisi aurat par itni ghairat nahi ki, jitni Hazrat Khadeeja رضي الله عنها par ki. Aap ﷺ ne Khadeeja رضي الله عنها ki wafaat ke teen (3) saal baad mujh se nikah kiya. Allah Ta'ala ne aapko hukum diya tha, ya Hazrat Jibraeel عليه السلام ke zariye se aapko paighaam diya tha ke aap unhe'n jannat mein moti se taiyyaar-shuda mahel ki khush-khabri de de'n.[52]

[3818] Hazrat Ayesha رضي الله عنها se ek (1) aur riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ki kisi biwi par utni ghairat nahi ki jis qadr Hazrat Khadeeja رضي الله عنها par ki. Halaa'nke maine unko dekha tak nahi, magar wajah ye thi ke Nabi ﷺ unka ba-kasrat zikr karte rehte the aur jab aap koi bakri zibah karte to uske tukde kaat kar Hazrat Khadeeja رضي الله عنها ki saheliyo'n ko bhejte the. Jab kabhi main aap se kehti ke goya duniya mein koi aurat Khadeeja رضي الله عنها ke siwa thi hi nahi to aap farmate: "*Wo aisi thee'n aur aisi thee'n aur meri aulaad bhi unhi ke batn se hui hai*".[53]

Faaeda: Hazrat Ayesha رضي الله عنها Syeda Khadeeja رضي الله عنها ki baabat ghairat kiya karti thee'n, kyou'nke Rasool Allah ﷺ unhe'n ba-kasrat yaad karte rehte the. Baaz ke istifsaar par Rasool Allah ﷺ ne jawaab diya ke Hazrat Khadeeja رضي الله عنها mujh par imaan laae'n jabke logo'n ne mere saath kufr kiya. Unho'n ne meri tasdeeq ki, jabke logo'n ne mujhe jhutlaaya. Unho'n ne apne maal ke zariye se meri madad ki, jabke logo'n ne mujhe mehroom kar diya, aur Allah Ta'ala ne usse mujhe aulaad di, jabke doosri biwiyo'n se meri koi aulaad nahi hui. Waazeh rahe ke Hazrat Zainab, Ruqaiyya, Umme Kulsoom, Faatima, Abdulla aur Qaasim رضي الله عنهم Hazrat Khadeeja رضي الله عنها ke batn se the. Sirf aap ke lakht-e-jigar Ibrahim aap ki laundi Maariya Qibtiya رضي الله عنها se paida hue the. Hazrat Khadeeja رضي الله عنها waahed aurat thee'n ke jab wo imaan laaee'n to us waqt saari zameen mein unke ghar ke alaawa koi bait-e-islaam na tha. Hadees mein hai unhe'n jannat mein motiyo'n ka ghar diya jaaega. Bahar-haal Rasool Allah ﷺ ke yahaa'n us khatoon ka bohot ehteraam tha, yehi wajah hai ke aap ne unki maujoodgi mein kisi doosri aurat se shaadi nahi ki.[54]

[3819] Hazrat Ismail bin Abu Khalid se riwayat hai, unho'n ne kaha ke maine Hazrat Abdullah bin Abi Awfa رضي الله عنه se poocha: Kya Nabi ﷺ ne Syeda Khadeeja رضي الله عنها ko khush-khabri di thi? Unho'n ne farmaya: Haa'n, jannat mein aise mahel ki basharat di thi jo ek (1) moti se bana hoga. Jis mein koi shor o ghul aur kisi qism ki mashaqqat na hogi.[55]

[3820] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha ke Hazrat Jibraeel عليه السلام Nabi ﷺ ki khidmat mein haazir hue aur kaha: Allah ke Rasool ﷺ! Ye Hazrat Khadeeja رضي الله عنها tashreef laa rahi hain. Unke paas ek (1) bartan hai jis mein saalan ya khaana ya koi mashroob hai. Jab aap ki khidmat mein pohonch jaae'n to unke Rabb ki taraf se unhe'n salaam kahe'n, nez meri taraf se bhi aur unhe'n jannat mein moti ke aise mahel ki basharat sunaae'n jis mein koi shor o ghoo-gha aur mashaqqat o thakaawat na hogi.[56]

[3821] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne farmaya ke ek (1) dafa Hazrat Haala bint Khuwailid رضي الله عنها ne, jo Hazrat Khadeeja رضي الله عنها ki hamsheer[57] thee'n. Rasool Allah ﷺ se andar aane ki ijaazat maangi to aap ko Hazrat Khadeeja رضي الله عنها ka

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[50] راجع: 3432

[51] Dekhiye: 3817 3818 5229 6004 7484

[52] راجع: 3816

[53] راجع: 3816

[54] Fath-ul-Baari: V7 P172

[55] راجع: 1792

[56] Dekhiye: 7497

[57] T: (ہَم شِیر) Jinho'n ne ek (1) maa ka doodh piya ho, razaai behen [Rekhta]

ijaazat maangna yaad aagaya. Aap achaanak thar-tharaane lagey aur farmaya: "*Aye Allah! Ye to Haala hain*". Hazrat Ayesha ﷺ kehti hain ke mujhe ghairat aai aur maine kaha: Aap quraish ki ek (1) boodhi ko yaad karte hain jiske (daant gir kar) sirf surkh-surkh masoodhe reh gae the. Arsa-e-daraaz hua wo bhi faut ho chuki hai aur uske ewaz Allah Ta'ala ne aapko usse behtar biwi inaayat farmadi hai.

Baab 21: Jarir bin Abdullah al Bajali ﷺ Ka Zikr-e-Khair

[3822] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke jab se main islaam laaya hoo'n mujhe Rasool Allah ﷺ ne kabhi nahi roka aur jab bhi aap mujhe dekhte to muskura dete the.[58]

[3823] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke zamaana-e-jaahiliyyat mein dhul khalasah naami ek (1) buth-kada tha. Jise *Al-Ka'aba al-Yamaaniya* yaa *Al-Ka'aba ash-Shaamiya* bhi kehte the. Rasool Allah ﷺ ne mujh se farmaya: "*Kya tum dhul khalasah ki taraf se mujhe aaraam pohoncha sakte ho?*" Hazrat Jarir ﷺ ne kaha ke main qibeela-e-ahmas se ek-sau-pachaas (150) sawaaro'n ko le kar wahaa'n gaya aur ham ne usey zameen-bos kar diya, nez jise wahaa'n paaya usey qatl kar diya. Phir ham ne Aap ﷺ ki khidmat mein haazir ho kar haalaat bayaan kiye to aap ne hamaare liye aur qabila-e-ahmas ke liye dua farmaai.[59]

Baab 22: Huzaifa bin Yamaan A'bsi ﷺ Ka Zikr-e-Khair

[3824] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab ghazwa-e-uhud mein mushrikeen shikast-khoorda ho kar bhaagne lagey to iblees ne chilla kar kaha: Allah ke bando! Apne peeche waalo'n ko qatl karo. Aage waale musalman peeche waale musalmano par toot pade aur ghamsaan ki jung hone lagi. Us dauraan mein Hazrat Huzaifa ﷺ ne apne waalid-e-giraami ko dekha (ke musalman unhe'n qatl kar rahe hain) to ba-aawaaz-e-buland kaha: Allah ke bando! Ye mere waalid-e-giraami hain. Ye mere baap hain. Lekin log na ruke, hatta ke unho'n ne unko qatl kar diya. Hazrat Huzaifa ﷺ ne farmaya: Allah Ta'ala tumhe'n moaaf farmae.

Hisham ke waalid Urwah ne kaha: Allah ki qasam! Uske baais hamesha dua karte rehte, hatta ke Allah ko pyaare ho gae.[60]

Baab 23: Hind Bint Utbah Bin Rabia ﷺ Ka Zikr-e-Khair

[3825] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Hind bint Utbah ﷺ (Aap ﷺ ki khidmat mein) haazir hui aur kaha: Allah ke Rasool ﷺ! Rooe zameen par kisi khandaan ki zillat mujhe aapke gharaane ki zillat se ziyaada mehboob na thi aur ab haal ye hai ke rooe zameen par koi aisa gharaana nahi jo mujhe aap ke gharaane se ziyaada mehboob ho. Aap ﷺ ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Ye muhabbat aur ziyaada hogi*". Hind ﷺ ne kaha: Allah ke Rasool ﷺ! Abu Sufyan bohot kanjoos aadmi hain. Kya mujh par gunah to nahi agar main unke maal se bila-ijaazat apne baccho'n ko kuch khilaau'n? Aap ne farmaya: "*Mera khayaal hai aam riwaaj ke mutaabiq khilaane mein koi harj nahi*".[61]

Baab 24: Zaid Bin Amr bin Nufail Ka Waaqea

[3826] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Nabi ﷺ ek (1) dafa Zaid bin Amr bin Nufail se baldah ke daaman mein mile. Nabi ﷺ par abhi nuzool-e-wahee ka aaghaaz nahi hua tha. (Wahaa'n) Nabi ﷺ ke saamne khana pesh kiya gaya to aap ne usey tanaawul farmaane se saaf inkaar kar diya. Phir Zaid bin Amr ne bhi kaha: Main wo cheez nahi khaata jo tum apne butho'n ke naam par zibah karte ho. Main to sirf wohi cheez khaata hoo'n jis par Allah ka naam liya gaya ho. Nez janaab Zaid bin Amr quraish ke zabiha par eteraaz karte hue kehte the ke bakri ko to Allah Ta'ala ne paida kiya, us uske liye aasmaan se paani utaara aur apni zameen mein uske liye ghaas paida ki, phir tum usey ghairullah ke naam par zibah karte ho? Aap un mushrikeen ke kaam par eteraaz karte aur usey bada gunah samajhte the.[62]

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[58] راجع: 3035
[59] راجع: 3020
[60] راجع: 3290
[61] راجع: 2211
[62] Dekhiye: 5499

[3827] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai ke Zaid bin Amr bin Nufail shaam ki taraf gae aur wo deen-e-haq ki talaash mein the ke wo usey amal mein aae'n. Is silsile mein wo ek (1) yahoodi aalim se mile aur usse deen-e-yahood ke mutaalliq dariyaaft kiya aur kaha ke shayad main tumhara deen ikhtiyaar kar loo'n, lehaaza mujhe apna deen bataao. Yahoodi aalim ne kaha: Tum hamaare deen ko nahi ikhtiyaar kar sakte, hatta ke Allah ke ghazab ka kuch hissa lo. Zaid ne kaha: Main Allah ke ghazab hi se bhaaga hua hoo'n aur main kabhi bhi ghazab-e-ilaahi se kuch nahi bardaasht kar sakta aur na mujh mein uski taaqat hi hai. Kya mujhe kisi aur ka pataa bataa sakte ho? Usne kaha: Main deen-e-haneef ke alaawa aur koi mazhab nahi jaanta. Zaid ne kaha: Deen-e-haneef kya hai? Usne kaha: Deen-e-Ibrahim hi haneef hai. Wo yahoodi ya nasraani nahi the. Wo sirf Allah ek (1) ki ibaadat karte the. Ye sun kar Zaid wahaa'n se rawaana hue to ek (1) nasraani aalim se mulaqaat ki aur usse bhi usi tarah zikr kiya. Nasraani ne kaha: Tum hamaare deen par nahi reh sakte, hatta ke Allah ki laanat se kuch hissa lo. Zaid ne kaha: Main Allah ki laanat se door bhaaga hoo'n. Main usey bardaasht nahi kar sakta aur na uske ghazab hi se kuch le sakta hoo'n aur na mujh mein uski taaqat hi hai. Kya mujhe kisi aur mazhab ki taraf rahnumaai kar sakte ho? Nasraani ne kaha: Main deen-e-haneef ke alaawa koi mazhab nahi jaanta (jo tumhare munaasib ho). Zaid ne poocha: Deen-e-haneef kya hai? Nasraani ne kaha: Wo deen-e-Ibrahim hai. Hazrat Ibrahim ﷺ yahoodi ya nasraani na the, wo sirf ek Allah ki ibaadat karte the. Jab Zaid ne Hazrat Ibrahim ﷺ ke mutaalliq unki guftagu suni to wahaa'n se rawaana hue aur jungle mein pohonche, wahaa'n apne dono haath utha kar kaha: Aye Allah! Main tujhe gawaah banaata hoo'n ke main deen-e-ibrahim par hoo'n.

[3828] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne farmaya ke maine Zaid bin Amr bin Nufail ko Ka'aba Mukarrama se apni pusht lagaae khade dekha. Wo kehte the: Aye quraish ke logo! Allah ki qasam! Mere alawa tum mein se koi bhi deen-e-ibrahim par nahi hai. Wo ladkiyo'n ko zinda dargor karne se manaa karte the. Jab koi shakhs apni ladki ko qatl karna chaahta to usey kehte: Ise qatl na kar, main iska kafeel hoo'n aur uska tamaam kharcha bardaasht karta hoo'n aur usey le lete. Phir jab wo jawaan ho jaati to uske baap se kehte: Agar tu chahta hai to main usey tere hawaale kar deta hoo'n aur agar tu chaahta hai to main (uske nikah par uthne waala) kharcha bardaasht karta hoo'n.

Faaeda: Arab mein masnooi ghairat aur bhook ki wajah se apni betiyo'n ko zinda dargor karne ka riwaaj tha. Quran-e-Kareem ne us rasm-e-badd ka badi sakhti se notice liya hai. Hazrat Zaid bin Amr bin Nufail ne us rasm ke khilaaf tehreek chalaai ke tum log muflisi ke mauhoom andeshe se ladkiyo'n ko qatl karte ho aur Allah Ta'ala ko raaziq nahi maante ho. Wo aisi ladkiyo'n ki khud kafaalat karte. Jab wo jawaan ho jaatee'n to unke walidain ke hawaale kar dete ya unki ijaazat se unki shaadi ka bandobast karte the.

Baab 25: Taameer-e-Ka'aba Ka Bayaan

[3829] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Jab Ka'aba ki taameer ho rahi thi to Nabi ﷺ aur Hazrat Abbas ﷺ patthar utha kar laa rahe the. Hazrat Abbas ﷺ ne Nabi ﷺ se kaha: Aap apna tah-band utaar kar kandhe par rakh le'n jo aap ko pattharo'n ki ragad se mehfooz rakhega. Jab aap ne aisa kiya to zameen par gir pade aur aap ki aankhe'n aasmaan se lag gaee'n. Phir jab hosh aaya to (apne chacha Abbas se) farmaya: "*Mera tah-band do, mera tah-band do*". Chunache unho'n ne wo tah-band aap ko mazboot baandh diya.[63]

[3830] Hazrat Amr bin Dinar aur Obaidullah bin Abu Yazeed se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke ahad-e-mubarak mein baitullah ke ird-gird koi deewaar nahi thi. Log Baitullah ke ird-gird namaz padhte the. Jab Hazrat Umar ﷺ ka daur aaya to unho'n ne uske ird-gird deewaar taameer karaa di.

Obaidullah (raawi) ne kaha ke uski chaar (4) deewaari choti thi, to Abdullah bin Zubair ﷺ ne usey bana kar ooncha kar diya.

Baab 26: Zamaana-e-Jaahiliyyat Ka bayan

[3831] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke aashoora ke roz zamaana-e-jaahiliyyat mein quraish roza rakhte the. Nabi ﷺ ne bhi us din roza rakhne ka ehtemaam farmaya. Jab aap madina taiyyaba tashreef laae to

[63] راجع: 364

bhi aashoora ka roza rakha aur logo'n ko bhi roza rakhne ka hukum diya. Lekin jab ramzan ka roza farz hua to jo chaahta aashoora ka roza rakhta, jo chaahta na rakhta.[64]

[3832] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Logo'n ka aqeeda tha ke hajj ke mahino'n mein umrah karna zameen par bohot bada gunah hai. Aur wo moharram ko safar kehte the aur kaha karte the ke jab oont ki pusht ka zakhm accha ho jaae aur uska nishaan jaata rahe to umrah karne waale ke liye umrah karna halaal ho jaata hai. Hazrat Ibne Abbas ﷺ ne farmaya: Rasool Allah ﷺ aur aap ke Sahaba Ikram ﷺ ne chaar (4) dhul-hijja ko ehraam baandha aur Nabi ﷺ ne unhe'n hukum diya ke wo usey umrah ke ehraam mein badal le'n to unho'n ne arz kiya: Allah ke Rasool ﷺ! Kaun-kaun si cheez hamaare liye halaal ho gai? Aap ne farmaya: "*Har cheez halaal ho gai*".[65]

[3833] Hazrat Saeed bin Musaiyyib, apne baap Musaiyyb se aur unho'n ne Saeed ke dada Hazn (حَزْن) se riwayat karte se riwayat ki ke zamaana-e-jaahiliyyat mein ek (1) aisa sailaab aaya jo makkah ke dono pahaado'n mein phail gaya.

(Raawi-e-hadees) Sufyan kehte hain ke Amr ne bayan kiya ke is hadees ka ek (1) bohot bada waaqea hai.

[3834] Hazrat Qais bin Abu Haazim se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ﷺ qabila-e-ahmas ki ek (1) aurat ke paas gae, jise Zainab bint Muhaajir kaha jaata tha. Unho'n ne usey dekha ke wo baat nahi karti. Hazrat Abu Bakar ﷺ ne dariyaaft kiya: Ise kya hai ye baat kyou'n nahi karti? Logo'n ne kaha ke ye khamosh reh kar hajj karti hai. Hazrat Abu Bakar ﷺ ne usey kaha: Baat karo, chup rehna jaaez nahi, balke ye daur-e-jaahiliyyat ki yaad hai, to wo bol padi. Poochne lagi: Aap kaun hain: Aap ne farmaya: Main muhajireen mein se hoo'n. Usne kaha: Kaun se muhajireen se ho? Aap ne farmaya: Quraish mein se. Usne kaha: Quraish ke kis qabile se ho? Farmaya: Tu bohot sawaal karti hai, main Abu Bakar hoo'n. Usne kaha: Is nek amr par jo Allah ne hame'n jaahiliyyat ke baad ataa kiya hai, ham kitna arsa baaqi rahe'nge? Aap ne farmaya: Tumhari baqaa is par us waqt tak rahegi jab tak tumhare imam durust rahe'nge. Usne poocha: Imam kaun hain? Aap ne farmaya: Kya teri qaum ke chaudhri aur sardar nahi hain, jo logo'n ko hukum dete hain, to wo unki itaa-at karte hain. Usne kaha: Kyou'n nahi. Hazrat Abu Bakar ﷺ ne farmaya: Bas yehi logo'n ke imam hain.

Faaeda: Hadees mein amr-e-saaleh se muraad islaam hai aur aimma ki baqaa se muraad ye hai ke unki istiqaamat se hudood qaaem ho'n. Logo'n ke huqooq mehfooz ho'n aur har cheez munaasib muqaam par ho, bahar-haal jab tak qaum ke sardar aur hukumraan deen-e-islaam par theek-theek chalte rahe'nge to deen-e-islaam baaqi rahega, ba-soorat-e-deegar toot-phoot ka shikaar ho jaaega. Aaj islaami duniya ka haal hai ke un mein deen-e-haq be-kas o be-sahaara hai. Islaami mumaalik ke hukumraan farogh-e-islaam mein dilchaspi nahi rakhte, sirf ek (1) Saudi hukumat hai jise in haalaat mein islaam ki nashr o ishaa-at ka khayaal hai aur us mein dil-chaspi rakhti hai. Allah Ta'ala taa-der uska saaya rakhe. Aameen.

[3835] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) habshi aurat jo kisi arbi ki laundi thi wo musalman ho gai. Masjid mein uska chota sa jho'npda tha. Wo hamaare paas aaya-jaaya karti thi aur baate'n kiya karti thi. Jab wo apni baato'n se faarigh hoti to ye sher zaroor padh:

Kamar-band haar waala din hamaare Rabb ke ajaaebaat mein se hai Ke usne mujhe shahr-e-kufr se najaat di	وَيَوْمُ الْوِشَاحِ مِنْ تَعَاجِيْبِ رَبَّنَا أَلَا إِنَّهُ مِنْ بَلْدَةِ الْكُفْرِ أَنْجَانِيْ

Jab kai martaba usne ye sher padha to Hazrat Ayesha ﷺ ne usse dariyaaft kiya ke is sher ka pas-e-manzar kya hai? Usne kaha ke mere maalik ki ek ladki baahar nikli jo surkh chamde ka ek haar pehne hue thi. Wo usse gir gaya to ek (1) cheel us par jhapti aur wo usey gosht samajh kar utha le gai. Logo'n ne mujh par tohmat lagaai aur mujhe sakht saza dene lagey, yahaa'n tak ke unho'n ne meri sharm-gaah ki bhi talaashi li. Taaham wo mere chaaro'n taraf jamaa the aur main apni museebat mein mubtalaa thi, us dauraan mein wo cheel aai aur hamaare saro'n ke oopar udne

[64] راجع: 1592

[65] راجع: 1085

lagi. Phir usne wohi haar neeche gira diya. Logo'n ne usey uthaya to maine unse kaha: Ye wo haar hai jiski tum ne mujh par tohmat lagaai thi, halaa'nke main bilkul be-gunah thi.[66]

[3836] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Khabardaar! Tum mein se jo qasam uthaana chaahe usey Allah ke siwa kisi doosre ki qasam nahi uthaani chaahiye*". Quraish apne baap-dada ki qasam uthaate the, is liye Aap ﷺ ne farmaya: "*Apne baap-dada ki qasam na uthaaya karo*".[67]

[3837] Hazrat Abdur Rahman bin Qasim se riwayat hai, unho'n ne kaha ke Hazrat Qasim janaaze ke aage-aage chalte the aur usey dekh kar khade na hote the aur wo Hazrat Ayesha ﷺ ke hawaale se khabar dete the ke ahle jaahiliyyat jab janaaze ko dekhte to uske liye khade ho jaate aur do (2) martaba kaha karte the: Tu wohi hai jo apne ahel ke paas tha.

[3838] Hazrat Amr bin Maimoon se riwayat hai, unho'n ne kaha: Hazrat Umar ﷺ ne farmaya ke mushrik log muzdalifa se waapas nahi hote the, hatta ke sooraj kid hoop sabeer (ثَبِيْر) ke pahaad par aajaati. Nabi ﷺ ne unki mukhalifat ki aur tuloo-e-aaftaab se pehle muzdalifa se kooch farmaya.[68]

[3839] Hazrat Ikrima se riwayat hai, unho'n ne "وَكَأْسًا دِهَاقًا"[69] ki tafser mein farmaya ke iske maane hain: Bhara hua pyaala jiska musalsal daur chale.

[3840] Hazrat Ibne Abbas ﷺ ne kaha: Maine apne waalid se suna, wo (apne) zamaana-e-jaahiliyyat mein ye lafz istemaal karte the: Hame'n chalakte hue sharaab ke jaam pilaate raho.

[3841] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Sab se sacchi baat jo koi shaaer keh sakta tha wo labeed shaaer ne kahi: Aagaah raho! Allah ke siwa har cheez ko sawaal hai. Aur Umaiyya bin Abi Salat (shaaer) musalman hone ke qareeb tha*".[70]

[3842] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ﷺ ka ek (1) ghulam tha, jo unhe'n khiraaj (mahsool) laakar diya karta tha. Hazrat Abu Bakar ﷺ usey apni zarooriyaat mein istemaal kiya karte the. Ek (1) din wo ghulam koi cheez laaya to Hazrat Abu Bakar ﷺ ne us mein se kuch khaaya. Ghulam ne unse kaha: Aap jaante hain ye kya hai? Hazrat Abu Bakar ﷺ ne farmaya: (Bataae'n) Ye kya hai? Usne kaha: Maine daur-e-jaahiliyyat mein ek (1) shakhs ke liye kahaanat ki thi, halaa'nke main kahaanat nahi jaanta tha, balke maine us shakhs ko dhoka diya tha. Ittefaaq se ek (1) din wo mujhe mila to usne kahaanat ka badal mujhe diya hai aur usse aap ne khaaya hai. Hazrat Abu Bakar ﷺ ne (sunte hi) apna haath gale mein daala aur pait ki tamaam cheeze'n qae karke nikaal dee'n.

[3843] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Ahle jaahiliyyat oont ke gosht ki khareed o farokht "حَبَلُ الْحَبَلَةِ" ki muddat tak karte the aur "حَبَلُ الْحَبَلَةِ" ye hai ke koi haamela oontni apna baccha jane, phir nau-zaaidah baccha jab haamela ho to qeemat ki adaaegi ki jaae. Nabi ﷺ ne is qism ki khareed o farokht mamnoo qaraar di hai.[71]

[3844] Hazrat Ghailaan bin Jarir se riwayat hai, unho'n ne kaha: Ham Hazrat Anas ﷺ ke paas aaya karte the to wo hame'n ansaar ke waaqeaat sunaaya karte the aur mujhe kaha karte the: Tumhari qaum ne falaa'n-falaa'n roz aisa kaam kiya aur falaa'n-falaa'n din aisa-aisa kaam sar-anjaam diya.

Baab 27: Zamaana-e-Jaahiliyyat Ki Qasaamat Ka Bayaan

[3845] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke daur-e-jaahiliyyat mein sab se pehla qasaamat ka waaqea hamaare qabile Banu Hashim mein hua tha. Banu Hashim ke ek (1) shakhs ko quraish ki doosri shaakh ke ek

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[66] راجع: 439
[67] راجع: 2679
[68] راجع: 1684
[69] Surah an Naba: 34
[70] Dekhiye: 6147 6489
[71] راجع: 2143

(1) shakhs ne ujrat par rakha. Ab ye hashmi naukar apne saaheb ke saath uske oont le kar rawaana hua. Raaste mein us naukar ke paas se ek (1) doosra hashmi shakhs guzra jiski bori ka bandhan toot gaya tha.

Usne kaha ke mujhe meri rassi dedo jiske saath main bori ka mu'n baandh doo'n, taake oont (bidak kar) bhaag na jaae'n. Usne rassi de di, jiske saath us shakhs ne apni bori ka mu'n baandh liya. Jab unho'n ne ek (1) jagah padaao kiya to ek (1) oont ke alaawa sab oonto'n ko baand diya gaya. Jis shakhs ne hashmi ko naukar rakha tha usne kaha: Is oont ka kya haal hai ke usey doosre oonto'n ki tarah baandha nahi gaya? Hashmi ne kaha: Uski rassi nahi hai. Us shakhs ne kaha: To uski rassi kaha'n hai? Phir usey laathi se maara ke uski maut waaqe ho gai.

Phir uske paas se ek (1) Yemeni shakhs guzra to zakhmi hashmi usse kaha: Kya tum hajj ke liye jaa rahe ho? Usne kaha: Nahi, main hajj ko nahi jaa raha, balke kabhi chala bhi jaata hoo'n. Hashmi ne kaha: Jis saal tum hajj ke liye jaao to kya wahaa'n mera paighaam pohoncha doge? Yemeni ne kaha: Haa'n. Hashmi ne kaha: Jab tum hajj ke mausam mein jaao to ba-aawaaz-e-buland kaho: Aal-e-Quaish! Jab wo tumhe'n jawaab de'n to kaho: Aye Aal-e-Banu Haashim! Agar wo tumhe'n jawaab de'n to Abu Taalib ka pooch aur unse mera bayan karo ke falaa'n shakhs ne mujhe ek (1) rassi ke ewaz qatl kar diya hai. Is wasiyyat ke baad wo naukar faut ho gaya.

Jis shakhs ne usey ujrat par liya tha jab wo waapas aaya to Abu Taalib uske paas aae aur kaha hamaare saathi ka kya haal hai? Usne kaha: Wo bimaar ho gaya tha. Maine khidmat guzaari mein koi kasar nahi utha rakhi, lekin wo mar gaya to main usey dafan kar diya. Abu Taalib ne kaha: Tumse yehi tawaqqo thi. Thoda hi waqt guzra hoga ke wo shakhs aagaya jise usne wasiyyat ki thi ke wo uska naam pohonchaae, jabke wo hajj ke mausam mein aae. Usne aate hi kaha: Aye Aal-e-Quraish! Logo'n ne kaha: Quraish ye hain. Phir usne kaha: Aye Aal-e-Banu Hashim! Logo'n ne kaha: Ye banu hashim hain. Usne kaha: Abu Taalib kaha hai? Logo'n ne kaha: Ye Abu Taalib hain. Usne kaha: Mujhe falaa'n shakhs ne kaha tha ke main tumhe'n paighaam doo'n ke falaa'n shakhs ne usey ek (1) rassi ke badle qatl kar diya hai.

Ab Abu Taalib us shakhs ke paas gae aur usey kaha: Teen (3) cheezo'n mein se ek (1) ka intekhaab karlo: Agar tum chaaho to sau (100) oont bataur-e-diyyat adaa karo, kyou'nke toone hamaare aadmi ko qatl kiya hai. Aur agar chaaho to tumhari qaum ke 50 aadmi iski qasam utha le'n ke tumne usey qatl nahi kiya. Agar tum is par taiyyaar nahi ho to ham tujhe uske badle mein qatl kar de'nge. Wo shakhs apni qaum ke paas aaya to wo is baat ke liye taiyyaar ho gae ke ham qasam utha le'nge. Us dauraan mein banu hashim ki ek (1) aurat Abu Taalib ke paas aai jo usi qabile ke ek (1) shakhs ki biwi thi aur uske batn se us shakhs ka ek (1) baccha bhi tha. Usne kaha: Abu Taalib! Main ye chahti hoo'n ke pachaas (50) aadmiyo'n mein se mere is bacche ko moaaf kar de'n aur jaha'n qasme'n li jaati hain, isse wahaa'n qasamn na li jaae.

Abu Taalib ne usey moaaf kar diya. Uske baad un mein se ek (1) aur shakhs aaya aur kaha: Abu Taalib! Aap ne sau (100) oont ke bajaae pachaas (50) aadmiyo'n se qasam talab ki hai, is tarah har shakhs ke zimme do (2) oont padte hain. Meri taraf se ye do (2) oont qubool kare'n aur mujhe us muqaam par qasam lene ke liye majboor na kare'n, jaha'n qasam li jaati hai. Abu Taalib ne usey bhi manzoor kar liya. Iske baad baqiya adtalees (48) aadmi aae aur unho'n ne qasme'n uthaae'n.

Hazrat Ibne Abbas ﷺ ne farmaya: Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Abhi is waaqe ko poora saal bhi na guzra tha ke un adtalees (48) aadmiyo'n mein se ek shakhs bhi aisa nahi rah ajo aankh hilaata ho, yaane wo sab safha-e-hasti se mit gae.

[3846] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke buaas ki ladaai Allah Ta'ala ne Rasool Allah ﷺ ki aamad se pehle barpa karaadi thi. Chunache Rasool Allah ﷺ jab madina taiyyaba tashreef laae to ansaar ki jamaat toot-phoot ka shikaar thi. Unke sardar maare jaa chuke the ya zakhmi pade the. Allah Ta'ala ne us (ladaai) ko apne Rasool ﷺ ki khaatir pehle barpa kara diya, taake ansaar islaam mein daakhil ho jaae'n.[72]

[72] راجع: 3777

[3847] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke safa o marwa ke darmiyan batn-e-waadi mein saee sunnat nahi, balke zamaana-e-jaahiliyyat mein log ye saee karte the aur kehte the ke ham batha se daud kar hi guzre'nge.

[3848] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Logo! Jo main tumhe'n kehta hoo'n wo mujh se suno aur jo tum kehte ho wo mujhe sunaao aur bhatke na phiro, phir tum kahoge: Ibne Abbas ne ye kaha tha Ibne Abbas ne wo kaha tha. Jo shakhs baitullah ka tawaaf kare wo hateem ke peeche (baahar) se kare. Aur usey hateem na kaho, kyou'nke daur-e-jaahiliyyat mein jab koi shaksh qasam uthaane ke liye aata to wo apna kooda, joota ya kamaan wahaa'n phenk deta tha.

Faaeda: Ibne Abbas ﷺ ka matlab hai ke lafz hateem daur-e-jaahiliyyat ki yaadgaar hai. Ahle jaahiliyyat jo kuch karte the ye hateem is par dalaalat karta hai. Wo apna kooda, joota aur kamaan waghaira us mein phenk kar qasam uthaate the. Agar wo jhooti qasam uthaate to duniya mein chakna-choor ho jaate. Is wajah se log usey hateem kehte hain. Ghaliban Hazrat Ibne Abbas ﷺ ne is liye ye naam istemaal karne se karaahat mehsoos ki. Unki karaahat ki bunyaad ahle jaahiliyyat ka kirdaar aur aqeeda tha jo ab matrook ho chuka hai. Waise hateem baitullah ka hissa hai, quraish ne kam-maaigi ki wajah se us par chatt nahi daali thi, is liye tawaaf uske peeche, yaane baahar se hi karna chaahiye.

[3849] Hazrat Amr bin Maimoon se riwayat hai, unho'n ne kaha ke maine zamana-e-jaahiliyyat mein ek (1) bandar dekha jiske ird-gird bohot se bandar jama the. Us bandar ne zina kiya tha. Unho'n (doosre bandaro'n) ne usey sangsaar kiya to maine bhi unke saath usey patthar maare.

Faaeda: Is hadees mein par munkireen-e-hadees ne eteraaz kiya hai ke Amr bin Maimoon ne kaise samajh liya ke us bandar ne zina kiya hai, kyou'nke jaanwaro'n mein to silsila-e-azwaaj nahi aur na bandar ye kisi ki biwi hi thi, phir unhe'n rajm karna che-maane daarid? Ghair mukallaf ki taraf zina ki nisbat karna phir un par hadd-e-rajm qaaem karna ajeeb baat hai? Lekin kya ye baeed-az-aql hai ke zina ki shanaa-at[73] o qabaahat bayan karna maqsood ho. Zina aur bad-kirdaari is qadr maa-yoob hai ke Allah Ta'ala ne baaz haiwanaat mein usse nafrat ka idraak paida kiya aur unho'n ne us amal par hadd-e-rajm jaari ki. Chunache Haafiz Ibne Hajr ﷺ ne isse milta julta ek (1) waaqea naql kiya hai ke ek (1) ghode ko nasl-kashi ke liye us ghodi ke paas laaya gaya jiske batn se wo paida hua tha. Lekin ghode ne usse jufti na ki, phir logo'n ne ghodi ko band kamre mein rakha aur us par kapde daal kar ghode ko us par daakhil kiya to usne jufti ki. Jab usne apni maa ki boo soonghi to ghairat ke maare apne aala-e-tanaasul ko chabaa daala. Haafiz Ibne Hajar ﷺ kehte hain ke jab ghode mein Allah Ta'ala ne ye idraak paida kar diya jo zahaanat o fataanat[74] mein bandaro'n se bohot peeche hai to bandaro'n mein us idraak[75] ka paida hona naa-mumkin nahi hai. Jo be-shumaar aadaat mein insaano se milte-julte hain.[76] Waazeh rahe ke is riwayat ke tamaam raawi siqa aur sadooq hain. Khud Amr bin Maimoon mash-hoor taabai aur siqa aabid the. Sanad ke etebaar se is riwayat par koi eteraaz nahi kiya gaya. Albatta diraayat[77] ke lihaaza se usey mahal-e-nazar theraaya gaya hai. Hamaare nazdeek zina ki qabaahat zaahir karne ke liye Allah Ta'ala ne Hazrat Amr bin Maimoon ko apni ek (1) nishaani dikhaai hai jise unho'n ne aage bayan kiya hai. Haiwanaat ke andar baaz auqaat is tarah ka idraak mumkin hai, jaisa ke Haafiz Ibne Hajar ﷺ ke bayan karda waaqeaat se maaloom hota hai.

[3850] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke jaahiliyyat ki aadaat mein se nasab mein taan karna aur nauha karna hai. Raawi kehta hai ke wo teesri khaslat bhool gae hain. Sufyan ne kaha: Log kehte hain ke teesri khaslat sitaaro'n ke zariye se baarish talab karna hai.

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[73] T: (شَناعَت) Buraai, badee, bad-kirdaari [Rekhta]
[74] T: (فَطانَت) Daanaai, aqalmandi, hoshiyaari [Rekhta]
[75] T: (اِدْراک) Salaahiyat, aqal, fahem, samajh-boojh [Rekhta]
[76] Fath-ul-Baari: V7 P203
[77] T: (دِرایَت) Kisi baat ya waaqia ki tehqeeq ya tasdeeq tabiyyat-e-insaani ke iqtizaa-e-zamaana aur mansoob ilaih ke khusoosi haalaat aur doosre qaraaen se aqli taur par karna; Iqtizaa=Rujhaan, mutaalba; Mansoob ilaih=Jis se mansoob kiya gaya ho [Rekhta]

Baab 28: Nabi ﷺ Ki Besat Ka Bayaan

Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abd Manaaf bin Qusai bin Kilaab bin Murrah bin Kaab bin Luai bin Ghalib bin Fihr bin Maalik bin Nazar bin Kinaana bin Khuzaima bin Mudrikah bin Ilyaas bin Muzar bin Nizaar bin Ma'd bin Adnaan.

[3851] Hazrat Ibne Abbas رضي الله عنه se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ par chalees (40) saal ki umar mein wahee naazil hui, phir aap tera (13) saal makkah mukarrama mein rahe. Uske baad aap ko hijrat ka hukum hua to aap ne madina taiyyaba ki taraf hijrat farmaai aur aap ne wahaa'n dus (10) baras qiyaam farmaya. Uske baad Aap ﷺ ne wafaat paai.[78]

Baab 29: Un Takaleef Ka Bayaan Jo Nabi ﷺ Aur Aap Ke Sahaaba Ikraam رضي الله عنهم Ne Makka Mukarrama Mein Mushrikeen Se Uthaaee'n

[3852] Hazrat Khabbab bin Arat رضي الله عنه se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ki khidmat mein us waqt haazir hua jab aap baitullah ke saae mein chaadar odhe takiya lagaae baithe the aur hame'n mushrikeen ke haatho'n sakht takaleef pohonch rahi thee'n. Maine arz ki: Allah ke Rasool ﷺ! Aap hamaare liye Allah Ta'ala se dua nahi farmate? Ye sun kar aap baith gae, aap ka chehra surkh ho gaya aur aap ne farmaya: "*Bila-shubha tumse pehle kuch log aise the ke lohe ki kanghiyo'n ko unke gosht aur pattho'n se guzaar kar unki haddiyo'n tak pohoncha diya jaata aur is qadr sangeen takaleef bhi unhe'n unke deen se bar-gashta*[79] *na kar sakee'n. kisi ke sar par aara rakh kar unhe'n do-lakht*[80] *kar diya gaya, ye sakhti bhi unhe'n unke deen se nap her saki. Allah ki qasam! Allah Ta'ala is deen ko ek (1) na ek (1) din zaroor kamaal tak pho'nchaega. Hatta ke ek (1) sawaar Sana se Hadramaut tak tanha safar karega, usey Allah ke siwa kisi aur ka dar nahi hoga*".

(Raawi-e-hadees) Hazrat Bayaan ne apni riwayat mein ye alfaaz bayan kiye: "*Siwaae bhediye ke, ke apni bakriyo'n ke muaamale main us (musaafir) ko usse dar hoga*".[81]

[3853] Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Surah an Najm tilaawat farmaai to sajda kiya. Us waqt aap ke saath tamaam logo'n ne bhi sajda kiya. Sirf ek (1) shakhs ko maine dekha ke usne apne haath mein kankariyaa'n lee'n, un par apna sar rakh kar kehne laga: Mere liye bas itna hi kaafi hai. Aakhir-kaar main usey dekha ke usey kufr ki haalat mein qatl kar diya gaya.[82]

[3854] Hazrat Abdullah bin Masood رضي الله عنه se riwayat hai, unho'n ne kaha ke ek (1) din Nabi ﷺ sar-ba-sujood the aur quraish ke kuch log bhi aap ke ird-gird jamaa the. Us dauraan mein uqba bin abi muyeet ne oont ki baccha-daani uthaai aur Nabi ﷺ ki pusht-e-mubarak par usey daal diya. Is wajah se aap apna sar-e-mubarak na utha sakey. Phir Syeda Fatima رضي الله عنها aaee'n to unho'n ne usey aap ki pusht-e-mubarak se door kiya aur jisne ye fe'l kiya tha uske haq mein bad-dua ki. Nabi ﷺ ne bhi unke khilaaf baae'n-alfaaz bad-dua farmaai: "*Aye Allah! Quraish ki is jamaat ko pakad le. abu jahal bin hisham, utba bin rabia, shaiba bin rabia, aur umaiyya bin khalaf ya ubai bin khalaf ko*". Hazrat Abdullah bin Masood رضي الله عنه farmate hain ke maine dekha ke ye log badr ki ladaai mein maare gae aur ek (1) kooe'n mein unhe'n daal diya gaya, albatta Umaiyya ya Ubai ko kooe'n mein nahi daala jaa saka, kyou'nke uska ek (1) jod alag ho gaya tha.[83]

[3855] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha ke mujhe Abdur Rahman bin Abza ne farmaya ke tum Hazrat Ibne Abbas رضي الله عنه se in dono aayaat mein mutaabaqat ke mutaalliq sawaal karo: "Us Jaan Ko Qatl Na Karo Jise Allah Ne Haram Thehraya Hai".[84] Doosri aaya: "Jisne Kisi Musalman Ko Daanista Qatl Kiya Uski Saza Jahannum Hai".[85] Chunache maine Hazrat Ibne Abbas رضي الله عنه se sawaal kiya to unho'n ne farmaya: Jab Surah al Furqan ki aayat naazil hui to mushrikeen-e-makkah ne kaha: Ham ne un janao'n ka bhi khoon kiya hai jinhe'n Allah Ta'ala ne haraam qaraar

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[78] Dekhiye: 3902 3903 4465 4979

[79] T: (بَر گشتَہ) Phir hua, badla hua, munharif, baaghi, ghaddaar [Rekhta]

[80] T: (دو لخت) Do (2) tukde, do (2) hisse [Rekhta]

[81] راجع: 3612

[82] راجع: 1067

[83] راجع: 240

[84] Surah al Isra: 33

[85] Surah an Nisa: 93

diya tha. Ham to Allah ke siwa doosre maaboodaan-e-baatila ki ibaadat bhi karte rahe hain aur badkaariyo'n ka bhi ham ne irkitaab kiya hai to Allah Ta'ala ne ye aayat naazil farmaai ke "Jo Log Tauba Kar Le'n To Wo Is Hukum Mein Shaamil Nahi Hain".[86] Yaane ye aayat mushrikeen makkah ke liye hai. Aur jo aayat Surah an Nisa mein hai wo us shakhs ke liye hai jo islaam aur uske hukum ko jaanne-pehchaanne ke baad kisi ko daanista qatl karta hai to uski saza abadi jahannum hai. Maine Hazrat Ibne Abbas ﷺ ka mauqif jab Imam Mujahid ke saamne pesh kiya to unho'n ne farmaya ke wo log is hukum se alag hain jo tauba kar le'n.[87]

Faaeda: Hadees mein mazkoor masle ki wazaahat is tarah hai ke Surah Furqan mein irshad-e-Baari Ta'ala se maaloom hota hai ke qatl-e-naa-haq ke baad agar koi tauba kar le aur nek aamaal bajaa laae to Allah Ta'ala uski tauba qubool karega.[88] Jabke Surah Nisa ki aayat ka mafhoom ye hai ke jo kisi musalman ko amadan qatl kare to uski saza jahannum hai, wo us mein hamesha rahega.[89] Ba-zaahir in do (2) aayaat mein ta-aaruz[90] hai, Hazrat Ibne Abbas ﷺ ke jawaab ka khulaasa ye hai ke pehli aayat kuffaar ke mutaalliq hai aur doosri aayat musalmano se mutaalliq hai. Lehaaza shaan-e-nuzool ke mukhtalif hone ki wajah se ta-aaruz na raha. Lekin ye unki apni raae hai, jise jamhoor ummat ne qubool nahi kiya aur na unke shaagird-e-Rasheed Imam Mujahid ﷺ hi ne isse ittefaaq kiya hai. Jamhoor ahle sunnat ka mauqif hai ke Surah Nisa ka hukum waeed ke taur par hai, taake log iqdaam-e-qatl se baaz rahe'n. Albatta qaatil ki tauba bhi doosre gunaho'n ki tarah maqbool hai. والله أعلم

[3856] Hazrat Urwah bin Zubair ﷺ se riwayat hai, unho'n ne kaha ke maine Abdullah bin Amr bin Aas ﷺ se poocha: Mujhe mushrikeen ke sab se sangeen zulm ke mutaalliq bataao jo unho'n ne Nabi ﷺ ke saath rawaa rakha. To unho'n ne bayan kiya ke Nabi ﷺ ek (1) dafa hateem-e-Ka'aba mein namaz padh rahe the. Us dauraan mein uqba bin abi muyeet aaya aur usne apna kapda aap ki gardan mein daal kar bohot zor se aap ka gala gho'nta. Itne mein Hazrat Abu Bakar ﷺ ne saamne se aakar uske dono shaane pakad liye aur usey peeche dhakel kar Nabi ﷺ se hata diya aur kaha: Kya Tum Aise Shakhs Ko Qatl Karna Chaahte Ho Jo Kehta Hai Ke Mera Rabb Allah Hai.[91]

Ibne Ishaq ne Auzaai ﷺ se bayan karne mein Ayyash bin Waleed ki mataaba-at ki hai.[92]

Baab 30: Hazrat Abu Bakar ﷺ Ka Musalman Hona

[3857] Hazrat Ammaar bin Yaasir ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko dekha jabke aap ke hamraah sirf paanch (5) ghulam, do (2) aurte'n, aur Abu Bakar ﷺ the.[93]

Baab 31: Hazrat Saad bin Abi Waqqas ﷺ Ka Islaam Laana

[3858] Hazrat Abu Ishaq Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne farmaya: Jis din main musalman hua, doosre log bhi us din islaam laae aur musalman hone waale teesre aadmi ki haisiyat se mujh par saat (7) din guzre.[94]

Baab 32: Jinnaat Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Aap Unhe'n Bataa De'n, Meri Taraf Wahee Ki Gai Hai Ke Jinnaat Ki Ek Jamaat Ne Quran-e-Kareem Ko Kaan Lagaa Kar Suna".[95]

[3859] Hazrat Ma'n bin Abdur Rahman (مَعْن بْن عَبْدِ الرَّحْمٰن) se riwayat hai, unho'n ne kaha ke maine apne baap se suna, unho'n ne kaha: Maine Masrooq se poocha ke jis raat jinnaat ne Quran-e-Majeed suna tha, Nabi ﷺ ko unke mutaalliq kisne bataaya tha? Masrooq ne kaha: Mujhe tere waalid, yaane Abdullah ne bataaya ke Aap ﷺ ko ek (1) darakht ne jinnaat ke mutaalliq ittela di thi.

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[86] Surah al Furan: 70
[87] Dekhiye: 4590 4762 4763 4764 4765 4766
[88] Surah al Furqan: 70
[89] Surah an Nisa: 93
[90] T: (تَعارُض) Ikhtelaaf, mukhalifat, ek-doosre ke khilaaf baat karna [Rekhta]
[91] Surah Ghaafir: 28
[92] راجع: 3278
[93] راجع: 3660
[94] راجع: 3726
[95] Surah al Jinn: 1

[3860] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya ke wo ek (1) dafa Nabi ﷺ ke wazoo aur qazaa-e-haajat ke liye paani ka bartan uthaae aap ke peeche chal rahe the. Aap ﷺ ne farmaya: "*Tum kaun ho?*" Maine arz kiya: Abu Huraira hoo'n. Aap ne farmaya: "*Istinja karne ke liye chand dhele talash karke mujhe do, lekin haddi aur leed*[96] *na laana*". Chunache main apne kapde ke ek (1) kone mein unhe'n uthaae haazir hua aur unhe'n laakar aap ke qareeb rakh diya. Phir main wahaa'n se hat gaya. Jab aap faarigh hue to main haazir hua aur arz ki: Allah ke Rasool ﷺ! Haddi aur gobar ka kya muaamala hai? Aap ne farmaya: "*Wo jinnaat ki khuraak hain. Mere paas nasibeen ke jinnaat ka ek (1) wafad aaya. Wo bohot acche jinn the. Unho'n ne mujh se khaane ke mutaalliq sawaal kiya. Maine unke liye Allah se dua ki, ke jab bhi unki nazar haddi ya gobar par pade to wo un par khana paae'n*".[97]

Faaeda: Naseibeen, Shaam aur Iraq ke darmiyan ek shahr ka naam hai. Rasool Allah ﷺ ke paas jinn kai martaba haazir hue. Ek (1) baar jinn nakhla mein, jaha'n aap Quran-e-Majeed padh rahe the unki taadaad saat (7) thi, un mein se ek (1) ka naam Zauba' (زوبعه) tha. Doosri martaba hajoon mein, teesri martaba baqee mein. Un raato'n mein Hazrat Abdullah bin Masood ﷺ aap ke hamraah the. Chauthi martaba madina taiyyaba ke baahar. Us waqt aap ke saath Hazrat Zubair bin Awaam ﷺ the. Paanchwee'n, ek (1) safar ke dauraan mein jabke aap ke saath Hazrat Bilal ﷺ the. Jinnaat ka wujood Quran o Hadees se saabit hai, jo log unka inkaar karte hain ya unhe'n pahaadi makhlooq khayaal karte hain wo musalman kehlaane ke bawujood Quran o Hadees ka inkaar karte hain.

Baab 33: Hazrat Abu Zar Ghafaari ﷺ Ke Islaam Laane Ka Waaqea

[3861] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Jab Abu Zar ﷺ ko Nabi ﷺ ki besat ke mutaalliq ilm hua to unho'n ne apne bhai se kaha ke us waadi (makkah) jaane ke liye sawaari taiyyaar karo aur us aadmi ke mutaalliq mujhe maaloomaat faraaham karo jo nabuwwat ka daawa karta hai, aur kehta hai ke uske paas aasmaan se khabre'n aati hain. Uski baato'n ko khud ghaur se sunna, phir mere paas aana, chunache unka bhai wahaa'n se rawaana hua aur Rasool Allah ﷺ ki baate'n sun kar waapas aaya aur Hazrat Abu Zar ﷺ ko bataay a ke maine unhe'n khud dekha hai, wo logo'n ko acche akhlaaq ki taaleem dete hain aur maine unse jo kalaam suna wo sher nahi hai. Hazrat Abu Zar ﷺ ne farmaya ke mera jo iraada tha toone mujhe uske mutaalliq mutmaeen nahi kiya.

Aakhir unho'n ne khud rakht-e-safar[98] baandha. Unho'n ne apne saath zaad-e-safar aur paani ka mashkeeza liya aur makkah ke liye rawaana hue. Masjid-e-haraam mein haazri di aur Nabi ﷺ ko talaash karne lagey, jabke wo aap ko pehchaante nahi the aur kisi se aap ke mutaalliq poocha bhi munaasib khayaal na kiya. Kuch raat guzar gai, wo lete hue the ke Hazrat Ali ﷺ ne unhe'n dekha aur samajh gae ke koi musaafir hai. Jab Abu Zar ﷺ ne Hazrat Ali ﷺ ko dekha to un (ke kehne par un) ke peeche-peeche chalne lagey (phir unke yahaa'n raat bhar thehre) lekin kisi ne ek-doosre ke mutaalliq koi baat na ki, hatta ke subah ho gai. Hazrat Abu Zar ﷺ apna zaad-e-safar aur mashkeeza utha kar masjid-e-haraam aagae aur saara din masjid mein rahe. Ye din bhi you'n hi guzar gaya aur wo Nabi ﷺ ko na dekh sakey, hatta ke shaam ho gai.

Wo sone ki taiyyaari karne lagey to Hazrat Ali ﷺ ka wahaa'n se guzar hua, wo samajh gae ke abhi unhe'n apni manzil-e-maqsood nahi mil saki. Wo unhe'n wahaa'n se phir apne saath le aae aur aaj bhi kisi ne ek-doosre se baat na ki. Jab teesra din hua to Hazrat Ali ﷺ ne unke saath wohi kaam kiya uar apne saath le gae aur unse poocha: Kya aap mujhe bata sakte hain ke yahaa'n aane ka baais kya hai? Hazrat Abu Zar ﷺ ne kaha ke agar tum meri rahnumaai karne ka poora-poora waada karo to main bayan karta hoo'n. Chunache Hazrat Ali ﷺ ne unse waada kar liya to Hazrat Abu Zar ﷺ ne unse poora waaqea bayan kiya.

Hazrat Ali ﷺ ne kaha: Bila-shubha wo haq par hain aur Allah ke sacche Rasool hain. Accha ab subah ko tum mere peeche-peeche chalna. Agar maine koi aisi baat dekhi jisse mujhe aap ke mutaalliq koi khatra hua to main khada ho jaau'nga, goya maine peshab karna hai, aur agar main chalta rahu'n to tum bhi mere peeche chale raho, hatta ke jaha'n main daakhil hu'n wahaa'n chale aana. Hazrat Abu Zar ﷺ ne aisa hi kiya. Wo unke peeche-peeche chalte rahe,

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[96] T: (لِيد) Ghode gadhe waghaira ka fuzlaa [Rekhta]

[97] راجع: 155

[98] T: (رَخْتِ سَفَر بانْدْهنا) Safar ki taiyyaari karna, kooch karna [Rekhta]

hatta ke wo Nabi ﷺ ki khidmat mein pohonch gae. Unho'n ne Aap ﷺ ki baate'n sunee'n aur wahee'n musalman ho gae.

Nabi ﷺ ne unhe'n farmaya: "*Ab tum apni qaum mein waapas jaao, unhe'n khabardaar karo, hatta ke tumhare paas mera koi doosra hukum aajaae*". Hazrat Abu Zar ؓ ne kaha: Mujhe us zaat ki qasasm jiske haath mein meri jaan ahi! Main un mushrikeen mein pukaar kar kalma-e-tauheed ka elaan karu'nga. Chunache wo wahaa'n se masjid-e-haraam aae aur aur ba-aawaaz-e-buland kaha: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur Hazrat Muhammad ﷺ Allah ke Rasool hain. Ye sunte hi saara majma un par toot pada aur unhe'n (sakht) maara aur bohot nuqsaan pohonchaaya. Us dauraan mein Hazrat Abbas ؓ aae aur Hazrat Abu Zar ؓ par jhuk pade aur farmaane lagey: Tumhari halaakat ho! Tum jaante nahi ho ke ye shakhs qabila ghafaar se hai aur tumhare taajiro'n ke shaam jaane ka raasta usi taraf hai? Is tarah Hazrat Abbas ؓ ne Hazrat Abu Zar ko unse bachaaya. Doosre din phir Hazrat Abu Zar ؓ ne usi tarah kiya to logo'n ne unhe'n bohot maara aur saare kaafir un par toot pade to Hazrat Abbas ؓ aae aur un par jhuk pade.[99]

Baab 34: Hazrat Saeed Bin Zaid ؓ Ke Islaam Laane Ka Waaqea

[3862] Hazrat Saeed bin Zaid bin Amr bin Nufail ؓ se riwayat hai, unho'n ne masjid-e-kufa mein farmaya: Allah ki qasam! Maine apne aap ko us haalat mein dekha ke Hazrat Umar ؓ ne islaam laane se qabl mujhe islaam laane ki paadaash mein baandh rakha tha, lekin tum logo'n ne jo sulook Hazrat Usman ؓ se kiya hai uski wajah se agar uhud pahaad bhi apni jagah se sarak jaae to uske laayaq hai.[100]

Baab 35: Hazrat Umar bin Khattab ؓ Ke Islaam Laane Ka Waaqea

[3863] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Jab se Hazrat Umar ؓ musalman hue, us waqt se ham log baa-izzat zindagi guzaarne ke qaabil hue.[101]

[3864] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke ek (1) waqt Hazrat Umar ؓ apne ghar khaufzada the. Achaanak unke paas Abu Amr Aaas bin Waael Sahmi aaya jo ek (1) dhaaridaar khoobsoorat chaadar aur reshmi kurta pehne hue tha. Wo qabila banu saham se tha, jo zamaana-e-jaahiliyyat mein hamaare haleef the. Usne kaha: Tumhara kya haal hai? Hazrat Umar ؓ ne kaha: Tumhari qaum kehti hai ke agar maine islam qubool kar liya to wo mujhe qatl kar de'nge. Aas ne kaha: Tumhe'n koi nuqsaan nahi pohoncha sakta. Aas ki is baat ke baad Hazrat Umar ؓ ne kaha ke ab main amaan mein aagaya hoo'n. Aas baahar nikla aur logo'n se mila, jabke makkah ka maidaan logo'n se bhara hua tha. Aas ne unse kaha: Tum kaha'n jaa rahe ho? Logo'n ne kaha: Ham Ibne Khattab ki khabar lene jaa rahe hain, jo be-deen ho chuka hai. Aas ne kaha: Usey koi nuqsaan nahi pohoncha sakta. Ye sun kar log waapas chale gae.[102]

[3865] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Jab Hazrat Umar ؓ musalman hue to log unke ghar ke qareeb jamaa ho gae aur kehne lagey ke Umar be-deen ho gaya hai. Main un dino'n baccha tha aur apne ghar ki chatt par Chadha hua tha. Achaanak ek (1) aadmi aaya, jisne reshmi qabaa pehen rakhi thi. Usne kaha: Umar apne dee se phir gaya hai to kya hua! Main usey panaah deta hoo'n. Ibne Umar ؓ kehte hain ke ye sun kar log muntashir ho gae. Maine poocha: Ye saahab kaun the? Logo'n ne kaha: Ye Aas bin Waael hain.[103]

[3866] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke jab bhi Hazrat Umar ؓ ne kisi cheez ke mutaalliq farmaya ke mere khayaal ke mutaabiq ye is tarah hai, wo usi tarah hui jaisa ke wo uske mutaalliq izhar-e-khayaal karte the. Chunache ek (1) din Hazrat Umar ؓ biahte hue the, ke ek (1) khoobsoorat shakhs wahaa'n se guzra, to Hazrat Umar ؓ ne farmaya: Ye shaksh apne deen-e-jaahiliyyat par hai, ya zamaana-e-jaahiliyyat mein apni qaum ka kaahn raha hai, ya phir mera gumaan ghalat hai. Us shakhs ko mere paas laao! Usey bulaya gaya to aap ne

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[99] راجع: 3522

[100] Dekhiye: 3867 6942

[101] راجع: 3684

[102] Dekhiye: 3865

[103] راجع: 3864

uske saamne apni baat dohraai aur usne kaha maine to aaj ke din jaisa muaamala kabhi nahi dekha, jo kisi musalman ko pesh aaya ho.

Hazrat Umar ﷺ ne farmaya: Main tere liye zaroori qaraar deta hoo'n ke mujhe saheeh soorat-e-haal se aagaah karo. Usne iqraar kiya ke main zamaana-e-jaahiliyyat mein apni qaum ka kaahin tha. Hazrat Umar ﷺ ne dariyaaft kiya ke tere paas tere jinnaat jo khabre'n laate the, un mein se hairan-kun aur ajeeb-tar khabar sunaao. Us shakhs ne kaha: Main ek (1) din baazaar mein tha, ke ek (1) jinni mere paas ghabraai hui aai aur usne kaha: Kya aap ne jinno'n ko unki hairaani aur unke sar-nagoo'n[104] hone ke baad unki maayoosi nahi dekha ke wo apni oontiyo'n aur unke taato'n ke saath chimat gae hain?

Hazrat Umar ﷺ ne farmaya: Usne sach kaha hai. Ek dafa main bhi mushrikeen ke butho'n ke paas so raha tha, ke ek (1) aadmi bachda le kar aaya aur usne usey zibah kiya. Uske andar se is qadr zor-daar cheekh bar-aamad hui ke maine usse ziyaada sakht cheekh kabhi na suni thi. Usne kaha: Aye dushman! Main tujhe ek (1) baat bataata hoo'n, jisse muraad mil jaae. Ek faseeh aur khush-bayaan shakhs ye kehta hai: Allah ke siwa koi maabood-e-bar-haq nahi. Ye sunte hi wahaa'n tamaam log chaunk pade aur uchal kar daudne lagey. Maine kaha: Main to isi jagah rahu'nga, taake uske pas-parda kuch maaloom karu'n. Phir usne aawaaz di: Aye dushman! Muaamala waazeh hai. Aadmi khush bayan hai jo kehta hai Allah ke siwa koi ibaadat ke laayaq nahi. Phir main wahaa'n se uth-khada hua. Ham ziyaada arsa nahi thehre the ke kaha gaya: Ye Nabi-e-Mukarram hain …ﷺ…

[3867] Hazrat Saeed bin Zaid ﷺ se riwayat hai, unho'n ne apni qaum se kaha ke Hazrat Umar ﷺ ke islaam qubool karne se pehle maine khud ko aur unki hamsheera ko dekha ke wo hame'n islaam laane ki paadaash mein baandhe hue the aur jo kuch tum logo'n ne Hazrat Usman ﷺ ke saath bartaao kiya hai, agar uhud pahad uske baais reza-reza ho jaae to wo uske laayaq hai.[105]

Baab 36: Chaand Ke Phat Jaane Ka Bayaan

[3868] Hazrat Anas bin Maalik ﷺ se riwayat hai ke kuffaar-e-makkah ne Rasool Allah ﷺ se kisi nishaani ka mutaalba kiya to Aap ﷺ ne chaand ko do (2) tukde unhe'n dikha diye, yahaa'n tak ke unho'n ne hira pahad ko un dono tukdo'n ke darmiyan dekha.[106]

[3869] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke jis waqt chaand ke do (2) tukde hue to ham Nabi ﷺ ke hamraah mina ke maidaan mein the. Aap ne farmaya: "*(Logo!) Gawaah raho*". Aur chaand ka ek (1) tukda doosre se alag ho kar pahad ki doosri taraf chala gaya.

Ek (1) riwayat mein hai ke shaqq-e-qamar ka mo'jiza makkah mukarrama mein zaahir hua.

Muhammad bin Muslim ne iski mataaba-at ki hai.

[3870] Hazrat Abdullah bin Abbas ﷺ se riwayat hai ke bila-shubha Rasool Allah ﷺ ke ahd-e-mubarak mein chaand phat gaya tha.[107]

[3871] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke waaqai chaand do-lakht[108] hua tha.[109]

Baab 37: Hijrat-e-Habsha Ka Bayaan

Hazrat Ayesha ﷺ bayan karti hain ke Nabi ﷺ ne farmaya: "*Mujhe khwaab mein tumhari hijrat ki jagah dikhai gai hai. Wahaa'n khajooro'n ke baaghaat hain aur wo do (2) pathreele maidaano'n ke darmiyan waaqe hai*". Chunache jin logo'n ne hijrat karna thi wo madina taiyyaba ke taraf hijrat karke chale gae, balke jo musalman habsha ki taraf hijrat

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[104] T: (سَر نِگُوں) Aundha, sar ke bal, sharmida, shikast-khurda [Rekhta]

[105] راجع: 3862

[106] راجع: 3637

[107] راجع: 3638

[108] T: (دو لخت) Do (2) tukde, do (2) hisse [Rekhta]

[109] راجع: 3636

karke gae the wo bhi madina taiyyaba waapas chale aae. Uske mutaalliq Hazrat Abu Moosa Ashari aur Hazrat Asma bint Umais ﷺ ne Nabi ﷺ se bayan kiya hai.

[3872] Hazrat Obaidullah bin Adi bin Khiyaar se riwayat hai, unse Miswar bin Makhrama aur Abdur Rahman bin Aswad bin Abd Yaghoos ﷺ ne kaha ke tumhe'n apne maamu Hazrat Usman ﷺ se unke bhai waleed bin uqba ke mutaalliq guftagu karne se kaun manaa karta hai? Log us baare mein ba-kasrat che-ma-goiya'n kar rahe hain. Obaidullah bayan karte hain ke jab Usman ﷺ namaz ke liye baahar nikle to main unke raaste mein khada ho gaya aur unse arz kiya ke mujhe aap se ek (1) zaroori kaam hai aur koi khair-khwaahi ki baat karni hai? Hazrat Usman ﷺ ne unse kaha: Bhale aadmi! Main tujh se Allah ki panaah mein aata hoo'n. Ye sun kar main wahaa'n se waapas aagaya.

Jab main namaz padh chuka to Miswar aur Ibne Abd Yaghoos ﷺ ke paas baith gaya aur unse wo guftagu ki jo Usman ﷺ se maine ki, aur jo unho'n ne mujh se kaha tha. Un dono ne kaha ke tum ne apna haq adaa kar diya hai. Us dauraan mein jab main unke paas baitha hua tha, ke mere paas Hazrat Usman ﷺ ka qaasid aagaya. Un dono ne mujhe kaha ke tumhe'n Allah Ta'ala ne imtihaan mein daala hai. Aakhir main wahaa'n se chala aur Hazrat Usman ki khidmat mein haazir ho gaya. Unho'n ne farmaya: Wo kaunsi khair-khwahi thi jiska zikr aap ne abhi kiya tha? Maine tasshahud padha aur unse arz kiya ke Allah Ta'ala ne Hazrat Muhammad ﷺ ko Rasool banaakar bheja, aap par kitaab naazil farmaai. Aap un logo'n mein se hain jinho'n ne Rasool Allah ﷺ ki daawat ko qubool kiya aur aap par imaan laae, pehli do (2) hijrate'n kee'n aur Rasool Allah ﷺ ki sohbat mein reh kar aap ki seerat aur tareeqa ko dekha hai.

Baat ye hai ke waleed bin uqba ke baare mein log bohot baate'n karte hain, lehaaza aap par zaroori hai ke us par hadd qaaem kare'n. Hazrat Usman ﷺ ne farmaya: Aye mere bhatije! Kya toone Rasool Allah ﷺ ko dekha hai? Maine arz kiya: Nahi, lekin Rasool Allah ﷺ ke ilm mein se mere paas itna zaroori ilm pohonch chuka hai jis qadr ek (1) kuwaari ladki ko uske parde mein pohonchta hai. Hazrat Usman ﷺ ne khutba padha aur farmaya: Beshak Allah ne Hazrat Muhammad ﷺ ko haq de kar mab-oos kiya, un par apni kitaab naazil ki, aur main un logo'n mein se hoo'n jinho'n ne aap ki daawat ko qubool kiya aur us haq par imaan laaya jo Rasool Allah ﷺ ko de kar bhje gaya tha aur pehli do (2) hijrate'n kee'n jaisa ke toone kaha hai. Bila-shubha main Rasool Allah ﷺ ki sohbat mein raha aur aap se bait ki.

Allah ki qasam! Na to maine aap ki naafarmani ki aur na aap se koi dhoka fareb hi kiya, hatta ke Allah Ta'ala ne aap ko wafaat di. Phir Allah Ta'ala ne Abu Bakar ﷺ ko khalifa banaaya, Allah ki qasam! Maine kabhi unki naa-farmaani na ki aur na unhe'n koi dhoka fareb hi diya. Phir Hazrat Umar ﷺ ko muntakhab kar liya gaya, to Allah ki qasam! Maine unki bhi naa-farmaani na ki, aur na unse dhoka fraud hi kiya. Phir mujhe khalifa banaaya gaya, to kya mera tum par itna bhi haq nahi jitna unka mujh par tha? Obaidullah ne kaha: Kyou'n nahi. Phir unho'n ne farmaya: Un baato'n ki kya haqeeqat hai jo tumhari taraf se mujhe pohonch rahi hain? Jaha'n tak tum ne waleed bin uqba ke baare mein zikr kiya hai to ham in-sha-Allah us muaamale mein haq ke saath uski giraft kare'nge. Phir aap ne waleed bin uqba ko chaalees (40) kode maarne ka hukum diya aur Hazrat Ali ﷺ se kaha ke wo usey kode lagaae'n. Hazrat Ali ﷺ hi kode maara karte the.

Is hadees ko Yunus aur Zohri ke bhatije ne bhi Zohri se bayan kiya hai. Is riwayat mein Hazrat Usman ﷺ ka qaul baae'n-alfaaz bayan hua hai: Kya tum logo'n par mera wohi haq nahi hai, jo un logo'n ka tum par tha?![110]

Abu Abdullah (Imam Bukhari) ﷺ ne farmaya: "بَلَاءٌ مِّن رَّبِّكُمْ"[111] ka matlab hai ke jis shiddat aur tangi mein daal kar tumhe'n aazmaaya gaya aur (Abu Obaida ne) ek (1) jagah muqaam par kaha ke "بَلَاءٌ" ke maane ibtelaa[112] aur tamhees[113] ke hain. Yaane jo uske paas tha wo maine nikaala. "يَبْلُو" ke maane wo aazmaata hai aur "مُبْتَلِيْكُمْ"[114] ke

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[110] راجع: 3696

[111] Surah al Baqara: 49

[112] T: (اِبْتِلا) Balaa, museebat, aafat, aazmaaesh, imtehaan [Rekhta]

[113] T: (تَمْحِيص) Saabit karna, bahes karna (umooman bahes ke saath istemaal hota hai) [Rekhta]

[114] Surah al Baqara: 249

maane hain wo tumhara imtihaan lene waala hai. Aur jaha'n tak balaa-e-azeem ka taalluq hai to us mein balaa se muraad nemate'n hain. Jab ye nemat ke maane mein ho to "أَبْلَيْتُهُ" se hoga. Aur imtihaan ke maane mein us soorat mein hoga jab "اِبْتَلَيْتُهُ" se hoga, yaane agar aap kehna chaahe'n ke maine us par inaam kiya to aap kahe'nge "اِبْتَلَيْتُهُ" aur agar kehna chaahe'n ke maine uska imtihaan liyaa to kahe'nge "اِبْتَلَيْتُهُ".

[3873] Hazrat Ayesha ﵂ se riwayat hai ke Hazrat Umme Habiba aur Hazrat Umme Salama ﵂ ne ek (1) girje ka zikr kiya jise unho'nne habsha mein dekha tha aur uske andar tasweere'n thee'n. Unho'n ne uska zikr Nabi ﷺ se kiya to aap ne farmaya: "*Jab un mein koi nek mard hota aur uski wafaat ho jaati to uski qabr ko wo log masjid bana lete aur phir us mein unki tasweere'n rakh dete. Qiyaamat ke din ye log Allah ke nazdeek badtareen makhlooq ho'nge*".

[3874] Hazrat Umme Khaalid bin Khaalid ﵂ se riwayat hai, unho'n ne kaha ke jab main sar-zameen-e-habsha se waapas aai to us waqt main choti bacchi thi. Rasool Allah ﷺ ne mujhe odhne ke liye ek (1) chaadar inaayat farmaai jis mein nuqoosh the. Rasool Allah ﷺ apna dast-e-mubarak un nuqoosh par pherte hue farma rahe the: "*Ye chaadar acchi hai, ye chaadar khoobsoorat hai*". Imam Humaidi ﵀ ne kaha ke "سَنَاهْ" ke maane "accha aur khoobsoorat" ke hain.[115]

Faaeda: Lafz-e- سَنَاهْhabshi zubaan ka lafz hai. Rasool Allah ﷺ ne hijrat-e-habsha ki munaasebat se us mulk ki zubaan ka lafz istemaal farmaya jis ka maane khoobsoorat aur accha hai.

[3875] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho'nne kaha ke Nabi ﷺ namaz padh rahe hote aur ham aap ko salaam karte to aap hame'n uska jawab dete the. Lekin jab ham shah-e-habsha najjaashi ke paas se waapas aae aur ham ne dauran-e-namaz mein aap ko salaam kiya to aap ne salaam ka jawaab na diya. Ham ne arz ki: Allah ke Rasool ﷺ! Qabl-azee'n ham aap ko salaam kehte the to aap hame'n uska jawaab dete the. (Ab kya hua hai?) Aap ne farmaya: "*Namaz mein ek (1) mashghooliyat hoti hai*". Maine Ibrahim Nakhai se poocha ke aap kaise karte hain? Unho'n ne farmaya: Main dil se jawab de deta hoo'n.[116]

Faaeda: Is hadees mein dauraan-e-namaz dil se salaam ka jawaab dene ka zikr hai, halaa'nke hadees mein haath ke ishaare se jawab dena bhi saabit hai. Chunache Hazrat Ibne Umar ﵁ ne Hazrat Bilal ﵁ se poocha ke jab log Rasool Allah ﷺ ko dauran-e-namaz mein salaam karte to aap unhe'n kaise jawab dete the? To unho'n ne kaha: Is tarah karte aur unho'n ne apna haath phaila diya.[117]

[3876] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, unho'n ne kaha ke ham yemen mein the, jab Nabi ﷺ ke mutaalliq hame'n pata chala ke aap hijrat karke madina aagae hain. Ham kashti mein sawaar hue to wo hame'n habsha mein le gai. Wahaa'n ham ne Hazrat Jaafar bin Abi Taalib ﵁ ko paaya to unke saath iqaamat[118] ikhtiyar Karli. Phir ham madina taiyyaba aae aur Nabi ﷺ se us waqt mile jab aap ne khybar fatah kar liya tha. Nabi ﷺ ne farmaya: "*Aye kashti waalo! Tumhare liye do (2) hijrate'n hain*".[119]

Baab 38: Shah-e-Habsha Najjaashi Ki Maut Ka Bayaan

[3877] Hazrat Jaabir ﵁ se riwayat hai, unho'n ne kaha ke jis din Hazrat Najjaashi ﵁ faut hue to Nabi ﷺ ne farmaya: "*Aaj ek (1) nek aadmi faut ho gaya hai, utho aur apne bhai Ashamah* (أَصْحَمَة) *ki namaz-e-janaaza padho*".[120]

[3878] Hazrat Jaabir bin Abdullah ﵁ hi se riwayat hai ke Allah Ta'ala ke Nabi ﷺ ne Hazrat Najjaashi ﵁ ki namaz-e-janaza padhi aur ham ne aap ke peeche saff-bandi ki. Main doosri ya teesri saff mein tha.[121]

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[115] راجع: 3071
[116] راجع: 1199
[117] Sunan Abu Dawood: As Salah: H927
[118] T: (اِقامَت) Kisi jagah theherna, qiyaam, padaao [Rekhta]
[119] راجع: 3136
[120] راجع: 1317
[121] راجع: 1317

[3879] Hazrat Jaabir bin Abdullah ﷺ se ek (1) aur riwayat hai ke Nabi ﷺ ne Ashamah Najjaashi ﷺ ki namaz-e-janaza padhaai aur us mein chaar (4) takbeere'n kahee'n.

Abdul Samad ne Saleem bin Haiyyaan se riwayat karne mein Yazeed bin Haroon ki mataaba-at ki hai.[122]

[3880] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne Shah-e-Habsha Najjaashi ﷺ ki maut ke mutaalliq usi din aagaah kar diya tha jis din uska intiqaal hua aur aap ne farmaya: "*Apne bhai ke liye maghfirat ki dua karo*".[123]

[3881] Hazrat Abu Huraira ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne Sahaba Ikram ﷺ ki janaaz-gaah mein saff-bandi ki aur Najjaashi ﷺ ki namaz-e-janaza padhte waqt chaar (4) takbeere'n kahee'n.[124]

Faaeda: Mazkoora tamaam ahadees se ghaebaana namaz-e-janaaza ka suboot milta hai, agarche baaz hazraat ne is waaqea ki mukhtalif taaweele'n ki hain, lekin un mein koi wazan nahi. Riwayaat ke zaahiri alfaaz se yehi maaloom hota hai ke ghaebaana namaz-e-janaaza jaaez hai. Ghaebaana janaaza har marne waale ke liye nahi, balke aisi shaksiyat ke liye hai jiski qaumi, milli, siyaasi, ya ilmi khidmaat ho'n. Kyou'nke Rasool Allah ﷺ ki zindagi mein saikdo'n ashaab aap ki adm maujoodgi mein faut hue, lekin aap ne kisi ki ghaebaana namaz-e-janaaza nahi padhi, sirf Hazrat Najjaashi hain jin ki ghaebaana namaz-e-janaaza ka ehtemaam kiya gaya. والله أعلم

Baab 39: Nabi ﷺ Ke Khilaaf Mushrikeen Ka Ehed o Paimaan

[3882] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne jab jung-e-hunain ka iraada kiya to farmaya: "*In-sha-Allah kal hamara qiyaam banu kinaana ke dere par hoga, jaha'n mushrikeen ne kufr par qaaem rehne ke liye qasme'n uthaai thee'n*".[125]

Baab 40: Abu Taalib Ka Waaqea

[3883] Hazrat Abbas bin Abdul Muttalib ﷺ se riwayat hai, unho'n ne Nabi ﷺ se arz ki ke aap ne apne chacha Abu Taalib ko kya nafa pohonchaya jo aap ki himayat kiya karta tha aur aap ki khaatir doosro'n se khafa hota tha? Aap ﷺ ne farmaya: "*Wo takhno'n tak halki aag mein hai, agar main na hota to wo aag kit ae mein bilkul neeche hota*".[126]

[3884] Hazrat Ibne Musaiyyib se riwayat hai, wo apne baap se bayan karte hain ke jab Abu Taalib ki maut ka waqt qareeb aaya to uske paas Nabi ﷺ tashreef laae, jabke uske paas Abu Jahal bhi baitha tha. Aap ﷺ ne farmaya: "*Aye chacha! Ek (1) baar* لَا إِلٰهَ إِلَّا اللهُ *keh de. Main us wajah se Allah ke paas tumhare liye hujjat qaaem kar saku'nga*". Abu Jahal aur Abdullah bin Abi Umaiyya ne kaha: Abu Taalib! Kya Abdul Muttalib ke mazhab se roo-gardaani kar rahe ho? Wo baar-baar usey yehi kehte rahe, hatta ke Abu Taalib ne aakhir baat unse yehi kahi ke wo Abdul Muttalib ki millat par hai. Nabi ﷺ ne farmaya: "*Main aap ke liye Allah se istighfaar zaroor karu'nga, jab tak mujhe roka na jaaega*". Phir ye aayat naazil hui: "Nabi Aur Ahle Imaan Ke Liye Laayaq Nahi Ke Wo Mushrikeen Ke Liye Maghfirat Ki Dua Kare'n, Agarche Wo Qareebi Hi Kyou'n Na Ho'n, Jabke Unhe'n Maaloom Ho Gaya Ke Wo Dozakhi Hain".[127] Aur ye aayat bhi naazil hui: "Beshak Aap Jise Pasand Kare'n Usey Hidaayat Nahi De Sakte".[128] [129]

[3885] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke unho'n ne Nabi ﷺ se suna, jab aap ke saamne aap ke chacha Abu Taalib ka zikr kiya gaya to aap ne farmaya: "*Qiyaamat ke din usko meri sifaarish kuch faaeda degi ke kam gehri aag mein rakha jaaega, jis mein uske sirf takhne doobe ho'nge, magar usse bhi uska dimaagh ubal raha hoga*".[130]

Ek (1) riwayat ke mutaabiq aap ne farmaya: "*Uska asal dimaagh khaulne lagega*".

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[122] راجع: 1317
[123] راجع: 1245
[124] راجع: 1245
[125] راجع: 1589
[126] Dekhiye: 6208 6572
[127] Surah at Tauba: 113
[128] Surah al Qasas: 56
[129] راجع: 1360
[130] Dekhiye: 6564

Baab 41: Hadees-e-Isra Yaane Makka Se Baitul Muqaddas Jaane Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Paak Hai Wo Zaat Jisne Ek (1) Raat Mein Apne Bande Ko Masjid-e-Haraam Se le kar Masjid-e-Aqsa Tak Ki Sair Karaai".[131]

[3886] Hazrat Jaabir bin Abdullah se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Jab quraish ne (Isra ki baabat) meri takzeeb ki, to main hateem mein khada ho gaya. Allah Ta'ala ne bait-ul-muqaddas mere saamne kar diya to main un logo'n ko uski nishaaniyaa'n bataane laga jabke us waqt main usey dekh raha tha*".[132]

Baab 42: Waaqea-e-Meraaj Ka Bayaan

[3887] Hazrat Maalik bin Sa'sa'ah (مالك بن صعصعة) se riwayat hai ke Allah ke Nabi ﷺ ne apne Sahaba Ikram رضي الله عنهم se us shab ka haal bayan kiya jis mein aap ko meraaj hua tha. Aap ne farmaya: "*Aisa hua ke main hateem ya hijr-e-mein leta hua tha ke achaanak ek (1) shaks mere paas aaya aur usne yahaa'n se yahaa'n tak chaak kar diya*" ….Raawi kehta hai: Maine Jarood se poocha, jo mere pehlu mein baithe hue the: Isse kya muraad hai? to unho'n ne kaha: Hulqoom[133] se naaf[134] tak. Maine usey ye kehte hue bhi suna ke seene se naaf tak… "*Phir usne mera dil nikaala, uske baad sone ka ek (1) tasht laaya gaya jo imaan se labrez tha. Mera dil dhoya gaya, phir usey imaan se bhar kar apni jagah rakh diya gaya. Uske baad mere paas ek (1) safed rang ka jaanwar laaya gaya jo khacchar se chota aur gadhe se ooncha tha*". …Jaarood ne kaha: Abu Hamza! Wo buraaq tha? Hazrat Abu Hamza Anas رضي الله عنه ne farmaya: Haa'n (wo buraaq tha)… "*Wo apna qadam muntaha-e-nazar par rakhta tha. To main us par sawaar hua. Mere hamraah Hazrat Jibraeel عليه السلام rawaana hue. Unho'nne aasmaan-e-awwal pohonch kar darwaaza khatkataaya, poocha gaya: Tum kaun ho? Unho'n ne jawab diya: Main Jibraeel hoo'n. Poocha gaya: Tumhare saath kaun hai? Unho'n ne bataaya ke Hazrat Muhammad ﷺ hain. Poocha gaya: Aap ko yahaa'n tashreef laane ka paighaam bheja gaya tha? Unho'n ne kaha haa'n. Phir jawab mila: Marhaban! Aap ka tashreef laana mubarak ho. Tashreef laane waala bohot accha hai. Phir us (darbaan) ne darwaaza khol diya*".

"*Jab main wahaa'n gaya to Hazrat Aadam عليه السلام se mulaqaat hui. Hazrat Jibraeel عليه السلام ne bataaya ke ye tumhare baap Hazrat Aadam عليه السلام hain, unhe'n salaam keejiye. Maine salaam kya to unho'n ne salaam ka jawab dete hue farmaya: Acche bete aur buzurg nabi! Khush aamadeed. Uske baad Hazrat Jibraeel عليه السلام mujhe le kar oopar chadhe, hatta ke doosre aasmaan par pohonche aur uska darwaza khat-khataaya. Poocha gaya: Tum kaun ho? Unho'n ne jawab diya: Main Jibraeel hoo'n. Poocha gaya: Tumhare saath kaun hai? Bataaya gaya ke Muhammad ﷺ hain. Dariyaaft kiya gaya: Kya unhe'n bulaya gaya hai? Unho'n ne kaha: Haa'n. Kaha gaya: Aap ka tashreef laana mubarak ho. Aane waala mehmaan bohot accha hai aur us (darbaan) ne darwaaza khol diya. Jab main wahaa'n pohoncha to Hazrat Yahya aur Hazrat Isa عليهما السلام se mulaqaat hui. Ye dono aapas mein khala-zaad hain. Hazrat Jibraeel عليه السلام ne kaha: Ye Yahya aur Hazrat Isa عليهما السلام hain, unhe'n salaam keejiye. Maine salaam kiya aur un dono ne salaam ka jawaab dete hue kaha: Biraadar-e-aziz aur nabi-e-mohtaram! Khush-aamadeed. Phir Hazrat Jibareel عليه السلام mujhe le kar teesre aasmaan par chadhe aur uska darwaaza khat-khataaya. Poocha gaya: Kaun hai? Kaha: Main Jibraeel hoo'n. Poocha gaya: Tumhare saath kaun hai? Unho'n ne kaha: Hazrat Muhammad ﷺ hain. Poocha gaya: Kya unhe'n bulaya gaya tha? Unho'n ne kaha: Haa'n. Kaha gaya: Aap ka tashreef laana mubarak ho. Tashreef laane waala mehmaan bohot accha hai. Phir darwaza khol diya gaya. Jab main andar daakhil hua to Hazrat Yusuf عليه السلام se mulaqaat hui. Hazrat Jibraeel عليه السلام ne kaha: Ye Yusuf عليه السلام hain, unhe'n salaam keejiye. Maine unhe'n salaam kaha: Unho'n ne mere salaam ka jawaab diya aur kaha: Nek teenat[135] bhai aur nabi-e-mohtaram! Khush-aamadeed*".

"*Phir Hazrat Jibraeel عليه السلام mujhe chauthe aasmaan par le kar pohonche aur darwaza khat-khataaya. Poocha gaya: Kaun hai? Unho'n ne jawab diya: Main Jibraeel hoo'n. Poocha gaya: Tumhare saath kaun hai? Unho'n ne kaha ke Hazrat Muhammad ﷺ hain. Poocha gaya: Kya unhe'n daawat di gai thi? Unho'n ne kaha: Haa'n. Kaha gaya: Khush-*

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[131] Surah al Isra: 1
[132] Dekhiye: 4710
[133] T: (حُلْقُوم) Halaq, galaa, saans lene ki nalli [Rekhta]
[134] T: (ناف) Jaandaar ke jism ke wast mein pait par waaqe aanwal naal ka nishaan [Rekhta] Angrezi mein ise navel ya belly button bhi kehte hain [RSB]
[135] T: (طِينَت) Aadat, mizaaj, tabaiyyat, khalqat [Rekhta]

aamadeed! Jis safar par aae ho wo mubarak aur khush-gawaar ho. Phir darwaza khol diya gaya. Jab mein wahaa'n pohoncha to Hazrat Idrees ﷺ se mulaqaat hui. Hazrat Jibraeel ne kaha: Ye Hazrat Idrees ﷺ hain, unhe'n salaam kare'n. Maine salaam kiya to unho'n ne salaam ka jawab de kar kaha: Aye biraadar-e-giraami aur nabi-e-mohtaram! Khush-aamadeed. Phir Hazrat Jibraeel ﷺ mujhe le kar paanchwe'n aasmaan par chadhe, darwaza khat-khataaya. Poocha gaya: Kaun hai? Unho'n ne kaha: Main Jibraeel hoo'n. Poocha gaya: Tumahre saath kaun hai? Unho'n ne kaha ke Hazrat Muhammad ﷺ hain. Poocha gaya: Unhe'n bulaya gaya hai? Unho'n ne kaha: Haa'n. Kaha gaya: Unhe'n khush-aamadeed! Aur jis safar par aae hain wo khush-gawaar aur mubarak ho. Jab main wahaa'n pohoncha to Hazrat Haroon ﷺ se mulaqaat hui. Hazrat Jibraeel ﷺ ne kaha: Ye Hazrat Haroon ﷺ hain, unhe'n salaam keejiye. Maine unhe'n salaam kiya to unho'n ne salaam ka jawaab de kar kaha: Aye muazzaz bhai aur nabi-e-mohtaram! Khush-aamadeed. Phir Hazrat Jibraeel ﷺ mujhe le kar chatte aasmaan par chadhe. Uska darwaza khat-khataaya to poocha gaya: Kaun hai? Unho'n ne kaha: Main Jibraeel hoo'n. Poocha gaya: Tumhare saath kaun hai? Unho'n ne kaha ke Hazrat Muhammad ﷺ hain. Poocha gaya: Kya wo bulaae gae hain? Unho'n ne kaha: Haa'n. Kaha gaya: Unhe'n khush-aamadeed! Safar mubarak ho. Jab main wahaa'n pohoncha to Hazrat Moosa ﷺ se mulaqaat hui. Hazrat Jibraeel ﷺ ne kaha: Ye Hazrat Moosa ﷺ hain, unhe'n salaam keejiye. Maine unhe'n salaam kiya to unho'n ne salaam ka jawaab de kar kaha: Akhee-ul-mukarram aur nabi-e-mohtaram! Khush-aamadeed".

"*Phir jab aage badha to wo rone lagey: Poocha gaya: Aap kyou'n rote hain? Unho'n ne kaha: Main is liye rota hoo'n ke ek (1) nau-umr jawaan jise mere baad rasool bana kar bheja gaya hai uski ummat jannat mein meri ummat se ziyaada taadaad mein daakhil hogi. Hazrat Jibraeel ﷺ mujhe saatwe'n aasmaan par le kar chadhe aur darwaza khat-khataaya. Poocha gaya: Kaun hai? Unho'n ne kaha: Main Jibraeel hoo'n. Poocha gaya: Tumhare saath kaun hai? Unho'n ne kaha ke Hazrat Muhammad ﷺ hain. Poocha gaya: Kya unhe'n daawat di gai thi? Unho'n ne kaha: Haa'n. Kaha gaya: Khush-aamadeed! Aur jis safar par tashreef laae hain wo khush-gawaar aur mubarak ho. Phir main wahaa'n pohoncha to Hazrat Ibrahim ﷺ miley. Hazrat Jibareel ﷺ ne kaha: Ye aap ke jadde-amjad Hazrat Ibrahim ﷺ hain, unhe'n salaam keejiye. Maine unhe'n salaam kiya to unho'n ne salaam ka jawaab dete hue farmaya: Aye pisar-e-aziz aur nabi-e-mohtaram khush-aamadeed*".

"*Phir mujhe sidratul muntaha tak buland kiya gaya to maine dekha ke uske phal muqaam-e-hijr ke matko'n ki tarah bade-bade hain aur uske patte haathi ke kaano'n ki tarah chaude-chaude hain. Hazrat Jibraeel ﷺ ne kaha: Ye sidratul muntaha hai. Wahaa'n chaar (4) nehre'n thee'n: (un mein) do (2) nehre'n band aur do (2) nehre'n khuli hui thee'n. Maine poocha: Aye Jibraeel! Ye nehre'n kaisi hain? Unho'n ne bataaya ke band nehre'n to jannat ki hain aur jo khuli hain wo neel o furaat ka sar-chashma hain. Phir bait-ul-maamoor ko mere saamne laaya gaya. Phir mere saamne ek (1) pyaala sharaab ka, ek (1) pyaala doodh ka aur ek (1) pyaala shahed ka laaya gaya to maine doodh ka pyaala le liya. Hazrat Jibraeel ﷺ ne kaha: Ye fitrat-e-islaam hai jis par aap aur aap ki ummat qaaem hai. Phir mujh par shab-o-roz mein pachaas (50) namaaze'n farz ki gaee'n. Jab main waapas lauta to Hazrat Moosa ﷺ ke paas se mera guzar hua. Unho'n ne poocha: Aap ko kya hukum diya gaya hai? Maine kaha: Mujhe din raat mein pachaas (50) namaaze'n adaa karne ka hukum diya gaya hai. Hazrat Moosa ﷺ ne farmaya: Aap ki ummat har din pachaas (50) namaaze'n nahi padh sakegi. Allah ki qasam! Main aap se pehle logo'n ka tajraba kar chuka hoo'n aur is muaamale mein bani israel ki taraf sar-tod-koshish kar chuka hoo'n. Lehaaza aap apne Rabb ki taraf laut jaae'n aur apni ummat ke liye takhfeef ki darkhwaast kare'n. Chunache main laut kar gaya aur Allah Ta'ala ne mujhe dus (10) namaaze'n moaaf kar dee'n. Phir main Moosa ﷺ ke paas laut kar aaya to unho'n ne phir waisa hi kaha. Phir Allah ke paas gaya to Allah ne mazeed dus (10) namaaze'n moaaf kar dee'n. Main phir Moosa ﷺ ke paas laut kar aaya to unho'n ne phir waisa hi kaha. Phir main laut kar gaya to mujhe dus (10) namaaze'n aur moaaf kar di gaee'n. Phir main Moosa ﷺ ke paas laut kar aaya to unho'n ne phir waisa hi kaha. Chunache main laut kar gaya to mujhe har din mein dus (10) namazo'n ka hukum diya gaya. Phir lauta to Moosa ﷺ ne phir waisa hi kaha. Main phir lauta to mujhe har din mein paanch (5) namazo'n ka hukum diya gaya. Phir main Moosa ﷺ ke paas laut kar aaya to unho'n ne poocha ke aapko kis cheez ka hukum diya gaya hai? Maine kaha: Har din mein paanch (5) namazo'n ka hukum diya gaya hai. Unho'n ne kaha: Aap ki ummat din mein paanch (5) namaaze'n bhi nahi padh sakegi. Main tumse pehle logo'n ka khoob tajraba kar chuka hoo'n aur bani israel par khoob zor daal chuka hoo'n, lehaaza tum aisa karo phir apne parwardigaar ke paas*

jaao aur apni ummat ke liye takhfeef ki darkhwaast karo. Maine jawaab diya ke main apne Rabb se kai dafa darkhwaast kar chuka hoo'n, ab mujhe hayaa aati hai, lehaaza main raazi hoo'n aur uske hukum ko tasleem karta hoo'n. Aap ne farmaya: Main aage badha to ek (1) munaadi (khud Allah Ta'ala) ne aawaaz di ke maine hukum jaari kar diya aur apne bando'n par takfeef bhi kardi".[136]

[3888] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ek Allah Ta'ala ke is irshad: "Aur Wo Manzar Jo Ham Ne Aap Ko Dikhaaya Sirf Logo'n Ki Aazmaaish Ke Liye Tha"[137] se muraad khwaab nahi balke ye aank ki rooyat thi jo Rasool Allah ﷺ ko usi raat dikhaai gai jis raat aap ko baitul muqaddas ki sair karaai gai thi. Aur Hazrat Ibne Abbas ﷺ farmate hain ke quran mein shajara-e-mal-oona[138] se muraad thoo-har ka darakht hai.[139]

Baab 43: Makka Mukarrama Mein Nabi ﷺ Ke Paas Wufood-e-Ansaar Ka Aana Aur Bait-e-Aqaba Ka Bayaan

[3889] Hazrat Abdullah bin Kaab bin Maalik se riwayat hai ke jab Hazrat Kaab ﷺ naabina ho gae the to wo unhe'n chalte-phirte waqt pakad kar chalte the. Unho'n ne kaha ke maine Hazrat Kaab bin Maalik ﷺ se ghazwa-e-tabuk se peeche reh jaane ka taweel waaqea suna. Ibne Bukair ne apni riwayat mein bayan kiya ke Hazrat Kaab ﷺ ne kaha: Main Aqaba ki raat Nabi ﷺ ki khidmat mein maujood tha, jab ham ne islaam par qaaem rehne ka pukhta ehed kiya tha. Agarche logo'n mein ghazwa-e-badr ka charcha ziyaada hai, lekin mere nazdeek aqaba ki bait, badr ki ladaai mein haazri se ziyaada pasandeeda hai.[140]

[3890] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke main apne do (2) maamuo'n ke saath bait-e-aqaba (saniya) mein haazir hua.

Abu Abdullah (Imam Bukhari ﷺ) kehte hain ke Sufyan bin Uyayna ne farmaya: Un do (2) mein ek (1) Bara bin Ma'roor ﷺ the.[141]

[3891] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai, unho'n ne farmaya: Main, mere waalid-e-giraami aur mere dono maamu muqam-e-aqaba mein bait karne waalo'n mein se hain.[142]

[3892] Hazrat Ubadah bin Saamit ﷺ se riwayat hai, aap un logo'n mein se hain jinho'n ne Rasool Allah ﷺ aur aap ke Sahaba Ikram ﷺ ke saath ghazwa w badr mein shirkat ki thi aur aqaba ki raat aap se ehed o paimaan kiya tha. Wo bayan karte hain ke Rasool Allah ﷺ ne us waqt farmaya jab aap ke paas sahaaba ki ek (1) jamaat thi: "*Aao mujh se is baat ka ehed karo ke tum Allah ke saath kisi ko shareek nahi thehraaoge, na chori karoge, na zina karoge, na apni aulaad ko qatl karoge, aur na kisi par aisa bohtaan lagaaoge jise tum ne apne haatho'n aur paao'n se taraasha ho, nez acchi baato'n mein meri naa-farmaani bhi nahi karoge. Tum mein se jisne is ehed ko poora kiya to uska sawaab Allah ke zimme hai aur jo koi in mein se kisi kaam ka murtakib hua phir usey duniya mein saza mil gai to wo saza uske liye kaffaara hogi. Aur jisne in mein se koi kaam kiya aur Allah ne us par parda-poshi ki to uska muaamala Allah ke supurd hai, chaahe to usey saza de agar chaahe to usey moaaf karde*". Chunache maine in umoor par aap se bait ki.[143]

[3893] Hazrat Ubadah bin Saamit ﷺ hi se riwayat hai, unho'n ne farmaya ke main un nuqaba mein se hoo'n jinho'n ne (aqaba ki raat) Rasool Allah ﷺ se bait ki thi. Unho'n ne farmaya: Ham ne is shart par bait ki thi ke Allah ke saath kisi ko shareek nahi thehraae'nge, na chori kare'nge, aur na zina ke murtakib ho'nge. Nez aisi jaan ko qatl nahi kare'nge jise Allah Ta'ala ne haraam thehraaya ho, loot-maar nahi kare'nge, nez ham jannat ke mutaalliq qatai faisla

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[136] راجع: 3207

[137] Surah al Isra: 60

[138] Surah al Isra: 60

[139] Dekhiye: 4716 6613

[140] راجع: 2757

[141] Dekhiye: 3891

[142] راجع: 3890

[143] راجع: 18

nahi kare'nge. Agar ham ne usey poora kiya to hame'n jannat milegi aur agar ham ne un mein se kisi kaam ki khilaaf-warzi ki to uska faisla Allah par hai.[144]

Faaeda: Hadees mein "لَا نَقْضِيْ بِالْجَنَّةِ" yaane ham kisi ke liye uske jannati hone ka qatai faisla nahi kare'nge, balke uska muaamala Allah ke hawaale hai. Baaz riwayaat mein "لَا نَعْصِيْ" hai, iske maane hain ke ham jannat ke badle mein Allah ki naafarmani nahi kare'nge. Ye maane bhi ho sakta hai: "لَا نَعْصِيْ" par jumla khatam ho jaae ke ham Allah ki naa-farmaani nahi kare'nge. Ye mafhoom Surah Saff ki aayat 12 ke mutaabiq hai aur "بِالْجَنَّةِ" ka taalluq "بَايَعْنَا" se hoga. Yaane ham ne jannat ke ewaz ye bait ki.

Baab 44: Nabi ﷺ Ka Hazrat Ayesha رضي الله عنها Se Nikah Karna, Phir Madina Taiyyaba Tashreef Laane Ke Baad Unki Rukhsati Ka Bayaan

[3894] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne farmaya ke jab Nabi ﷺ ne mujh se nikah kiya to main che (6) baras ki thi. Phir ham madina taiyyaba aae aur banu haaris ke mohalle mein qiyaam kiya to mujhe bukhaar aane laga. Jisne mere baal giraa diye. Phir jab mere kandho'n tak baal ho gae to meri waalida Hazrat Umme Haroon رضي الله عنها mere paas aaee'n. Us waqt main apni ham-umar saheliyo'n se jhoola jhool rahi thi. Meri waalida ne mujhe zor se aawaaz di, to main unke paas chali aai aur mujhe maaloom na tha ke wo mujhe kyou'n bula rahi hain? Unho'n ne mera haath pakda aur mujhe ghar ke darwaza ke paas khada kar diya. Jabke mera saans phool raha tha, hattake mera saans control hua to unho'n ne kuch paani mere mu'n aur sar par daala. Phir mujhe saaf karke ghar ke andar le gaee'n. Ghar mein chand ansari khawaeen maujood thee'n. Unho'n ne kaha: Mubarak ho, tum khair o barkat ke saath aai ho, tumhara naseeb accha hai. Phir meri maa ne mujhe unke hawaale kar diya. Unho'n ne mera banaao singhaar kiya. Phir dopaher ke wqt Rasool Allah ﷺ tashreef laae to main khaufzada ho gai, unho'n ne mujhe aap ke supurd kar diya. Us waqt meri umar nau (9) baras ki thi.[145]

[3895] Hazrat Ayesha رضي الله عنها se riwayat hai ke Nabi ﷺ ne unhe'n farmaya tha: "*Maine tujhe do (2) baar khwaab mein dekha ke tum reshmi kapde ke ek (1) tukde mein ho aur ek (1) shakhs mujh se kehta hai ke aap ki ahliya hain. Jab maine usse kapda hataaya to tumhe'n dekha*". Maine kaha: Agar ye khwaab Allah ki taraf se hai to wo usey zaroor poora karega.[146]

[3896] Hazrat Urwah bin Zubai رحمه الله se riwayat hai, unho'n ne kaha ke Syeda Khadeeja رضي الله عنها ne Nabi ﷺ ke madina taiyyaba tashreef le jaane se teen (3) baras qabl wafaat paai. Phir Aap ﷺ do (2) saal ya uske lag-bhag thehre (aur aap ne kisi khatoon se shadi nahi ki. Baad azaa'n) Aap ne Hazrat Ayesha رضي الله عنها se nikah kiya, jabke unki umar che (6) baras thi, phir unki rukhsati ki gai, jabke wo nau (9) baras ki thee'n.[147]

Baab 45: Nabi ﷺ Aur Aap Ke Sahaba Ikram رضي الله عنهم Ka Madina Taiyyaba Ki Taraf Hijrat Karna

Hazrat Abdullah bin Zaid aur Hazrat Abu Huraira رضي الله عنهما dono Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar hijrat ka sawaab pesh-e-nazar na hota to main ansaar ka ek (1) aadmi hota*".

Hazrat Abu Moosa Ashari رضي الله عنه Nabi ﷺ se riwayat karte hain ke (aap ne farmaya:) "*Maine khwaab mein dekha ke makkah se aisi sar-zameen ki taraf hijrat karke jaa raha hoo'n jaha'n ba-kasrat khajooro'n ke baaghaat hain. Mera zehen yamama ya hijr ki taraf gaya, lekin wo to madina yasrib nikla*".

[3897] Hazrat Abu Waael se riwayat hai, unho'n ne kaha ke ham ne Hazrat Kahbbaab bin Arat رضي الله عنه ki iyaadat ki to unho'n ne farmaya: Ham ne Nabi ﷺ ke hamraah hijrat ki. Usse maqsood sirf Allah Ta'ala ki raza thi, chunache hamara sawaab Allah ke zimme ho gaya. Ham mein se kuch aise bhi the ke unho'n ne duniya mein kuch mafaad haasil na kiya. Un mein se Hazrat Musa'b bin Umair رضي الله عنه hain. Wo jung-e-uhud mein shaheed hoe to unho'n ne sirf ek (1) kambal choda. Jab ham usse unka sar dhaanpte the to paao'n khul jaate aur jab paao'n dhaanpte to unka sar nanga ho jaata.

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[144] راجع: 18

[145] Dekhiye: 3896 5133 5134 5156 5158 5160

[146] Dekhiye: 5078 5125 7011 7012

[147] راجع: 3894

Rasool Allah ﷺ ne hame'n hukum diya ke ham unka sar dhaa'n pde'n aur unke paao'n par kuch izkhir ghaas rakh de'n. Aur ham mein se kuch aise hain jinka phal pak chuka hai aur wo chun-chun kar khaa raha hai.[148]

[3898] Hazrat Umar bin Khattab ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Aamaal niyyat par mauqoof hain, jisne duniya haasil karne ke liye, ya kisi aurat se shaadi rachaane ke liye hijrat ki to uski hijrat usi ke liye hai, jis taraf usne hijrat ki, aur jiski hijrat Allah aur uske Rasool ke liye hogi, uski hijrat Allah aur uske Rasool ﷺ ke liye hi samjhi jaaegi*".[149]

[3899] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo kaha karte the ke fatah makkah ke baad (makkah se) hijrat khatam hai.[150]

[3900] Hazrat Ataa bin Abi Rabaah se riwayat hai, unho'n ne kaha ke main Obaid bin Umair Laisi ke hamraah Hazrat Ayesha ؓ ki khidmat mein haazir hua, to ham ne unse hijrat ke mutaalliq sawaal kiya. Unho'n ne farmaya: Ab hijrat nahi rahi, kyou'nke ek waqt tha, jab momin apne deen ki hifaazat ke liye Allah aur uske Rasool ki taraf bhaagte the, unhe'n ye khauf tha ke wo deen ke baare mein fitne mein pad jaae'nge. Ab to Allah Ta'ala ne islam ko ghaalib kar diya hai. Aaj ahle imaan jaha'n chaahe'n apne Rabb ki ibaadat kar sakte hain, albatta jihaad aur uski niyyat ka sawaab baaqi hai.[151]

[3901] Hazrat Ayesha ؓ se riwayat hai ke Hazrat Saad bin Moaaz ؓ ne (apni bimaari ke waqt) dua maangi: Aye Allah! Tu khoob jaanta hai ke mere nazdeek sab se pasandeeda baat ye thi ke main us qaum se teri raza ke liye jihaad karta jinho'n ne tere Rasool ﷺ ko jhutlaaya aur usey apne watan se nikaala. Aye Allah! Ab mera gumaan hai ke toone hamaare aur unke darmiyan jihaad ko band kar diya hai.

(Raawi-e-hadees) Aabaan bin Yazeed ne Hazrat Ayesha ؓ se you'n riwayat kiya hai: Wo qaum jisne tere nabi ko jhutlaaya aur unhe'n apne watan se nikaala, isse quraish muraad hain.[152]

[3902] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ko jab nabuwwat mili to aap ki umar chalees (40) saal thi. Phir aap ko makkah mukarrama mein tera (13) saal tak musalsal wahee aati rahi. Uske baad aap ko hijrat ka hukum hua to dus (10) saal tak aap muhaajir ban kar rahe. Aur jab aap ki wafaat hui to aap ki umar-e-mubarak tirsath (63) saal thi.[153]

[3903] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne (nabuwwat milne ke baad) tera (13) saal tak makkah mein qiyaam farmaya aur jab aap ki wafaat hui to aap ki umar-e-mubarak tirsath (63) baras ki thi.[154]

[3904] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke (ek (1) dafa) Rasool Allah ﷺ mimbar par jalwa-afroz hue aur farmaya: "*Allah Ta'ala ne ek (1) bande ko ikhtiyaar diya hai ke agar wo duniya ki zaahiri raunaq mein se jo chaahe Allah usey wo de de ga, ya wo nemate'n pasand kar le jo Allah ke paas hain, to usne un nemato'n ko pasand kiya jo Allah ke paas hain*". Ye sun kar Hazrat Abu Bakar ؓ ro pade aur farmaya: Hamaare maa-baap aap par fida ho'n. Ham ne un par taajjub kiya aur logo'n ne kaha: Is boodhe ko dekho, ke Rasool Allah ﷺ to ek (1) bande ke mutaalliq khabar de rahe hain jise Allah Ta'ala ne duniya ki tar-o-taazgi aur apni nemate'n dene mein ikhtiyaar diya hai aur ye shaikh kehte hain ke hamaare maa-bap aap par fida ho'n. Dar-asl Rasool Allah ﷺ hi ko ikhtiyaar diya gaya tha aur ham mein sab se ziyaada Abu Bakar ؓ usko jaanne waale the. Rasool Allah ﷺ ne ye bhi farmaya: "*Rafaaqat aur maal ke etebaar se mujh par sab se ziyaada ehsaan Abu Bakar ka hai. Agar main apni ummat mein se kisi ko khaleel banaata to Abu Bakar ko khaleel banaata. Lekin ab sirf islami akhuwwat aur dosti baaqi hai. Masjid mein Abu Bakar ke dareeche ke alaawa koi dareecha na rehne diya jaae*".[155]

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[148] راجع: 1276
[149] راجع: 1
[150] Dekhiye: 4309 4310 4311
[151] راجع: 3080
[152] راجع: 463
[153] راجع: 3851
[154] راجع: 3851
[155] راجع: 466

[3905] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Maine jab se hosh sambhaala hai apne walidain ko deen-e-haq ki pairawi karte hue hi dekha hai. Aur ham par koi din aisa nahi guzarta tha ke subah o shaam dono waqt Rasool Allah ﷺ hamaare paas na aate ho'n. Phir jab musalmano ko sakht aziyyat di jaane lagi to Hazrat Abu Bakar ؓ habsha ki taraf hijrat ki niyyat se (makkah se) nikle. Jab aap Bark al Ghimaad ke muqaam par pohonche to unhe'n ibne daghna mila jo qabila qaarah ka sardar tha. Usne poocha: Aye Abu Bakar! Kaha'n jaa rahe ho? Unho'n ne jawab diya ke meri qaum ne mujhe nikaal diya hai, is liye main chaahta hoo'n ke zameen ki saer o siyaahat karu'n aur apne Rabb ki yaksooi se ibaadat karu'n.

Ibne Daghna kehne laga: Tumhare jaisa shakhs na to nikalne par majboor ho sakta hai aur na usey koi nikaal hi sakta hai, kyou'nke zaroorat-mand mohtaaj logo'n ke paas jo cheez nahi hoti tum unhe'n muhaiyya karte ho, rishte-daaro'n ke saath accha sulook karte ho, naadaaro'n ki kafaalat aur mehmaano'n ki ziyaafat karte ho, aur raah-e-haq mein agar kisi ko museebat aae to tum uski madad karte ho, lehaaza main tumhe'n panaah deta hoo'n, tum (makkah) laut chalo aur apne shahr mein reh kar apne Rabb ki ibaadat karo. Chunache Hazrat Abu Bakar ؓ ibne daghna ke saath makkah waapas aagae. Uske baad ibne daghna raat ke waqt quriash ke sardaro'n se mila aur unse kaha: Abu Bakar ؓ jaisa shakhs na to nikalne par majboor ho sakta hai aur na usey koi nikaal hi sakta hai.

Kya tum aise shaks ko nikaalte ho jo logo'n ko wo cheeze'n muhaiyya karta hai jo unke paas nahi hotee'n, wo rishte-daaro'n se accha sulook aur be-kaso'n ki kafaalat karta hai. Mehmaan-nawaazi mein badh-chadh kar hissa leta hai aur jab kabhi kisi ko raah-e-haq mein takleef pohonchti hai to uski madad karta hai. Al-gharz quraish ne ibne daghna ki panaah ko mustarad na kiya. Albatta usse kaha ke tum Abu Bakar ؓ se kehdo ke wo apne ghar mein apne Rabb ki ibaadat kare'n aur wahee'n namaz ya jo chaahe'n adaa kare'n. Elaaniya ye kaam karke hamaare liye aziyyat ka baais na bane'n, kyou'nke ye kaam elaaniya karne se hame'n apni aurto'n aur baccho'n ke bigadne ka andesha hai.

Ibne Daghna ne Hazrat Abu Bakar ؓ ko ye paighaam pohoncha diya to unho'n ne us shart ke mutaabiq makkah mein dobaara rahaaish rakh li, chunache wo apne ghar mein apne parwardigaar ki ibaadat karte. Na to namaz elaaniya adaa karte aur na apne ghar ke alaawa kisi doosri jagah tilaawat hi karte. Phir Hazrat Abu Bakar ؓ ke dil mein khayaal mein aaya to unho'n ne apne ghar ke sahn mein ek (1) masjid banaai, wahaa'n namaz adaa karte aur qep ki tilaawat karte. Phir aisa hua ke mushrikeen ki aurte'n aur bacche ba-kasrat unke paas jamaa ho jaate, sab ke sab taajjub karte aur aap ki taraf mutawajjarehte.

Choo'nke Abu Bakar ؓ badi giryawizaari karne waale shakhs the, jab Quran-e-Majeed ki tilaawat to unhe'n apni aankho'n par qaabu nahi rehta tha. Ye haal dekh kar sardaraan-e-quraish ghabra gae. Bil-aakhir unho'n ne ibne daghna ko bula-bhjea. Uske aane par unho'n ne shikaayat ki, ke ham ne Abu Bakar ؓ ko tumhari wjah se is shart par amaan di thi ke wo apne ghar mein apne Rabb ki ibaadat kare'n, magar unho'n ne usse tajaawuz karte hue apne ghar ke sahn mein ek (1) masjid banali hai, jis mein elaaniya namaz adaa karte aur quran ki tilaawat karte hain.

Hame'n andesha hai ke hamari aurte'n aur bacche bigad jaae'nge, lehaaza tum unhe'n manaa karo aur agar wo usey manzoor kar le'n ke apne ghar mein apne Rabb ki ibaadat kare'n to amaan barqaraar hai, agar na maane'n aur us par zidd kare'n ke elaaniya ibaadat kare'nge to tum apni panaah unse waapas maang lo. Kyou'nke ham log tumhari panaah ko todna pasand nahi karte, lekin ham Abu Bakar ؓ ki elaaniya ibaadat ko kisi soorat bhi barqaraar nahi rakh sakte. Hazrat Ayesha ؓ farmati hain ke uske baad ibne daghna Hazrat Abu Bakar ؓ ke paas aaya aur kehne laga: Tumhe'n maaloom hai ke maine tumse kis baat par muaahada kiya tha, lehaaza tum us par qaaem raho ya phir meri aamaan mujhe waapas karo.

Kyou'nke main ye nahi chaahta ke arab ke log ye khabar sune'n, jisko maine amaan di thi usey paamaal kar diya gaya. Us par Hazrat Abu Bakar ؓ ne farmaya: Main teri amaan waapas karta hoo'n aur main sirf Allah Azzawajal ki amaan par khush hoo'n. Nabi ﷺ us waqt makkah hi mein the aur aap ne musalmano se farmaya tha: "*Mujhe tumhari hijrat ki jagah dikhaai gai hai, wahaa'n khajooro'n ke darakht hain aur uske dono taraf pathreele maidaan hain, yaane siyaah patthar hain*". Ye sun kar jisne hijrat ki to wo madina taiyyaba ki taraf rawaana hua aur aksar log jinho'n ne habsha ki taraf hijrat ki thi, wo bhi madina taiyyaba ki taraf laut aae. Hazrat Abu Bakar ؓ ne bhi madina taiyyaba

jaane ki taiyyaari ki to Rasool Allah ﷺ ne unse farmaya: "*Theher jaao, kyou'nke ummeed hai ke mujhe bhi ijaazat mil jaaegi*". Hazrat Abu Bakar ؓ ne arz ki: Mere maa-baap aap par fida ho'n! Kay aap ko iski ummeed hai? Aap ne farmaya: "*Haa'n*". Phir Abu Bakar ؓ ne apne aap ko Rasool Allah ﷺ ki rafaaqat ke liye rok liya aur apni dono oontniyo'n ko chaar (4) maah tak keekar ke patte khilaate rahe.

Ibne Shihab se riwayat hai ke Hazrat Urwah ne kaha ke Hazrat Ayesha ؓ ka bayan hai: Ek (1) din ham Hazrat Abu Bakar ؓ ke ghar mein dopeher ke waqt baithe hue the ke itne mein Hazrat Abu Bakar ؓ se kisi ne kaha: Dekho, ye Rasool Allah ﷺ apne sar par chaadar odhe tashreef laa rahe hain. Aap pehle kabhi us waqt hamaare paas na aate the. Hazrat Abu Bakar ؓ ne farmaya: Un par mere maa-baap qurban ho'n! Allah ki Qasam! Wo is waqt kisi khaas zaroorat hi se aae hain. Hazrat Ayesha ؓ farmati hain: Phir Rasool Allah ﷺ tashreef laae aur aap ne andar aane ki ijaazat maangi to aap ko ijaazat di gai. Phir Nabi ﷺ ne andar aakar Hazrat Abu Bakar ؓ se farmaya: "*Apne logo'n se kaho zara baahar chale jaae'n*". Hazrat Abu Bakar ؓ ne arz ki: Allah ke Rasool ﷺ! Yahaa'n to aap hi ke ghar waale hain. Aap ne farmaya: "*Mujhe hijrat ki ijaazat mil gai hai*". Hazrat Abu Bakar ؓ ne arz ki: Mere baap aap par fida ho'n! Allah ke Rasool ﷺ! Mujhe bhi leejiyega. Rasool Allah ﷺ ne farmaya: "*Theek hai*". Hazrat Abu Bakar ؓ ne kaha: Mere baap aap par qurbaan ho'n! Allah ke Rasool ﷺ! Meri do (2) oontiyo'n mein se ek (1) aap le le'n. Rasool Allah ﷺ ne farmaya: "*(Theek hai, lekin ham) qeemat se le'nge*". Hazrat Ayesha ؓ ka bayan hai ke phir ham ne jaldi se dono ka saamaan-e-safar taiyyaar kiya aur dono ke liye ek chamde ki thaili mein khana waghaira rakh diya. Hazrat Asma bint Abi Bakr ؓ ne apne kamar-band ka ek (1) tukda kaat kar usse thaili ka mu'n band kiya. Is wajah se unka laqam zaat-un-nitaaqeen (ذَاتَ النِّطَاقِ) rakha gaya.

Hazrat Ayesha ؓ farmati hain: Phir Rasool Allah ﷺ aur Hazrat Abu Bakar ؓ jabl-e-soor ki ghaar mein chale gae aur teen (3) din us mein chupe rahe. Hazrat Abdullah bin Abu Bakar ؓ bhi raat ko unke paas rehte. Wo ek (1) zaheen aur zeerak[156] naujawaan the. Raat ke pichle peher un dono ke paas se waapas chale aate aur subah makkah mein quraish ke saath is tarah ghul-mil jaate jaise raat ko wahee'n rahe hain. Phir wo jitni baate'n aur tadabeer unhe'n nuqsaan pohonchane ki sunte, unhe'n yaad rakhte aur aat ki taareeki mein aate hi ye tamaam report unhe'n pohoncha dete. Hazrat Abu Bakar ؓ ka ghulam Amir bin Fuhaira bhi unke aas-paas is tarah bakriyaa'n charaata ke jab kuch raat guzar jaati to wo bakriyo'n ko unke paas le jaata to wo raat ke waqt taaza aur garam-garam doodh peekar raat basar karte, phir Aamir bin Fuhaira subah mu'n andhere hi un bakriyo'n ko haa'nk le jaata tha. Chunache wo teen (3) Raato'n mein har shab aisa hi karta raha. Phir Rasool Allah ﷺ aur Abu Bakar ؓ ne qabila-e-banu deel ke ek (1) shakhs ko mazdoor muqarrar farmaya. Ye banu abd bin adee mein se tha jo bada waaqif-kaar rehbar tha. Usne aal-e-aas bin waael sahmi se aqd-e-halaf kar rakha tha aur kuffaar-e-quraish ke deen par tha. Phir un dono hazraat ne usko ameen banakar apni sawariyaa'n uske hawaale kar dee'n aur usse teen (3) din baad, yaane teesre din ki subah ko ghaar-e-saur par dono sawariyo'n ko laane ka ehed le liya. Chunache wo hasb-e-waada teesri (3) raat ki subah ko oontniyaa'n le kar haazir hua. Phir dono hazraat, Aamir bin Fuhaira aur raasta bataane waale shakhs ko le kar rawaana hue aur us rehbar ne unke hamraah saahil-e-samandar ka raasta ikhtiyaar kiya.[157]

[3906] Hazrat Suraaqa bin Maalik bin Ja'sham ؓ ka bayan hai ke hamaare paas kuffaar-e-quraish ke qaasid aae jo Rasool Allah ﷺ aur Hazrat Abu Bakar ؓ ke baare mein is amr ka elaan kar rahe the ke jo shakhs unhe'n qatl karde ya zinda giraftaar karke laae to har ek ke badle ek-sau (100) oont usey bataur-e-inaam diye jaae'nge. Chunache main ek (1) waqt apni qaum Banu Mudlij ki majlis mein baitha hua tha ke un mein se ek (1) aadmi aaya aur hamaare paas khada ho gaya, jabke ham baithe hue the. Usne kaha: Aye Suraaqa! Maine abhi-abhi saahil par chand log dekhe hain. Main unhe'n Muhammad aur unke saathi khayaal karta hoo'n. Suraaqa kehte hain: Main samajah gaya ke ye wohi hain, magar maine aise hi usse keh diya: Wo nahi ho'nge, balke toone falaa'n-falaa'n ko dekha hoga jo abhi hamaare saamne se gae hain, jo apna gumshuda koi jaanwar talaash kar rahe the.

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[156] T: (زِیْرک) Daanishmand, daana, aqalmand, hoshiyaar [Rekhta]

[157] راجع: 476

Uske baad main thodi der tak us majlis mein thehra raha, phir khada hua aur apne ghar jaakar khaadima se kaha ke wo mera ghoda le kar baahar jaae aur usko teele ke peeche le kar khadi rahe. Phir maine apna neza sambhaala aur makaan ki pichli jaanib se nikla. Neze ki nok se zameen par khat laga raha tha aur uska oopar waala hissa neeche kiye hue tha. Is tarah main apne ghode ke paas aaya aur us par sawaar ho gaya. Phir usey hawaa ki tarah sarpat daudaya, taake mujhe jaldi pohonchaae. Lekin jab main unke qareeb ho gaya to mere ghode ne aisi thokar khaai ke main ghode se gir pada. Main khada hua aur tarkash ki taraf haath badhaaya aur us mein se teer nikaal kar faal[158] li ke main un logo'n ko nuqsaan pohoncha saku'nga ya nahi? To wo baat saamne aai jo mujhe naagawaar thi, magar main phir bhi apne ghode par sawaar ho gaya aur teero'n ki faal ko tasleem na kiya. Mera ghoda mujhe le kar phir itna qareeb pohonch gaya ke maine Rasool Allah ﷺ ki qirat suni. Aap kisi taraf mutawajjana hote the, jabke Hazrat Abu Bakar رضی اللہ عنہ idhar-udhar bohot dekh rahe the.

Itne mein mere ghode ke agle dono paao'n ghutno'n tak zameen mein dhans gae aur khud main bhi uske oopar se gir-pada. Phir maine ghode ko daa'nta to badi mushkil se uske paao'n nikle, magar jab wo seedha hua to uske agle dono paao'n se dhue'n ki tarah ghubaar numudaar hua, jo aasmaan tak phail gaya. Maine phir teero'n se faal li, to wohi nikla jise main bura jaanta tha. Aakhir maine unhe'n amaan ke saath aawaaz di to wo theher gae. Phir main apne ghode par sawaar ho kar unke paas aaya aur jab mujhe un tak pohonche mein rukaawate'n pesh aaee'n to mere dil mein khayaal aaya ke Rasool Allah ﷺ ka zaroor bol-baala hoga. Chunache maine aap ko bataaya ke aap ki qaum ne aap ke mutaalliq sau (100) oont muqarrar kar rakhe hain. Phir maine wo baate'n bayaan kee'n jo wo log aap ke saath karna chaahte the. Baad-azaa'n maine unhe'n zaad-e-raah aur kuch saamaan pesh kiya, lekin unho'n ne na to mere maal mein kami ki aur na kuch maanga hi. Albatta ye zaroor kaha: "*Hamaara haal logo'n se posheeda rakhe'n*". Maine unse darkhwaast ki, ke mere liye ek (1) tehreeri aman likh de'n. Aap ne Aamir bin Fuhaira ko hukum diya jis ne mujhe chamde ke ek (1) tukde par sanad-e-amaan likh di aur phir Rasool Allah ﷺ aage rawaana ho gae.

Ibne Shihab ne kaha ke mujhe Urwah bin Zubair ne khabar di ke us dauraan mein Rasool Allah ﷺ ki mulaqaat saudagar musalmano ki ek (1) jamaat se hui, jo Hazrat Zubair bin Awwaam رضی اللہ عنہ ki zer-e-qiyaadat mulk-e-shaam se aarahi thi. Hazrat Zubair رضی اللہ عنہ ne Rasool Allah ﷺ aur Hazrat Abu Bakar رضی اللہ عنہ ko safed poshak pehnaai. Idhar musalman ahle madina ko Rasool Allah ﷺ ke tashreef laane ki khabar pohonchi to wo log muqaam-e-hira tak har roz subah aap ke isteqbaal ke liye aate aur aap ka intizaar karte, phir dopaher ki garmi unhe'n waapas jaane par majboor kar deti. Chunache wo ek (1) roz hasb-e-maamool bohot intezaar ke baad waapas aagae aur apne gharo'n mein bhaithe the ke ek (1) yahoodi kisi kaam ki khaatir, apne qilo'n mein se kisi qile par Chadha to usne Rasool Allah ﷺ aur aap ke ashaab ko safed libaas mein malboos dekha. Jis qadr aap nazdeek ho rahe the utna hi door se saraab kam hota jaata tha, tab us yahoodi se na raha gaya aur wo fauran ba-aawaaz-e-buland pukaar utha: Aye Jamaat-e-Arab!? Ye hai tumahra buland martaba muazzaz sardar jiska tum shiddat se intizaar kar rahe the. Ye sunte hi musalman hathiyaar le kar aap ke isteqbaal ko daude, chunache wo Rasool Allah ﷺ ko muqaam-e-hira ke peeche mile, unhe'n saath liye daae'n mude, phir unho'n ne Banu Amr bin Awf ke yahaa'n padaao kiya. Ye waaqea maah-e-rabi-ul-awwal somwaar ke din ka hai.

Al-gharz Hazrat Abu Bakar رضی اللہ عنہ khade ho kar logoa'n se milne lagey aur Rasool Allah ﷺ khamosh baithe rahe, yahaa'n tak ke wo ansari jinho'n ne Rasool Allah ﷺ ko nahi dekha tha wo Hazrat Abu Bakar hi ko salaam karte. Phir jab Rasool Allah ﷺ par dhoop aagai aur Hazrat Abu Bakar رضی اللہ عنہ ne khade ho kar aap par apni chaadar ka saaya kiya to logo'n ne Rasool Allah ﷺ ko pehchaana. Chunache Rasool Allah ﷺ qabila-e-banu amr bin auf ke yahaa'n taqriban dus (10) raate'n qiyaam-pazeer rahe. Aap ne wahee'n us masjid ki bunyaad rakhi jiski asaas taqwa par hai aur us mein Rasool Allah ﷺ ne namaz padhi. Uske baad aap apni oontni par sawaar hue aur log bhi aap ke saath chal rahe the, aap ki oontni madina taiyyaba mein masjid-e-nabawi ke paas jaakar baith gai. Us mein us waqt kuch musalman namaz padhte the aur wo Sahal aur Suhail do (2) yateem baccho'n ki khajooro'n ka khaliyaan tha. Jo Asad bin Zuraara ki kafaalat mein the. Jab aap ki oontni baith gai to Rasool Allah ﷺ ne farmaya: "*Hamaara in-sha-Allah yehi muqaam hoga*". Phir Rasool Allah ﷺ ne un dono baccho'n ko bulaya aur unse khalyaan ki qeemat maaloom ki, taake usey masjid bana sake'n. Un dono ne kaha: Ham iski qeemat nahi le'nge, balke Allah ke Rasool! Ham ye zameen aap ko

[158] T: فال

hiba karte hain. Rasool Allah ﷺ ne hiba manzoor na farmaya, balke qeemat de kar unse wo jagah khareed li, aur wahaa'n masjid ki bunyaad rakhi aur masjid ki taameer mein Rasool Allah ﷺ sab logo'n ke saath eente'n uthaate aur farmate: "*Ye bojh uthaana koi khybar ka bojh uthaana nahi, aye hamaare Rabb! Ye to baais-e-sawaab aur paakiza kaam hai*". Nez aap farmate: "*Aye Allah! Sawaab to aakhirat hi ka sawaab hai, aye Allah! Tu ansaar aur muhajireen par rahem farma*".

Raawi kehta hai ke Aap ﷺ ne ek (1) musalman ka sher padha jiske naam ka mujhe ilm nahi. Ibne Shihab ne kaha: Ahadees mein hame'n maaloom nahi ho saka ke Rasool Allah ﷺ ne us bait ke alaawa kisi ka poora sher padha ho.

Faaeda: Taareekh-e-Islam mein hijrat ki badi ehmiyat hai. Rasool Allah ﷺ 27 Safar, 13 nabuwwat, ba-mutaabiq 12 September 622CE, baroz jumerat Hazrat Abu Bakar رضي الله عنه ko saath le kar makkah mukarrama se nikle, makkah se 4-5 meel ke faasle par kooh-e-saur hai. Wahaa'n jaakar aap ne teen (3) din ek (1) ghaar mein qiyaam farmaya. Uske baad yakum (1) rabi-ul-awwal, ba-mutaabiq 16 Septmber 622CE, ba-roz somwar madina se muttasil quba naami basti mein pohonch gae. Jumerat tak yahaa'n aaraam farmaya. Us dauraan mein aap ne masjid-e-quba ki bunyaad rakhi. 12 Rabi-ul-Awwal, 1 Hijri, juma ke din aap quba se rawaana hue. Banu Saalim ke gharo'n tak pohonche the ke juma ka waqt ho gaya, aap ne us muqaam par musalmano ke hamraah juma adaa kiya. Faraaghat ke baad aap yasrib ki junoobi jaanib se shahr mein daakhil hue, jise madina taiyyaba ke naam se mausoom kiya jaata hai. Wahaa'n pohonch kar aap ne Hazrat Abu Ayyub Ansari رضي الله عنه ke yahaa'n qiyaam farmaya aur masjid-e-nabawi ki bunyaad rakhi, jiska mazkoora hadees ke aakhir mein zikr hai.

[3907] Hazrat Asma bint Abi Bakr رضي الله عنها se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ aur Hazrat Abu Bakar رضي الله عنه ke liye khana taiyyaar kiya, jab unho'n ne madina taiyyaba hijrat karne ka iraada kiya. Maine apne waalid-e-giraami se kaha: Main apne izaar-band ke alaawa tosha-daan baandhne ke liye kuch nahi paati. Unho'n ne farmaya ke uske do (2) tukde karlo, chunache maine aise hi kiya. Us waqt mera naam dhaat-an-nataaqain ho gaya. Hazrat Ibne Abbas رضي الله عنه ne Hazrat Asma رضي الله عنها ko zaat un nitaaq kaha.[159]

[3908] Hazrat Baraa رضي الله عنه se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ne madina taiyyaba aane ka iraada kiya to Suraaqa bin Maalik bin Ja'sham aap ke peeche lag gaya. Nabi ﷺ ne uske liye bad-dua ki, to uska ghoda zameen mein dhans gaya. Usne arz ki: Aap Allah Ta'al se mere liye dua kare'n, main aap ko koi nuqsaan nahi pohonchau'nga. Phir aap ne uske liye dua farmaai. Raawi kehta hai ke us dauraan mein Rasool Allah ﷺ ko pyaas lagi aur aap ek (1) charwaahe ke paas se guzre. Hazrat Abu Bakar رضي الله عنه ne kaha: Maine pyaala liya aur us mein kuch doodh doha aur aapke paas laaya to aap ne usey nosh farmaya, hatta ke main khush ho gaya.[160]

[3909] Hazrat Asma رضي الله عنها se riwayat hai ke (ba-waqt-e-hijrat) wo Abdullah bin Zubair رضي الله عنه se haamela thee'n. Unho'n ne farmaya ke main us waqt (makkah se) nikli jab waz'-e-hamal ka waqt qareeb aapohoncha tha. Main madina taiyyaba aai aur quba mein qiyaam kiya to Abdullah bin Zubair رضي الله عنه wahee'n paida hue. Phir main usey Nabi ﷺ ke paas le gai aur usey aap ki godh mein rakh diya to aap ne ek (1) khajoor mangwaai. Phir aap ne usey chabaa kar us mein apna luaab-e-dahan milaaya aur nau-maulood ke mu'n mein daal diya. (Is tarah) sab se pehle jo cheez uske shikam mein gai wo Rasool Allah ﷺ ka luaab-e-dahan tha. Phir aap ne uske mu'n mein khajoor daalne ke baad uske liye barkat ki dua farmaai. Ye muhajireen ka zamaana-e-islaam mein pehla baccha tha, jo (madina taiyyaba mein) paida hua.

Khalid bin Makhlaqd ne Zakariyya bin Yahay ki mataaba-at ki hai. Us riwayat mein hai ke Hazrat Asma رضي الله عنها ne jab Nabi ﷺ ki taraf hijrat ki to wo haamela thee'n.[161]

[3910] Hazrat Ayesha رضي الله عنها se riwayat hai, unho'n ne farmaya ke (hijrat ke baad) pehla baccha jo islaam mein paida hua wo Abdullah bin Zubair رضي الله عنه hain. Wo (unke ghar waale) unhe'n Nabi ﷺ ki khidmat mein laae to Nabi ﷺ ne ek (1)

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[159] راجع: 2979
[160] راجع: 2439
[161] Dekhiye: 5469

khajoor li aur usey chabaaya. Phir aap ne usey us (Abdullah ﷺ) ke mu'n mein daala. Unke pait mein pehli daakhil hone waali cheez Nabi ﷺ ka luaab-e-dahan tha.

[3911] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ jab madina taiyyaba tashreef laae to aap ke peeche (sawaari par) Hazrat Abu Bakar ﷺ the. Hazrat Abu Bakar ﷺ shakl o soorat mein boodhe the, unhe'n har ek pehchaanta tha, lekin Nabi ﷺ naujawaan ghair-maaroof the. Hazrat Anas ﷺ ka bayan hai ke raaste mein agar koi Hazrat Abu Bakar ﷺ se mulaqaat karta aur poochta aye Abu Bakar! Ye aadmi kaun hai jo tumhare aage hai? Wo jawaab dete: Ye shakhs mujhe raasta banaate waala hai. Poochne waala ye samajhta ke wo aam raasta bataane waala hai. Halaa'nke Abu Bakar ﷺ ki muraad neki ka raasta hota. Us dauraan mein Hazrat Abu Bakar ﷺ ne gosha-e-chashm se dekha to ek (1) shakhs jo ghode par sawaar hai wo unke qareeb aapohoncha hai. Unho'n ne kaha: Allah ke Rasool ﷺ! Ye sawaar ham tak pohonch raha hai. Nabi ﷺ ne usey mudh-kar dekhta to farmaya: "*Aye Allah! Ise giraa de*". To usey ghode ne giraa diya. Phir wo ghoda hin-hinaata hua utha khada hua. Us shakhs ne arz ki: Allah ke Nabi! Aap jo chaahe'n mujhe hukum de'n, taameel hogi. Aap ne farmaya: "*Apni jagah thehre raho, aur kisi ko hamaare paas na pohonchne do*".

Hazrat Anas ﷺ ka bayan hai ke wo din ke aaghaaz mein aap ko pakadne waala tha aur din ke aakhri hisse mein aap ke liye hathiyaar ka kaam dene laga. Bahar-haal Rasool Allah ﷺ madina taiyyaba ke paas hira ki jaanib farokash hue. Phir aap ne ansaar-e-madina ki taraf paighaam bheja to wo Nabi ﷺ ki hifaazat ke liye aagae. Unho'n ne un dono ko salaam kiya aur kaha: Aap aman o amaan se sawaar hain. Ab aap ke hukum ki taameel ki jaaegi, chunache Nabi ﷺ aur Hazrat Abu Bakar ﷺ sawaar hue aur ansaar ne hathiyaar le kar un dono ko apne jilau[162] mein liya aur aazim-e-madina[163]-e-hue. Idhar madina taiyyaba mein ye naara lagaaya jaa raha tha: Allah ke Nabi aagae! Allah ke Nabi tashreef le aae! Log oonchi jagho'n mein chadh kar aap ko dekh rahe the aur kehte the: Allah ke Nabi Tashreef le aae! Allah ke Nabi aagae! Usi haal mein chalte-chalte aap Hazrat Abu Ayyub Ansari ﷺ ke makaan ke paas utar pade. Aap ghar waalo'n se baate'n kar rahe the, ke achaanak Hazrat Abdullah bin Salaam ﷺ ne suna, jabke wo us waqt apne ghar waalo'n ke baagh mein khajoore'n chun rahe the. Wo jaldi se jamaa ki hui khajoore'n saath hi le kar aagae aur Nabi ﷺ se baate'n sun kar apne ghar waapas chale gae. Us dauraan mein Nabi ﷺ ne farmaya: "*Hamaare azizo'n mein se kiska ghar qareeb hai?*" Hazrat Abu Ayyub Ansari ﷺ ne kaha: Allah ke Rasool ﷺ! ﷺ ye mera ghar hai aur ye mera darwaza hai. Aap ne farmaya: "*Chalo aur hamaare liye qailoola karne ki jagah taiyyaar karo*".

Unho'n ne arz ki: Allah ki barat se aap dono hazraat uthe'n (qailoole ka intezaam ho chuka hai). Phir jab Nabi ﷺ unke ghar mein daakhil hone lagey to Hazrat Abdullah bin Salaam ﷺ wahaa'n aagae aur arz ki: Main gawaahi deta hoo'n ke aap Allah ke Rasool ﷺ hain aur haq ke saath mab-oos hue hain. Yahoodi jaante hain ke main unka sardar hoo'n aur sardar ka beta hoo'n, unka bada aalim aur bade aalim ka beta hoo'n. Aap unhe'n bula kar unse mere mutaalliq pooche'n, lekin unhe'n ye ilm na hone paae ke main musalman ho chuka hoo'n. Agar unhe'n pataa chal gaya ke main musalman ho chuka hoo'n to mere mutaalliq aisi baate'n kare'nge jo mujh mein nahi hain. Chunache Nabi ﷺ ne (unhe'n) paighaam bheja to wo aae aur aap ki khidmat mein haazir hue. Tab Rasool Allah ﷺ ne unhe'n farmaya: "*Aye jamaat-e-yahood! Tumhar kharaabi ho, Allah se daro. Us Allah ki qasam jiske siwa koi maabood-e-bar-haq nahi! Bila-shubha tum khoob jaante ho ke yaqeenan main Allah ka Rasool hoo'n aur tumhare paas haq le kar aaya hoo'n, lehaaza tum islaam le aao*". Unho'n ne kaha ke ham to is baat ko nahi jaante. Ye baat unho'n ne Nabi ﷺ se teen (3) martaba kahi. Aap ne farmaya: "*Tum mein Abdullah bin Salaam kaisa shakhs hai?*" Unho'n ne kaha: Wo hamara sardar aur hamaare sardar ka beta hai aur hamara bada aalim aur bade aalim ka farzand-e-arjumand hai. Aap ne farmaya: "*Bataao agar wo musalman ho jaae to?*" Unho'n ne kaha ke Allah aisa na kare, wo islaam qubool nahi kar sakte. Aap ﷺ ne farmaya: "*Agar wo musalman ho jaae'n to?*" Unho'n ne kaha: Allah unhe'n bachaae, wo islaam qubool karne waale nahi hain. Aap ne phir teesri martaba poocha: "*Agar wo islaam qubool kar le'n to?*" Unho'n ne kaha: Allah unhe'n mehfooz rakhe, wo musalman hone waale nahi hain. Aap ﷺ ne farmaya: "*Aye Ibne Salaam! Baahar aao*". Wo baahar aae aur unse kaha: Aye giroh-e-yahood! Us Allah se daro jiske siwa koi maabood-e-bar-haq

[162] T: (جِلَو) Hamraahi, rafaaqat [Rekhta]

[163] T: (عازمِ مَدِینَہ) Madina ke liye safar par nikle [RSB]

nahi. Tum khoob jaante ho ke aap Allah ke Rasool hain aur saccha mazhab le kar aae hain. Yahoodiyo'n ne kaha: Tu jhoot bolta hai. Phir (us battameezi ki binaa par) Rasool Allah ﷺ ne unhe'n baahar nikaal diya.[164]

[3912] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Hazrat Umar bin Khattab ؓ ne apne daur-e-khilafat mein muhajireen-e-awwaleen mein se har ek ke liye chaar-chaar (4-4) hazaar[165] ka wazeefa muqarrar farmaya aur Ibne Umar ؓ ke liye saadhe-teen-hazaar (3500) dirham dena manzoor kiya. Unse arz kiya gaya ke Ibne Umar ؓ bhi to muhajireen-e-awwaleen mein se hain, aap ne unka wazeefa 4000 se kam kyou'n muqarrar kiya hai? Unho'n ne farmaya: Usne apen waalidain ke hamraah hijrat ki thi. Aisa shakhs us muhaajir ki tarah nahi ho sakta jisne tan-tanha hijrat ki ho.

Faaeda: Muhajireen-e-awwaleen se muraad wo hazraat hain jinho'n ne dono'n qiblo'n, yaane bait-ul-muqaddas aur khaana-e-kaba ki taraf mu'n karke namaz padhi thi, ya wo log jinho'n ne ghazwa-e-badr mein shirkat ki thi.

[3913] Hazrat Khabbab bin Arat ؓ se riwayat hai, unho'n ne farmaya: Ham ne Rasool Allah ﷺ ke saath hijrat ki thi.[166] [167]

[3914] (Doosri sanad ke saath yehi riwayat hai) Hazrat Khabbab bin Arat ؓ ne farmaya: Ham ne Rasool Allah ﷺ ke saath hijrat ki, to hamara maqsad sirf Allah ki raza thi. Allah Ta'ala hame'n uska ajar bhi zaroor de ga. Chunache ham mein se kuch hazraat Allah ko pyaare ho gae aur duniya mein unho'n ne apna koi badla nahi paaya. Un mein se Hazrat Mus'ab bin Umair ؓ hain, jo uhud ki jung mein shaheed ho gae. Hame'n unke saamaan mein koi aisi cheez na mili jis mein ham unhe'n kafan dete. Ek (1) kambal ke alaawa aur kuch nahi mila, wo bhi aisa ke agar ham usse unka sar chupaate to unke paao'n khul jaate aur agar unke paao'n chupaate to sar khul rehta. Rasool Allah ﷺ ne hame'n farmaya: "*Ham Hazrat Musa-ab bin Umair ؓ ka sar chupa de'n aur unke paao'n par izkhir ghaas daal de'n*". Aur ham mein se baaz aise hain jin (ke ajar) ka phal pak chuka hai, jise wo chun-chun kar khaa rahe hain.[168]

[3915] Hazrat Abu Burdah bin Abu Moosa Ashari se riwayat hai, unho'n ne kaha ke mujh se Hazrat Abdullah bin Umar ؓ ne farmaya: Kya tujhe ilm hai ke mere waalid-e-giraami ne aap ke waalid-e-giraami se kya kaha tha? Maine kaha: Nahi. Unho'n ne farmaya ke mere waalid-e-giraami ne aap ke waalid-e-giraami se kaha tha: Aye Abu Musa! Kya ye baat aapke liye khushi ka baais hogi ke Rasool Allah ﷺ ke hamraah hamaara islaam laana, aap ke hamraah hamaara hijrat karna, aap ke hamraah hamaara jihaad karna, al-gharz, aap ke hamraah hamaare tamaam aamaal hamaare liye thandak ka baais ho'n, aur wo aamaal jo ham ne Aap ﷺ ke baad kiye hain wo baraabari ke muaamale par khatam ho jaae'n. Na hame'n unka sawaab mile aur na unke mutaalliq baaz-purs hi ho. Is par aap ke waalid ne mere waalid se kaha: Allah ki qasam! Main is par raazi nahi hoo'n, kyou'nke ham ne Rasool Allah ﷺ ke baad bhi jihaad kiya, namaaze'n padhee'n, roze rakhe, aur bohot se aamaal-e-khair bajaa laae. Hamaare haath par ek (1) makhlooq ne islam qubool kiya, lehaaza ham to uske sawaab ki bhi ummeed rakhte hain. Mere waalid-e-giraami Hazrat Umar ؓ ne kaha: Lekin jaha'n tak mera sawaal hai to us zaat ki qasam jiske haath mein meri jaan hai! Meri khwahish hai ke hamaare wo aamaal hi mehfooz rahe'n, jo ham ne Rasool Allah ﷺ ki zindagi mein kiye hain aur jitney aamaal ham ne aap ke baad kiye hain un sabke badle mein ham se baraabari ka muaamala kiya jaae. Sirf ye ho ke ham najaat paa jaae'n, na sawaab ho aur na iqaab[169]. Abu Burddah kehte hain ke maine kaha: Allah ki qasam! Aap ke waalid-e-giraami (Hazrat Umar ؓ) mere waalid-e-giraami (Abu Moosa Ashari) se bahar-haal behtar the.

[3916] Hazrat Ibne Umar ؓ se riwayat hai, jab unse kaha jaata hai ke tumne apne waalid se pehle hijrat ki hai to wo naaraaz ho jaate. Unho'n ne wazaahat ki ke main Hazrat Umar ؓ ke hamraah Rasool Allah ﷺ ki khidmat mein haazir hua, jabke us waqt aap aaraam farma the, is liye ham apne ghar waapas aagae. Hazrat Umar ؓ ne mujhe dobaara bheja aur farmaya: Jaakar dekh aao ke Aap ﷺ abhi bedaar hue hain, ya nahi? Chunache main aaya, andar chala gaya,

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[164] راجع: 3329

[165] T: 4000 [RSB]

[166] راجع: 1276

[167] T: Is hadees ki arbi ibaarat ke aakhir mein "ح" likha hua tha. [RSB]

[168] راجع: 1276

[169] T: (عِقاب) Sazaa, azaab, takleef, dukh, ranj [Rekhta]

aur aap ke haath par bait ki. Phir Hazrat Umar ﷺ ke paas aaya aur unhe'n Aap ﷺ ke bedaar hone ki ittela di. Uske baad ham Aap ﷺ ki khidmat mein duade hue haazir hue. Hat take Hazrat Umar ﷺ andar gae aur aap se bait ki aur maine bhi dobaara bait ki.[170]

Faaeda: Jab Hazrat Abdullah bin Umar ﷺ se koi kehta ke aap ne Hazrat Ali ﷺ se pehle hijrat ki hai to usse aise guftagu karte jaise ghusse se baat karta hai, iski wajah ye thi ke unhe'n unke walaid par faiquiyat na di jaae. Goya Hazrat Abdullah bin Umar ﷺ ne logo'n ki is ghalat-fahmi ka sabab bayan kar diya ke asal haqeeqat ye thi. Isse kuch logo'n ne samajh liya ke maine apne waalid-e-giraami se pehle hijrat ki hai, halaa'nke aisa bilkul nahi hua, aisa maaloom hota hai ke ye bait-e-rizwan ka waaqea hai. Madina Taiyyaba mein aane ki bait isse maqsood nahi hai, kyou'nke us waqt Hazrat Abdullah bin Umar ﷺ kamsin the, aur bait karne ki position mein nahi the, uske teen (3) saal baad Ghazwa-e-Uhud hua to unhe'n sighar-sini[171] ki wajah se jung mein shirkat ki ijaazat nahi di gai thi والله أعلم.[172]

[3917] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Abu Bakar ﷺ ne mere waalid Aazib se paalaan khareeda to main usey utha kar unke hamraah gaya. Us dauraan mein Hazrat Aazib ﷺ ne Hazrat Abu Bakar ﷺ se Rasool Allah ﷺ ke safar-e-hijrat ka haal dariyaaft kiya to unho'n ne farmaya: Choo'nke hamari nigraani ho rahi thi, is liye ham (ghaar se) raat ke waqt nikle. Ham poori raat aur din bhar tezi se safar karte rahe, jab dopaher hui to hame'n ek (1) chattaan dikhaai di, ham uske qareeb pohonche to uski aadh mein thoda sa saaya bhi maujood tha. Maine Rasool Allah ﷺ ke liye apni posteen[173] bicha di. Nabi ﷺ us par leit gae aur main qurb o jawaar ki safaai karne laga. Uttefaaq se udhar ek (1) charwaahe par nazar padi jo apni bakriyaa'n haa'nkta hua aaraha tha aur wo bhi hamari tarah patthar ki chattaan se saaya haasil karne ka iraada rakhta tha. Maine usse poocha: (Bacche) tum kiske ghulam ho? Usne bataay ake main falaa'n shakhs ka ghulam hoo'n. Maine poocha: Teri bakriyo'n mein doodh hai? Usne kaha: Ji haa'n. Main usse kaha: Kya tum kuch doodh nikaal sakte ho? Usne kaha: Ji haa'n. Phir wo apne re-wad ki ek (1) bakri laaya to maine usse kaha: Pehle uske than saaf kaarlo. Phir usne kuch doodh nikaala. Mere paas paani ka ek (1) mashkeeza tha, uske mu'n par kapda baandha hua tha, Main us mashkeeza mein Rasool Allah ﷺ ke liye paani laaya tha. Maine doodh par paani daala to wo neeche tak thanda ho gaya. Main usey le kar Nabi ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Ise nosh farmaaiye. Rasool Allah ﷺ ne usey nosh-e-jaa'n farmaya jis se mujhe bohot khushi haasil hui. Uske baad ham ne apna safar shuru kiya, kyou'nke hamaare mutalaashi hamaare taaaqub mein the.[174]

[3918] Hazrat Baraa bin Aazib ﷺ kehte hain ke main Hazrat Abu Bakar ﷺ ke saath unke ghar gaya to unki saahebzaadi Syeda Ayesha ﷺ leti hui thee'n, unhe'n sakht bukhaar tha. Maine unke waalid ko dekha, unho'n ne unke rukhsaar par bosa diya aur farmaya: Pyaari beti! Tumhari tabiyyat kaisi hai?

[3919] Hazrat Anas ﷺ se riwayat hai, jo Nabi ﷺ ke khaadib-e-khaas hai, unho'n ne farmaya ke Nabi ﷺ (madina taiyyaba) tashreef laae to aap ke ashaab mein Hazrat Abu Bakar ﷺ ke alaawa aur koi aisa shakhs na tha jiske baal safed ho rahe ho'n, is liye unho'n ne mehndi aur wasma[175] ka khizaab laga rakha tha.[176]

[3920] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya: Nabi ﷺ madina taiyyaba tashreef laae to aap ke ashaab mein sab se ziyaada umar waale Hazrat Abu Bakar ﷺ the, unho'n ne mehndi aur wasmah ka khizaab istemaal kiya to usse unke baalo'n ka rang bohot surkh ho gaya, jo qadre siyaahi maael tha.[177]

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[170] Dekhiye: 4186 4187

[171] T: Bachpan [Rekhta]

[172] Fath-ul-Baari: V7 P320

[173] T: (پوسْتِین) Khaal, chamde ki poshish. Poshish=ghilaaf [Rekhta]

[174] راجع: 2439

[175] T: (وَسمہ) Neel ki patti se bana hua siyaahi-maael surkh murakkab (khizaab) jisse baalo'n ko rangte hain [Rekhta]

[176] Dekhiye: 3920

[177] راجع: 3919

[3921] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ ne qabila-e-banu kalb ki ek (1) aurat se shaadi ki, jise Umme Bakr kaha jaata tha. Jab Abu Bakar ﷺ ne hijrat ki to usey talaaq dedi. Phir uske chacha-zaad ne usse nikah kar liya. Ye wohi shaaer hai jisne kuffaar-e-quraish ki marsiya-khwaani[178] mein ye qasida kaha:

Kaha'n hain qaleeb-e-badr waale jo sheeza lakdi se bane hue pyaalo'n ke maalik the, jo oont ki kohaan ke gosht se bhare hue the. Kaha'n hain qaleeb-e-badr waale jo gaane waali laundiyo'n ke maalik the, aur sharaab-noshi mein shareek hone waale the. Umm-e-bakr meri salaamti ki duaae'n karti hai. Meri qaum ki halaakat ke baad meri salaamti ka kya faaeda? Ye Rasool hame'n dobaara zinda hone ki khabre'n bayan karta hai, halaa'nke haddiyaa'n aur khopdiyaa'n kaise zinda ho'ngi?

Faaeda: Faakihi[179] ne is hadees mein izaafa bayan kiya hai ke Ummul Momineen Hazrat Ayesha ﷺ farmati hain: Allah ki qasam! Abu Bakar ﷺ ne jaahiliyyat aur islaam mein kabhi sher nahi kahe aur na unho'n ne kabhi sharaab-noshi ki thi, kyou'nke Ummul Momineen ﷺ apne waalid-e-giraami ka haal ziyaada jaanne waali hain. Hazrat Abu Bakar ﷺ ke sharaab peene ki riwayat Abul al Qamoos ne bayan ki hai, jiski mulaqaat Hazrat Abu Bakar ﷺ se saabit nahi. Aisa maaloom hota hai ke wo keena-parwar raafzi tha.[180] Sheeza, aabnoos[181] ka darakht hai, jisse bade-bade pyaale banaae jaate the. Un mein oont ke gosht ko sajaa kar rakha jaata aur aane waale mehmaano'n ko pesh kiya jaata tha. Us waqt naujawaan baandiyaa'n gaana gaatee'n aur sharaab-noshi ka daur chalta tha. Shaaer unhe'n yaad karke maqtuleen-e-badr ka marsiya keh raha hai.

[3922] Hazrat Abu Bakar ﷺ se riwayat hai, unho'n ne farmaya ke main ghar-e-saur mein Nabi ﷺ ke hamraah tha. Maine oopar sar utha kar dekha to mujhe qaum-e-quraish ke qadam nazar aae. Maine kaha: Allah ke Nabi ﷺ! Agar un mein se kisi ne neeche jhuk kar dekh liya to wo hame'n zaroor dekh le ga. Aap ﷺ ne farmaya: "*Abu Bakar! Khamosh raho. Ham aise do (2) hain ke jin ka teesra Allah Ta'ala hai (is liye hamara koi kuch nahi bigaad sakta)*".[182]

[3923] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke ek (1) eraabi[183] Nabi ﷺ ki khidmat mein haazir hua aur aap se hijrat ke mutaalliq dariyaaft karne laga. Aap ne farmaya: "*Tujh par afsos! Hijrat to bohot mushkil kaam hai. Kya tumhare paas kuch oont hain?*" Usne kaha: Ji haa'n. Aap ne farmaya: "*Tum unki zakat adaa karte ho?*" Usne arz kiya: Haa'n (Zakat adaa karta hoo'n). Aap ne farmaya: "*Kya tu un mein koi oontni doosro'n ko deta hai, taake wo usse faaeda haasil kare?*". Usne kaha: Haa'n (aisa karta hoo'n) Aap ne farmaya: "*Kya tum unhe'n paani pilaane ke roz, doodh khairaat karte ho?*" Usne kaha: Haa'n. Us par Aap ﷺ ne farmaya: "*Phir tum tamaam bastiyo'n (aur shehro'n) se pare rehkar amal karte raho. Allah Ta'ala tumhare kisi amal ka sawaab zaae* (ضائع) *nahi karega*".[184]

Baab 46: Nabi ﷺ Aur Aap Ke Ashaab ﷺ Ki Madina Taiyyaba Tashreef Aawari

[3924] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya ke sab se pehle hamaare paas Hazrat Mus'ab bin Umair aur Hazrat Ibne Umme Maktoom ﷺ tashreef laae. Phir hamaare yahaa'n Hazrat Ammaar bin Yaasir aur Hazrat Bilal ﷺ ki aamad hui.

[3925] Hazrat Baraa bin Aazib ﷺ hi se riwayat hai, unho'n ne kaha ke sab se pehle hamaare paas Hazrat Mus'ab bin Umair aur Ibne Umme Maktoom ﷺ tashreef laae. Wo dono logo'n ko Quran-e-Kareem ki taaleem dete the. Phir Hazrat Bilal, Hazrat Saad bin Abi Waqqas, aur Hazrat Ammaar bin Yaasir ﷺ aae. Uske baad Hazrat Umar bin Khattab ﷺ, Nabi ﷺ ke bees (20) Sahaba Ikram ﷺ ko saath le kar madina mein aae. Phir Nabi ﷺ (madina taiyyaba) tashreef laae, maine ahle madina ko kabhi utna khush nahi dekhta jitna wo Rasool Allah ﷺ ki tashreef-aawari se khush hue

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[178] T: (مَرثِیَہ خوانی) Nauha-khwani karna, murde ki taareef mein ash'aar padhna [Rekhta]

[179] T: Inka poora naam Muhammad bin Ishaq ibne Al Abbas al Faakihi hai, ye Makka mein hadees aur taareekh ke aalim the. Mash-hoor seerat-nigaar Ibne Ishaq doosre hain, unka poora naam Muhammad bin Ishaq bin Yasaar al Madani hai. [RSB]

[180] Fath-ul-Baari: V7 P232

[181] T: (اَبْنُوس) Ek darakht jiski lakdi bohot sakht aur nihaayat siyaah hoti hai [Rekhta]

[182] راجع: 3653

[183] T: (اَعْرابی) Arab ka baddu, dehaati [Rekhta]

[184] راجع: 1452

the. Laundiyaa'n bhi khushi se kehne lagee'n ke Rasool Allah ﷺ tashreef le aae. Aap ﷺ ki jab madina taiyyaba mein aamad hui to main mufassil ki doosri kai surah ke saath "سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى"[185] bhi seekh chuka tha.

Faaeda: Is hadees mein "الْمُفَصَّلِ" se muraad Surah Hujuraat se aakhir tak tamaam surah hain. Unko mufassil is liye kehte hain ke un mein har surah ke baad bismillah se fasl ka takraar hai. Iski teen (3) qisme'n hain: "Tawaal Mufassal", ye Surah Hujuraat se Surah Burooj tak hai. "Ausaat Mufassal", ye Surah Burooj se le kar Surah Baiyyinah tak hai. Aur "Qisaar Mufassal", ye Surah Baiyyinah se le kar aakhir Surah an Naas tak hai.

[3926] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ madina taiyyaba tashreef laae to Hazrat Abu Bakar aur Hazrat Bilal ؓ ko bukhaar aane laga. Main (timaar-daari karne ke liye) dono ke paas gai aur kaha: Abba Jaan! Kya haal hai? Aye Bilal! Tum kaise ho? Hazrat Ayesha ؓ ne farmaya kejab Hazrat Abu Bakar ؓ ko bukhaar aata to kehte: Har koi apne ahle-khaana mein subah karta hai, halaa'nke maut uske joote ke tasme se ziyaada qareeb hai. Aur Hazrat Bilal ؓ ka bukhaar jab utar jaata to ba-aawaaz-e-buland kehte: Kaash! Mujhe pata chal jaae kya main is waadi mein raat guzaaru'nga, jabke mere ird-gird izkhir aur Jaleel naami ghaas hogi? Kya main kisi din majnah ke paaniyo'n tak pohonch saku'nga? Kya mere saamne shaama aur tufail naami pahadiya'n zaahir ho'ngi?

Hazrat Ayesha ؓ farmati hain: Main Rasool Allah ﷺ ki khidmat mein haazir hui aur aap ko haalaat se aagaah kiya to aap ne dua farmaai: "*Aye Allah! Hame'n madina taiyyaba mehboob banade, jaise hame'n makkah mukarrama mehboob tha, balke usse ziyaada mohabbat paida karde aur uski aab o hawaa acchi karde, nez hamaare liye uske mudd aur saa' mein barkat ataa farma, uski wabaai amraaz johfa muntaqil karde*".[186]

Faaeda: Johfa mein us waqt yahoodi raha karte the aur ye madina taiyyaba se saat (7) maraahil par waaqe hai. Uske aur samandar ke darmiyan sirf che (6) meel ka faisla hai. Ab ahle misr ka meeqaat hai. Aab o hawaa ki kharaabi ki wajah se ab bhi mash-hoor hai, yaqeenan Rasool Allah ﷺ ki bad-dua ka asar hai.

[3927] Hazrat Obaidullah bin Adi bin Khiyaar se riwayat hai, unho'n ne kaha ke main Hazrat Usman ؓ ki khidmat mein haazir hua to aap ne khutba padhne ke baad farmaya: Amma Baad, beshak Allah Ta'ala ne Hazrat Muhammad ﷺ ko haq de kar bheja aur main un logo'n mein se hoo'n jinho'n ne Allah aur uske rasool ki daawat par labbaik kaha aur jo shariyat Muhammad ﷺ le kar aae the us par imaan laae. Phir main do (2) hijrate'n kee'n aur Rasool Allah ﷺ ki daamaadi ka sharf haasil kiya. Aap ki bait ki, Allah ki qasam! Maine kabhi aap ki naa-farmaani nahi ki aur na aap se khiyaanat hi ka murtakib hua, yahaa'n tak ke Allah Ta'ala ne aap ko faut kar liya.

Ishaq Kalbi ne is hadees ki mataaba-at ki hai.[187]

[3928] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Hazrat Abdur Rahman bin Awf ؓ mina mein apne ahle khana ki taraf aarahe the aur wo Hazrat Umar ؓ ke aakhri hajj mein unke saath the. Hazrat Abdur Rahman ؓ kehte hain ke Hazrat Umar ؓ ne mujhe raaste mein paa liya (to ek (1) elaan karne ka mashwara kiya). Maine arz ki: Aye Ameer-ul-Momineen! Maujam-e-hajj mein aam log jamaa hote hain, meri raae ye hai ke aap is elaan ke liye kuch der kare'n. Jab madina taiyyaba tashreef laae'n jo-ke daar-e-hijrat aur sunnat-e-nabawi ka markaz hai, wahaa'n aap faqeeh, ahle fikr, aur saaheb-e-baseerat logo'n ko paae'nge. Hazrat Umar ؓ ne farmaya: Madina taiyyaba pohonch kar main sab se pehle logo'n se isi mauzoo par guftagu karu'nga.[188]

Faaeda: Is muqaam par ye hadees intehaai ikhtesaar se bayaan hui hai. Dar-asl Hazrat Umar ؓ ko kisi shakhs ke mutaalliq ittela mili ke usne kaha ke agar Umar ؓ faut ho gae to main falaa'n shakhs se bait karu'nga, choo'nke is tarah ki afwaahe'n hukumat ke istehkaam ke khilaaf hoti hain, is liye Hazrat Umar ؓ ne iska notice lena chaaha, jise Hazrat Abdur Rahman ؓ ke mashwara dene se muakh-khar kar diya gaya.

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[185] Surah al Aa'la: 1

[186] راجع: 1889

[187] راجع: 3696

[188] راجع: 2462

[3929] Hazrat Umme A'laa ﷺ se riwayat hai, jo ansari khaatoon hain aur unho'n ne Nabi ﷺ se bait bhi ki thi, unho'n ne bayan kiya ke jab ansaar ne muhajireen ki mezbaani ke liye qura-andaazi ki, to Hazrat Usman bin Maz-oon unke hisse mein aae. Wo hamaare paas aakar bimaar ho gae to maine unki khoob dekh-bhaal ki, lekin wo jaanbar na ho sakey[189]. Jab wo faut hue to ham ne unhe'n unke kapdo'n mein rehne diya. Us dauraan mein Nabi ﷺ tashreef laae. Maine kaha: Abu Saaeb! Tum par Allah ki rahmat ho, meri tumhari liye gawaahi hai ke Allah Ta'ala ne tumhe'n apne yahaa'n ikraam se nawaaza hai. (Ye sun kar) Nabi ﷺ ne farmaya: "*Tumhe'n kya maaloom ke Allah Ta'ala ne unhe'n apne ikraam se nawaaza hai?*" Hazrat Umme A'laa ﷺ ne arz kiya: Waaqai mujhe koi ilm nahi hai, lekin aye Allah ke Rasool! Mere maa-baap aap par qurbaan ho'n, Allah aur kise nawaazega? Aap ﷺ ne farmaya: "*Waaqai Usman inteqal kar chuke hain. Allah ki qasam! Main unke liye acchi ummeed rakhta hoo'n, lekin hatmi[190] taur par main apne mutaalliq bhi nahi jaanta ke mere saath kya muaamala kiya jaaega, halaa'nke main Allah Ta'ala ka rasool hoo'n*". Hazrat Umme A'laa ﷺ ne kaha: Allah ki qasam! Iske baad maine kisi ka tazkiya nahi karu'ngi, albatta mujhe is waaqie se kaafi ranj hua. Phir main so gai to maine khwaab mein dekha ke Hazrat Usman bin Maz-oon ﷺ ke liye ek (1) behta hua chashma hai. Maine Rasool Allah ﷺ ki khidmat mein haazir ho kar ye khwaab bayan kiya to aap ne farmaya: "*Ye usman ka amal hai*".[191]

[3930] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne famraya ke buaas ki ladaai ko Allah ne apne Rasool ﷺ ki aamad se pehle hi barpa kar diya tha, chunace Rasool Allah ﷺ madina taiyyaba tashreef laae to ansaar baahami ikhtelaaf o intishaar ka shikaar the aur unke sardar qatl ho chuke the. Is mein ye hikmat thi ke ansaar islaam mein daakhil ho'n.[192]

[3931] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ unke yahaa'n aae, jabke Nabi ﷺ bhi wahaa'n tashreef farma the. Eid-ul-fitr ya eid-ul-adha ka din tha, do (2) bacchiyaa'n yaum-e-buaas ke mutaalliq ash'aar padh rahi thee'n, jo ansaar ke shoara ne apne kaarnaamo'n ke mutaalliq kahe the. Hazrat Abu Bakar ﷺ ne kaha: Ye to shaitan ka baaja hai (kyou'n baj raha hai)? Aap ne do (2) martaba aisa kaha. To Nabi ﷺ ne farmaya: "*Aye Abu Bakar! In bacchiyo'n ko chod do, bila-shubha har qaum ki eid hoti hai aur hamaare liye aaj eid ka din hai*".[193]

Faaeda: Is hadees se soofiya ne simaa ke jawaaz par istidlaal kiya hai aur aaj bhi gaane-bajaane ke dil-dadah is hadees ko pesh karte hain. Halaa'nke wo bacchiyaa'n gaane waali Peshawar gulukaara nahi thee'n, balke ansaar ki choti bacchiyaa'n thee'n, phir ash'aar bhi ghazliya qism ke na the, balke jungi taraane the, jin mein bahaaduri aur shujaa-at ka zikr tha. Wo bhi apno'n mein gaae jaa rahe the, bar-sar-e-aam stage par fankaari dikhaane ka ehtemaam nahi kiya gaya tha. Quran o Hadees mein gaane-bajaane ki sareeh hurmat bayan hui hai. Jiski ham aainda wazaahat kare'nge. بإذن الله تعالىٰ

[3932] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke jab Rasool Allah ﷺ madina taiyyaba tashreef laae to awaali-e-madaani mein ek (1) qabile ke paas iqaamat farmaai, jinhe'n Banu Amr bin Awf kaha jaata tha. Aap unke yahaa'n chauda (14) din thehre. Phir aap ne Banu Najjaar ke sardaro'n ko paighaam bheja to wo musallah ho kar aae. Goya main ab bhi Rasool Allah ﷺ ko dekh rah ahoo'n ke aap oontni par sawaar hain aur Hazrat Abu Bakar ﷺ aap ke peeche (doosri oontni par) sawaar hain. Banu Najjaar ke sardar aap ke ird-gird hain, yahaa'n tak ke aap ne Hazrat Abu Ayyub Ansari ﷺ ke ghar ke sahn mein apna saamaan rakh diya. Pehle maamool ye tha ke jis jagah aap ko namaz ka mauqa mil jaata, wahaa'n namaz padh lete the, koi masjid na thi yahaa'n tak ke bakriyo'n ke baade mein bhi namaz padh lete the. Phir aap ne masjid banaane ka hukum diya, chunache aap ne banu najjaar ke sardaro'n ko bulaya. Wo haazir-e-khidmat hue to aap ne unhe'n farmaya: "*Aye Banu Najjaar! Tum apna ye baagh mujhe farokht kar do*". Unho'n ne kaha: Allah ki qasam! Aisa nahi ho sakta. Ham iski qeemat Allah Ta'ala se wasool kare'nge. Hazrat Anas ﷺ ne farmaya: Us baagh mein jo cheeze'n thee'n wo main tumhe'n bataata hoo'n. Us mein mushrikeen ki qabre'n, kuch gad-he (گڑھے) aur chand-ek[194] khajoor ke darakht the. Rasool Allah ﷺ ne mushrikeen ki qabro'n ke mutaalliq hukum diya ke unhe'n ukhaad diya jaae. Gadho'n ko hamwaar kar diya gaya aur khajooro'n ke darakht kaat diye gae. Sahaba Ikram ﷺ ne khajooro'n ke tano'n ko masjid ke qible mein khada kar diya aur uski dono'n taraf

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[189] T: Zinda nahi rahe [RSB]

[190] T: (حَتْمی) Mustaqil, pukhta, mazboot [Rekhta]

[191] راجع: 1243

[192] راجع: 3777

[193] راجع: 949 454

[194] T: (چَنْد ایک) Thode se, kuch [Rekhta]

patthar rakh diye. Hazrat Anas ﷺ famrate hain ke Sahaba Ikraam patthar uthaate aur ye rajaz bhi padhte the, jabke Rasool Allah ﷺ bhi unke saath (patthar uthaate aur sher padhte) the: "*Aye Allah! Bhalaai sirf aakhirat ki bhalaai hai, ansaar aur muhajireen ki madad farma*".[195]

Baab 47: Muhajireen Ka Manaasik-e-Hajj Ki Adaaegi Ke Baad Makka Mein Theherna

[3933] Imam Zohri ﷺ bayan karte hain: Maine Hazrat Umar bin Abdul Aziz ﷺ se suna, jabke wo Nimr Kindi ke bhaanje Saaeb bin Yazeed se pooch rahe the ke tumne (muhaajir ke) makkah mein theherne ke mutaalliq kya suna hai? Unho'n na kaha ke maine Hazrat A'laa bin Hadhrami ﷺ se suna, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Muhaajir ko tawaaf-e-wida ke baad teen (3) din tak makkah mein rehne ki ijaazat hai*".

Baab 48: Islaami Taareekh Kab Se Shuru Hui?

[3934] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne farmaya ke logo'n ne taareekh ka shumaar Nabi ﷺ ki besat se nahi kiya aur na aap ki wafaat hi se shumaar kiya hai, balke aap ke madina taiyyaba tashreef laane se taareekh ka shumaar kiya hai.

[3935] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke aaghaaz mein namaz sirf, do (2) rakat farz hui thi. Phir Nabi ﷺ ne hijrat ki to farz namaz chaar (3) rakat kardi gai, albatta namaz-e-safar ko saabeqa haalat mein baaqi rakha gaya.

Ma'mar (مَعْمَر) se riwayat karne mein Abdur Razzaq ne Yazeed bin Zurai' ki mataab-at ki hai.[196]

Baab 49: Nabi ﷺ Ki Dua: Aye Allah! Mere Sahaba Ki Hijrat Qubool Farma Aur Jo Log Makka Mukarrama Mein Faut Ho Gae Unke Liye Aap ﷺ Ke Izhaar-e-Afsos Ka Bayaan

[3936] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne kaha ke hajjat-ul-wida ke mauqa par Nabi ﷺ meri timaardaari ke liye tashreef laae. Main us bimaari mein maut ke qareeb ho gaya tha. Maine kaha: Allah ke Rasool ﷺ! Mere marz ki shiddat aap khud mulaahaza farma rahe hain. Mere paas maal ki farawaani hai aur meri taraf sirf ek (1) beti waaris hai. Kya main apna do (2) tihaai maal sadqa kar du'n? Aap ﷺ ne farmaya: "*Nahi*". Arz ki: Nisf maal sadqa kar du'n? Farmaya: "*Ek-tihaai (sadqa kar do) aur ye tihaai bhi bohot hai, tumhari apni aulaad ko maaldaar chod kar jaana isse behtar hai ke unhe'n mohtaaj chodo, wo logo'n ke saamne haath phailate phire'n*".

Ahmad bin Yunus ne Ibrahim bin Saad se ye riwayat "أَنْ تَذَرَ وَرَثَتَكَ" ke baad baae'n-alfaaz naqal ki hai: "*Tum jo bhi kharch karo, jisse maqsood Allah ki razamandi ho to uska sawaab tumhe'n Allah Ta'ala zaroor ataa farmaega, hatta ke wo luqma jo tum apni biwi ke mu'n mein daaloge wo bhi baais-e-sawaab hoga*". Maine arz ki: Allah ke Rasool ﷺ! Kya main apne saathiyo'n ke baad (makkah mein) peeche chod diya jaau'nga? Aap ne farmaya: "*Tum hargiz peeche nahi rahoge, tum jo amal bhi Allah ki raza-joi ke liye karoge, usse tumhara darja aur martaba aur ziyaada hoga. Shayad tum unke baad zinda rahoge hatta ke tumhare sabab ek (1) qaum nafa uthaaegi aur doosre log nuqsaan pohonchaae jaae'nge. Aye Allah! Mere sahaba ki hijrat qubool farma aur unhe'n ediyo'n ke bal na lauta. Lekin Rasool Allah ﷺ be-chaare Saad bin Khaula ﷺ par afsos karte the ke wo makkah mukarrama mein faut ho gae*".

Ahmad bin Yunus aur Moosa ne Ibrahim se "أَنْ تَذَرَ وَرَثَتَكَ" bayaan kiya hai.[197]

Baab 50: Nabi ﷺ Ne Apne Sahaba Mein Bhaai-chaara Kis Tarah Qaaem Kiya?

Hazrat Abdur Rahman bin Awf ﷺ kehte hain ke jab ham madina taiyyaba aae to Nabi ﷺ ne mere aur Hazrat Saad bin Rabee ﷺ ke darmiyan bhai-chaara qaaem kiya.

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[195] راجع: 234
[196] راجع: 350
[197] راجع: 1295

Hazrat Abu Juhaifa ﷺ kehte hain ke Nabi ﷺ ne Hazrat Salman Faarsi aur Hazrat Abu Darda ﷺ ke maa-bain silsila-e-muwaakhaat[198] qaaem kiya.

[3937] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke jab Abdur Rahman bin Awf ﷺ tashreef laae to Nabi ﷺ ne unke aur Saad bin Rabee Ansari ﷺ ke darmiyan bhai-chaara qaaem kiya. Hazrat Saad ﷺ ne un (Hazrat Abdur Rahman ﷺ) ko peshkash ki, ke wo apni biwiyaa'n aur apna maal unhe'n aadha-aadha taqseem kar dete hain. Hazrat Abdur Rahman bin Awf ﷺ ne farmaya: Allah Ta'ala aap ke ahel o ayaal aur maal o asbaab mein barkat farmae! Mujhe baazaar ka raasta bataae'n, chunache unhe'n (baazaar jaane se) kuch paneer aur ghee ka nafaa hua. Nabi ﷺ ne kuch dino'n baad Hazrat Abdur Rahman par zardi (khushu) ke asaraat dekhe to farmaya: "*Ye kya hai?*" Unho'n ne kaha: Allah ke Rasool ﷺ! Maine ek (1) ansari aurat se nikah kar liya hai. Aap ne farmaya: "*Kitna maher diya hai?*" unho'n ne kaha: Guthli bhar sona. Nabi ﷺ ne farmaya: "*Valima zaroor karo, agarche ek (1) bakri hi ho*".[199]

Baab 51: Bila-unwaan

[3938] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abdullah bin Salaam ﷺ ko khabar mili ke Nabi ﷺ madina taiyyaba tashref le aae hain to wo aap ki khidmat mein haazir hue aur chand-ek cheezo'n ke baare mein poocha. Chunache unho'n ne kaha: Main aap se teen (3) cheezo'n ke mutaalliq dariyaaft karta hoo'n, jinhe'n sirf Nabi hi jaanta hai: Qiyaamat ki pehli alaamat kya hai? Pehla khana jo ahle jannat tanaawul kare'nge, wo kya hai? Kya wajah hai ke baccha kabhi baap se mushaaba hota hai aur kabhi maa ki shakl o soorat par hota hai? Aap ﷺ ne farmaya: "*Mujhe abhi-abhi in baato'n ki Hazrat Jibraeel ﷺ ne khabar di hai*". Hazrat Abdullah bin Salaam ﷺ ne arz kiya: Farishto'n mein wo to yahoodiyo'n ka dushman hai. Rasool Allah ﷺ ne farmaya: "*Qiyaamat ki pehli alaamat aag hai, jo logo'n ko mashriq se maghrib tak haa'nk kar le jaaegi. Pehla khaana jo jannati tanaawul kare'nge wo machli ke jigar ka badha hua tukda hoga (jo nihaayat lazeez aur jald hazam hone waala hota hai). Jab mard ka nutfa aurat ke nutfe se pehle rehm-e-maadar mein pohonch jaae to baccha baap ke mushaaba hota hai, aur agar aurat ka paani mard ke paanis-e-sabqat kar jaae to baccha maa ke mushaaba hota hai*". Hazrat Abdullah bin Salaam ﷺ ne kaha: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi, aur aap Allah Ta'ala ke sacche rasool hain. Phir unho'n ne kaha: Allah ke Rasool ﷺ! Yahood bohot ziyaada bohtaan lagaane waale log hain. Isse pehle ke unhe'n mere islaam laane ka ilm ho, aap unse mere mutaalliq dariyaaft kare'n. Chunache yahoodi aae to Nabi ﷺ ne dariyaaft farmaya: "*Abdullah bin Salaam tumhare andar kaisa aadmi hai?*" Unho'n ne kaha: wo ham se behtar aur sabse behtar baap ka beta hai aur wo ham se Afzal aur Afzal baap ka beta hai. Nabi ﷺ ne farmaya: "*Agar Abdullah bin Salaam musalman ho jaae to tumhare kya taassuraat ho'nge?*" Unho'n ne kaha: Allah Ta'ala usey islaam se apni panaah mein rakhe. Aap ﷺ ne is baat ko dohraaya to unho'n ne wohi jawaab diya. Us dauraan mein Hazrat Abdullah bin Salaam baahar nikal aae aur kaha: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur Hazrat Muhammad ﷺ uske sacche rasool hain. Ye sun kar yahoodiyo'n ne kaha ke ye ham mein se shareer hai aur shareer baap ka beta hai aur phir unho'n ne unki shaan mein kami karna shuru kardi to Abdullah bin Salaam ﷺ ne kaha: Allah ke Rasool ﷺ! Mujhe (inse) isi baat ka khatra tha.[200]

[3939 3940] Hazrat Abdur Rahman bin Muti'm se riwayat hai, unho'n ne kaha ke mere ek (1) saathi ne baazaar mein chand dirham udhaar par farokht kiye to maine kaha: Subhan-Allah! Kya aisa karna jaaez hai? Usne kaha: Subhan-Allah! Allah ki qasam! Maine unhe'n baazaar mein farokht kiya hai. Kisi ne bhi is khareed o farokht par koi eteraaz nahi kiya. Maine Hazrat Baraa bin Aazib ﷺ se iske mutaalliq poocha to unho'n ne farmaya: Nabi ﷺ madina taiyyaba tashreef laae to ham is tarah khareed o farokht karte the. Aap ne farmaya: "*Jo naqd ho us mein koi harj nahi, albatta udhaar par is tarah khareed o farokht jaaez nahi*". Tum Hazrat Zaid bin Arqam ﷺ ke paas jaao, is khareed o farokht ke mutaalliq unse dariyaaft karo, kyou'ne wo ham se bohot bade taajir the. Maine Hazrat Zaid bin Arqam ﷺ se poocha to unho'n ne yehi jawaab diya.

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[198] T: (مُواخات) Baaham bhai-chaara, baaham rishta-e-akhuwwat qaaem karna [Rekhta]

[199] راجع: 2049

[200] راجع: 3329

(Raawi-e-hadees) Hazrat Sufyan kabhi isko baae'n-alfaaz[201] bayan karte the, ke Nabi ﷺ jab madina taiyyaba tashreef laae to ham is tarah ki khareed o farokht karte the aur kabhi baae'n-alfaaz bayan karte the: Ham mausam ya hajj tak udhaar khareed o farokht karte the.[202]

Baab 52: Nabi ﷺ Ki Madina Taiyyaba Tashreef-aawari Par Yahoodiyo'n Ka Aap Ke Paas Aana

Quran mein "هَادُوْاْ"[203] ke maane hain: "Unho'n Ne Yahoodiyat Ko Ikhtiyaar Kiya". Aur "هُدْنَا"[204] ke maane hain: "Ham Ne Tauba Ki". Isi se "هَائِدٌ" bana hai, jiske maane hain tauba karne waala.

[3941] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar dus (10) yahoodi mujh par imaan le aate to sab yahoodi musalman ho jaate*".

[3942] Hazrat Abu Moosa Ashari رضي الله عنه se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ Madina taiyyaba aae to aap ne yahoodiyo'n ko dekha ke wo aashoora ke din ki taazeem karte hain aur us din ka roza rakhte hain. Nabi ﷺ ne farmaya: "*Ham us din roza rakhne ke ziyaada haqdaar hain*". Phir aap ne us din ka roza rakhne ka hukum farmaya.[205]

[3943] Hazrat Ibne Abbas رضي الله عنهما se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ madina taiyyaba tashreef laae to yahoodiyo'n ko aashoora ka roza rakhte hue paaya. Unse dariyaaft kiya gaya to unho'n ne kaha ke is din Allah Ta'ala ne Moosa عليه السلام aur Bani Israel ko firaun par fatah di thi. Chunache ham us din ki taazeem ke pesh-e-nazar roza rakhte hain. Rasool Allah ﷺ ne farmaya: "*Ham tumhari nisbat Hazrat Moosa عليه السلام ke ziyaada qareeb hain*". Phir aap ne us din ka roza rakhne ka hukum diya.[206]

[3944] Hazrat Ibne Abbas رضي الله عنهما se riwayat hai ke Nabi ﷺ sar ke baal peshaani par latkaate the, jabke quraish maang nikaalte the aur ahle kitaab bhi sar ke baal apni peshaniyo'n par latkaae rakhte the. Nabi ﷺ ke paas jis muaamale ke mutaalliq Allah ka hukum na aata tha, aap ahle kitaab ki muwaafaqat pasand farmate the. Baad mein Nabi ﷺ maang nikaalne lagey.[207]

[3945] Hazrat Ibne Abbas رضي الله عنهما se riwayat hai, unho'n ne farmaya ke ahle kitaab hi to hain jinho'n ne aasmaani kitaab ko tukde-tukde kar daala. Wo uske kuch hisse par imaan laae, jabke kuch hisse ka inkaar kar diya.[208]

Baab 53: Hazrat Salman Faarsi رضي الله عنه Ke Musalman Hone Ka Waaqea

[3946] Hazrat Salman Faarsi رضي الله عنه se riwayat hai ke unhe'n dus (10) se kuch ziyaada aadmiyo'n ne yeke-baad-deegare khareeda aur unke maalik bante rahe.

[3947] Hazrat Salman Faarsi رضي الله عنه hi se riwayat hai, unho'n ne farmaya ke main raam Hurmuz ka rehne waala hoo'n.

[3948] Hazrat Salman رضي الله عنه se riwayat hai, unho'n ne farmaya: Hazrat Isa عليه السلام aur Muhammad ﷺ ke darmiyan zamaana-e-fitrat che-sau (600) saal hai.

Faaeda: "فترت" ke maane inqitaa[209] ke hain. Istelaahi taur par isse wo muddat muraad hai jis mein Allah ki taraf se koi rasool na aaya ho. Saheeh ahadees ke mutaabiq Rasool Allah ﷺ aur Hazrat Isa عليه السلام ka darmiyan arsa zamaana-e-fitrat kehlaata hai, jo ba-qaul-e-Salman Faarsi رضي الله عنه che (6) sadd[210] baras hai. Arab ke yahaa'n ye tareeqa raaej hai ke kasr[211] ko hazaf[212] karke poora adad[213] zikr kar dete hain, jaisa ke is muqaam par aisa hua hai. Kyou'nke zamaana-e-

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[201] T: باين الفاظ

[202] راجع: 2060 2061

[203] Surah al Baqara: 62

[204] Surah al Aaraaf: 156

[205] راجع: 2005

[206] راجع: 2004

[207] راجع: 3558

[208] Dekhiye: 4705 4706

[209] T: (اِنْقِطاع) Qata' hone ka amal, munqata hona [Rekhta]

[210] T: (صَد) Sau (100) [Rekhta]

[211] T: (كَسْر) Zer ki harkat, zer ki aawaaz [Rekhta]

[212] T: (حَذْف) Lafz se kisi harf ya ibaarat se kisi lafz ke giraa dene ko hazaf kehte hain [Rekhta]

[213] T: (عَدَد) Ginti, taadaad [Rekhta]

fitrat paanch-sau (500) saal se ziyaada aur che-sau (600) saal se kam hai. Arab mein kasr ko poora karne ya usey hazaf kar dene ka tareeqa jaari o saari hai.

بسم الله الرحمان الرحيم

64: Kitabul Maghaazi (Nabi ﷺ Ke Ghazawaat Ka Bayaan) كِتَابُ الْمَغَازِيْ

Baab 1: Ghazwa Ushairah Ya Usaira Ka Bayaan

Ibne Ishaq ne kaha: Nabi ﷺ ne sab se pehle Abwa ki jung ladi, phir Buwaat, aur phir Ushaira ki junge'n ladee'n.

[3949] Hazrat Abu Ishaq se riwayat hai, unho'n ne kaha ke main Hazrat Zaid bin Arqam ﷺ ke pehlu mein (baitha hua) tha ke unse poocha gaya: Nabi ﷺ ne kitni junge'n ladi hain? Unho'n ne bataya ke unnees (19). Maine poocha: Aap kitni jungo'n mein Aap ﷺ ke hamraah the? Unho'n ne farmaya: Satra (17) mein. Maine poocha sab se pehla ghazwa kaunsa tha? Unho'n ne bataya ke Ushair ya Usairah. Maine Hazrat Qatada ﷺ se iska zikr kiya to unho'n ne kaha ke (saheeh lafz) Ushairah hai.[214]

Faaeda: Ghazwa-e-Badr ka sabab Ushairah ka safar tha. Rasool Allah ﷺ ke sardar Abu Sufyan ka taaaqub karne ke liye nikle, jo shaam se maal-e-tijaarat le kar waapas makkah jaa rahe the. Aur Abu Jahal waghaira ke ta-aawoon (تَعَاوُن) ke liye nikle. Maal-e-tijaarat waala qaafila to bach kar nikalne mein kaamyaab ho gaya. Lekin muqaam-e-badr par islam aur kufr ke maa-bain azeem maarka barpa hua, jis mein abu jahal aur quraish ke bade bade soorma maare gae. Kufr ki kamar toot gai aur islam ka urooj shuru hua.

Baab 2: Nabi ﷺ Ka Un Logo'n Ko Zikr Karna Jo Badr Mein Qatl Ho'nge

[3950] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Saad bin Moaaz ﷺ zamana-e-jaahiliyyat mein umaiyya bin khalaf ke dost the aur umaiyya jab madina taiyyaba se guzarta to unke paas theherta tha. Isi tara jab Hazrat Saad bin Moaaz ﷺ makkah mukarrama jaate to uske paas qiyaam karte. Jab Rasool Allah ﷺ hijrat karke madina taiyyaba tashreef laae to Hazrat Saad bin Moaaz ﷺ ba-gharz-e-umrah makkah mukarrama gae aur umaiyya ke paas qiyaam kiya. Unho'n ne umaiyya se kaha ke mere liye tanhaai ka waqt dekho, taake main umrah kar lu'n. Chunache umaiyya unhe'n dopaher ke waqt apne saath le kar nikla to unki abu jahal se mulaqaat ho gai. Usne poocha: Aye Abu Safwaan! Tumhare saath ye kaun hai? Usne kaha: Ye Saad bin Moaaz hain. Abu Jahal ne kaha: Main tumhe'n makkah mein aman ke saath tawaaf karta hua na dekhu'n. Tum logo'n ne be-deen hazraat ko apne yahaa'n panaah de rakhi hai, aur tum apne khayaal ke mutaabiq unka ta-aawoon (تَعَاوُن) bhi karte ho? Allah ki qasam! Agar is waqt tum abu safwaan ke saath na hote to apne ghar salaamti ke saath nahi jaa sakte the. Hazrat Saad bin Moaaz ﷺ ne ba-aawaaz-e-buland Abu Jahal se kaha: Khabardaar! Allah ki qasam! Agar tu mujhe is waqt tawaaf se rokega to main bhi tujhe isse sakht kaam se manaa karu'nga, yaane madina ki taraf se tumhara raasta band kar lu'nga. Umaiyya kehne laga: Aye Saad! Abul Hakam ke saamne buland aawaaz se guftagu na karo. Ye is waadi ka sardar hai. Hazrat Saad ﷺ ne farmaya: Umaiyya tum is tarah ki guftagu na karo. Allah ki qasam! Main Rasool Allah ﷺ se sun chuka hoo'n: "*Yaqeenan wo tujhe qatl kare'nge*". Umaiyya ne poocha: Kya (wo) makkah mein (mujhe qatl kar de'nge)? Unho'n ne farmaya: Mujhe iska ilm nahi. Ye sun kar umaiyya bohot ghabraya. Jab wo apni biwi ke paas lauta to usne kaha: Umme Safwaan! Tujhe maaloom hai ke mujhe Saad ne kya kaha hai? Umaiyya ne kaha: Usne bataya ke Muhammad ke kehne ke mutaabiq wo mujhe kisi na kisi din maut ke ghaat utaar de'nge. Maine poocha: Kya makkah mein mujhe qatl kare'nge? To unho'n ne kaha: Mujhe uske mutaalliq kuch maaloom nahi. Umaiyya kehne laga: Allah ki qasam! Ab main makkah se baahar kabhi nahi jaau'nga, chunache jab ghazwa-e-badr ka mauqa aaya to Abu Jahal ne logo'n ko ladaai ki taiyyaari ke liye kaha, nez unhe'n ubhaara ke tum apne qaafile ki hifaazat ke liye niklo, lekin umaiyya ne makkah se baahar nikalne ko pasand na kiya. Abu Jahal ne uske paas aakar kaha: Abe Abu Safwaan! Tum waadi ke sardar ho, jab log dekhe'nge ke tum ladaai ke liye nahi nikal rahe to wo bhi nahi nikle'nge. Abu Jahal musalsal israar karta raha, hatta ke umaiyya ne kaha: Agar to mujhe majboor karta hai to Allah ki qasam! Main aisa tez-raftaar oont khareedta hoo'n jiska makkah mein koi saani nahi hoga. Phir umaiyya mal-oon ne (apni biwi se) kaha: Aye Umme Safwaan! Mera jungi saamaan taiyyaar karo. Usne kaha: Aye Abu Safwaan! Kya tum apne yasrabi bhai (dost) ki baat bhool gae ho? Umaiyya bola: Main bhoola nahi hoo'n, lekin unke saath sirf thodi door tak jaau'nga. Jab umaiyya nikla to raasta mein jis manzil par bhi theherna hota ye apna oont qareeb hi baand

[214] Dekhiye: 4404 4471

leta. Wo musalsal aise hi ehtiyaat karta raha hatta ke Allah Ta'ala ne usey maidaan-e-badr mein kafeer-e-kardaar[215] tak pohoncha diya.[216]

Baab 3: Ghazwa-e-Badr Ka Waaqea

Irshad-e-Baari Ta'ala hai: "Aur Allah Ta'ala Ne Badr Mein Us Waqt Tumhari Madad Ki Jabke Tum Kamzor The, Lehaaza Allah Se Darte Raho, Ummeed Hai Ke Tum Shukar-guzaar Ban Jaaoge. Jab Aap Ahle Imaan Se Keh Rahe The: Kya Tumhe'n Ye Kaafi Nahi Ke Tumhara Rabb Teen-hazaar (3000) Fariste Utaar Kar Tumhari Madad Kare? Kyou'n Nahi! Agar Tum Sabr Karo, Allah Se Darte Raho Aur Dushman Tum Par Fauran Chadh Aae To Tumhara Rabb Khaas Nishaan-zada Paanch-hazaar (5000) farishto'n se tumhari madad karega. Madad ki khabar Allah ne tumhe'n is liye di hai ke tum khush ho jaao aur tumhare dil mutmaeen ho jaae'n aur madad to Allah hi ki taraf se hoti hai, jo bada zabardast kamaal-e-hikmat waala hai. Taake Allah kaafiro'n ka ek (1) baazu kaat de, ya unhe'n aisa zaleel kare ke wo naakaam ho kar paspaa[217] ho jaae'n".[218]

"فَوْرِهِمْ" ke maane hain kuffaar ka josh o ghazab, yaane ghazabnaak ho kar tum par hamla kar de'n.

Hazrat Wahshi ﷺ ne kaha: Hazrat Hamza ﷺ ne badr ke din tuaimah bin adi bin khiyaar ko qatl kiya tha.

Nez, irshad-e-Baari Ta'ala hai: "Aur Jab Allah Ne Tumse Waada Kiya Tha Ke Dono Giroho'n Mein Se Ek tumhara Hoga Aur Tum Ye Chaahte The Ke Ghair-musallah giroh (tijaarati qaafila) Tumhare Haath Lag Jaae".[219]

"الشَّوْكَةُ" ke maane nok-daar kaante ke hain.

Faaeda: Allah Ta'ala ne Rasool Allah ﷺ se waada farmaya ke do (2) giroho'n eer[220] (عِيْر) ya nafeer[221] (نَفِيْر) mein se ek (1) par aap ko kaamyaab karega. Lekin Sahaba Ikram ﷺ ko abu sufyan ke qaafile par kaamyaabi ziyaada mehboob thi, kyou'nke usse ladaai ke baghair jungi saamaan haath aane ki ummeed thi. Lekin Abu Sufyan ne saahili raasta ikhtiyaar kiya aur apna qaafila musalmano se bacha kar nikal jaane mein kaamyaab ho gaya.

[3951] Hazrat Kaab bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne jitni junge'n ladi hain, main ghazwa-e-tabuk ke alaawa deegar tamaam jungo'n mein haazir raha, albatta ghazwa-e-badr mein shareek na ho saka tha. Lekin jo log us jung mein shareek na ho sakey the, un mein se kisi par Allah Ta'ala ne itaab[222] nahi kiya, kyou'nke Rasool Allah ﷺ qaafila-e-quraish ko talaash karne ki niyyat se nikle the, magar Allah Ta'ala ne kisi tae-shuda program ke baghair hi musalmano aur unke dushmano ke darmiyan mudbhed karaadi.[223]

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[215] T: (گیفَرِ کِرْدار) Amal-e-badd ki paadaash, kiye ki sazaa, karni ki saza [Rekhta]

[216] راجع: 3632

[217] T: (پَسْپا ہونا) Peeche hat jaana, shikast khaana, haar jaana [Rekhta]

[218] Surah aale Imran: 123-127

[219] Surah al Anfaal: 7

[220] T: Qaafila [Rekhta]

[221] T: (عِيْر) Fauj-kashi, hamla, dhaawa [Rekhta]

[222] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]

[223] راجع: 2757

Baab 4: Irshad-e-Baari Ta'ala: "Aur Tum Us Waqt Ko Yaad Karo Jab Tum Apne Rabb Se Fariyaad Kar Rahe The To Usne Tumhari Fariyaad Ko Sun Liya Ke Main Ek-hazaar (1000) Farishto'n Ki Qataar Tumhari Madad Ko Bhej Raha Hoo'n. Ye Baat Allah Ne Tumhe Is Liye Bataai Ke Tum Khush Ho Jaao Aur Tumhare dil Mutmaeen Ho Jaae'n, Warna Madad To Jab Bhi Ho Allah Hi Ki Taraf Se Hoti Hai. Yaqeenan Allah Bada Zabardast Kamaal-e-Hikmat Waala Hai. Aur Jab Allah Ta'ala Ne Apni Taraf Se Tumhara Khauf Door Karne Ke Liye Tum Par Ghunoodgi Taari Kardi Aur Aasmaan Se Tum Par Baarish Barsa Di, Taake Tumhe'n Paak Kare Aur Shaitaan Ki Najaasat Tum Se Door Karde Aur Tumhare Dilo'n Ko Mazboot Karde, Nez Tumhare Qadam Jamaa De. Jab Tumhara Parwardigaar Farishto'n Ko Hukum De Raha Tha Ke Main Tumhare Saath Hoo'n, Lehaaza Tum Musalmano Ke Qadam Jamaae Rakho. Main Abhi Un Kaafiro'n Ke Dilo'n Mein Rob Daal Du'nga, Lehaaza Tum Unki Gardane'no'n Par Aur Unke Har Jod Par Zarbe'n Lagaao. Ye Is Liye Tha Ke Unho'n Ne Allah Aur Uske Rasool Ki Mukhalifat Ki Thi Aur Jo Allah Aur Uske Rasool Ki Mukhalifat Karega To Allah Aise Logo'n Ko Shadeed Saza Dene Waala Hai"[224] Ka Bayaan

[3952] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke maine Hazrat Miqdaad bin Aswad ﷺ mein ek (1) aisi baat dekhi, agar wo baat mujhe haasil hoti to kisi neki ko uske baraabar khayaal na karta. Hua you'n ke Hazrat Miqdaad bin Aswad ﷺ Nabi ﷺ ke paas aae, jabke aap mushrikeen par bad-dua kar rahe the. Hazrat Miqdaad ﷺ ne kaha: Ham aisa nahi kahe'nge, jaisa Hazrat Moosa ﷺ ki qaum ne unse kaha tha:" Tu Aur Tera Rabb Jaao Aur Wahaa'n Dono Ladaai Karo".[225] Balke ham to aap ke daae'n-baae'n aur aaage peeche lade'nge. Hazrat Ibne Masood ﷺ ka bayan hai ke maine Nabi ﷺ ko dekha ke aap ka chehra khushi se chamak utha tha aur aap un paakiza jazbaat se masroor hue.[226]

[3953] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne badr ke din Allah se arz ki: "*Aye Allah! Main tujhe, tere ehed aur waade ka waasta deta hoo'n (ab us waade ko poora kar). Agar tu chaahta hai ke teri ibaadat na ho (to phir kuffaar ko ghaalib karde)*". Us dauraan Hazrat Abu Bakar ﷺ ne aap ka dast-e-mubarak pakad kar arz ki: Allah ke Rasool ﷺ! Bas yehi kaafi hai. Allah aap ki zaroor madad karega, chunache aap wahaa'n se nikle to zuban par ye kalimaat jaari the: "Anqareeb Ye (mushrikeen ki) Jamaat Shikast-khoorda Hogi Aur Ye Log Peeth Pher Kar Bhaage'nge".[227] [228]

Baab 5: Bila-unwaan

[3954] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat ke mutaalliq farmaya: "Momineen Mein Se Jihaad Se Baithe Rehne Waale (aur jihaad mein shirkat karne waale) Baraabar Nahi Hain".[229] Isse wo log muraad hain jo badr ki ladaai mein shareek hue aur jo us mein shareek na hue.[230]

Baab 6: Shuraka-e-Badr Ki Taadaad Ka Bayaan

[3955] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya ke mujhe aur Ibne Umar ﷺ ko kamsin shumaar kiya gaya tha (is liye ghazwa-e-badr mein shareek nahi kiya gaya).[231]

[3956] Hazrat Baraa bin Aazib ﷺ hi se riwayat hai, unho'n ne farmaya ke main aur Hazrat Abdullah bin Umar ﷺ badr ki jung ke waqt kam-umar the. Aur badr ki ladaai mein muhajireen ki taadaad 60 se kuch ziyaada thi, jabke ansaar do-sau-chaalees (240) se kuch oopar the.[232]

Faaeda: Rasool Allah ﷺ jung mein un logo'n ko shaamil farmaate jo baaligh hote the. Ghazwa-e-Badr mein kuffaar ki taadaad saat-sau-pachaas (750) ya ek-hazaar (1000) ke lag-bhag thi aur unke paas aslaha bhi kaafi tha, jabke

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[224] Surah al Anfaal: 9-13
[225] Surah al Maaida: 24
[226] Dekhiye: 4609
[227] Surah al Qamar: 45
[228] راجع: 2915
[229] Surah an Nisa: 95
[230] Dekhiye: 4595
[231] Dekhiye: 3956
[232] راجع: 3955

musalmano ki taadaad teen-sau-das (310) ya teen-sau-unneess (319) ke darmiyan thi. Hathiyaar bhi poore na tha. Iske baawujood Allah Ta'ala ne islaam aur ahle islaam ka bol-baala farmaya. Aaj bhi agar fizaa-e-badr paida ho jaae to Allah ki madad aur uski taaeed musalmano ke shaamil-e-haal ho sakti hai.

[3957] Hazrat Baraa ﷺ hi se riwayat hai, unho'n ne kaha ke mujhe Ashaab-e-Muhammad ﷺ ne bataaya, jo badr mein shareek the, ke unki taadaad ashaab-e-taaloot jitni thi. Jinho'n ne unke saath neher ko paar kiya tha. Wo teen-sau-dus (310) se kuch oopar the. Hazrat Baraa ne farmaya: Allah ki qasam! Hazrat Taaloot ke hamraah neher ko sirf wohi log paar kar sakey jo momin the.[233]

[3958] Hazrat Baraa bin Aazib ﷺ se ek (1) aur riwayat hai, unho'n ne farmaya ke ham Ashaab-e-Muhammad ﷺ aapas mein ye guftagu karte the ke ashaab-e-badr ki taadaad bhi utni thi jitni ashaab-e-taaloot ki thi, jinho'n ne unke saath neher uboor ki thi aur us neher ko paar karne waale sirf ahle imaan the. Unki taadaad teen-sau-dus (310) se kuch ziyaada thi.[234]

[3959] Hazrat Baraa ﷺ se mazeed ek (1) riwayat hai, unho'n ne farmaya: Ham aapas mein baate'n kiya karte the ke ashaab-e-badr teen-sau-dus (310) se kuch ziyaada the. Wo ashaab-e-taaloot ki taadaad ke baraabar the, jinho'n ne unke saath neher paar ki thi aur usey uboor karne waale sirf imaandaar hi the.[235]

Faaeda: Is hadees ka matlab ye hai ke jaise ashaab-e-taaloot momin the, aise hi ashaab-e-badr bhi sab ke sab momin the. Iska ye matlab nahi hai ke jo badr mein shareek nahi hue wo momin nahi, kyou'nke ye to ek (1) hangaami jung thi. Al-gharz ashaab-e-badr, taaloot ke saathiyo'n ke saath taadaad aur sifat-e-imaan mein baraabar the. Ashaab-e-badr ki taadaad teen-sau-tera (313) ke lag-bhag thi. والله أعلم

Baab 7: Nabi ﷺ Ki Kuffaar-e-Quraish: Shaiba, Utbah, Waleed, Aur Abu Jahal Par Bad-dua Aur Unki Tabaahi Ka Bayaan

[3960] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne qibla-roo ho kar kuffaar-e-quraish ke chand logo'n: Shaiba bin Rabia, Utbah bin Rabia, Waleed bin Utbah, aur Abu Jahal bin Hisham ke khilaaf bad-dua ki thi. Main Allah ko gawaah bana kar kehta hoo'n ke maine unki laashe'n maidaan-e-badr mein dekhee'n. Sooraj ki sakht haraarat ne unki laasho'n ko bad-boo-daar kar diya tha aur ye nihayat garam din tha.[236]

Baab 8: Abu Jahal Ke Qatl Ka Bayaan

[3961] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke wo badr ke din abu jahal ke paas gae, jabke wo aakhri saans le raha tha. Abu Jahal ne kaha: Mujhse badh kar koi aadmi hai jise tumne qatl kiya ho?

[3962] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Kaun hai jo pataa karke aae ke abu jahal ka kya hashar hua?*" Hazrat Abdullah bin Masood ﷺ haqeeqat-e-haal maaloom karne gae to dekha ke afra ke dono beto'n ne usey qatl kar diya hai aur uska jism thanda pada hai. Unho'n ne dariyaaft kiya: Aaya tu hi Abu Jahal hai? Unho'n ne uski daadhi pakad li to abu jahal ne kaha: Isse bhi bada koi aadmi hai jise tumne aaj qatl kiya ho? Ya kaha ke usse bhi bada koi aadmi hai jise uski qaum ne qatl kar daala ho?

Ahmad bin Yunus ne apni riwayat mein ye alfaaz bayan kiye hain: "Kya toohi abu jahal hai?"[237]

[3963] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne badr ke din farmaya: "*Kaun dekh kar aaega ke abu jahal ka kya hashar hua?*" Hazrat Abdullah bin Masood maaloom karne gae to dekha ke afra ke dono beto'n ne usey qatl kar diya hai aur uska jism thanda ho raha hai. Hazrat Abdullah bin Masood ﷺ ne uski daadhi pakad kar farmaya: Kya toohi abu jahal hai? Usne kaha: Kya us aadmi se badh kar koi hai jise uski qaum ne qatl kiya. Ya kaha: Usey tum ne qatl kiya hai?

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[233] Dekhiye: 3958 3959

[234] راجع: 2957

[235] راجع: 3957

[236] راجع: 240

[237] Dekhiye: 3963 4020

Hazrat Anas ﷺ se marwi ek-doosri riwayat bhi isi tarah marwi hai.[238]

[3964] Hazrat Saaleh bin Ibrahim se riwayat hai, unho'n ne apne baap se, phir apne dada (Abdur Rahman bin Awf ﷺ) se afra ke dono beto'n ke badr (mein kaarnaame) ke mutaalliq ye hadees bayan ki hai.[239]

[3965] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke qiyamat ke din main pehla shakhs hu'nga jo Allah ke darbaar mein jhagda chukaane ke liye do (2) zaanu ho kar baithu'nga. Qais bin Ibaad ne kaha ke unhi ke mutaalliq ye aayat naazil hui: Ye dono fareeq hain jinho'n ne apne Rabb ke baare mein jhagda kiya. Inse muraad wo hain jo ghazwa-e-badr ke din ek-doosre ke muqaable ke liye ladaai mein nikle. Musalmano ki taraf se Hazrat Hamza, Hazrat Ali, aur Hazrat Obaidah bin Haariz ﷺ aur kuffaar ki taraf se shaiba bin rabia, utba bin rabia aur waleed bin utba saamne aae.[240]

[3966] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne farmaya ye aayat-e-karima: "Ye Dono Fareeq Hain Jinho'n Ne Allah Ke Baare Mein Ek-doosre Se Muqaabla Kiya"[241] Quraish ke che (6) aadmiyo'n ke baare mein naazil hui: (Teen (3) musalmano ki taraf se, yaane) Hazrat Ali, Hazrat Hamza, aur Hazrat Obaida bin Haaris ﷺ aur (teen (3) kuffaar ki taraf se, yaane) shaiba bin rabia, utba bin rabia, aur waleed bin utba.[242]

[3967] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke darj-e-zel aayat hamar mutaalliq naazil hui thi: "Ye do (2) giroh hain jinho'n ne apne Rabb ke baare mein jhagda kiya"[243].[244]

[3968] Hazrat Abu Zar ﷺ se riwayat hai, wo khoob khasam utha kar farmaya karte the ke Surah Hajj ki aayaat un che (6) aadmiyo'n ke mutaliq naazil hui thi jo badr ki ladaai mein ek-doosre ke muqaable mein aae the. Raawi ne pehli hadees ki tarah ise bhi bayan kiya.[245]

Faaeda: Pehle ladaai ka qaaeda ye hota tha ke ek (1) aadmi maidaan mein nikalta aur fareeq-e-mukhaalif ko lalkaarta hua kehta: "Koi hai muqaabla karne waala", phir doosre fareeq ki taraf se ek (1) aadmi uska muqaabla karne ke liye saamne aata. Ise mubaarazat kehte hain. Unke darmiyan muqaabla hota, baaqi safe'n tamashaai ban kar dekhti rehtee'n, kabhi to usi par faisla ho jaata, kabhi halla bol diya jaata. Quraish-e-makkah ne bhi aisa hi kiya, unki taraf se teen (3) shakhs maidaan mein nikle, utba, shaiba aur waleed. Kehne lagey: "Aye Muhammad! Ham mein se ladne ke liye kisi ko maidaan mein bheje'n". Idhar se ansaar ki taraf se teen (3) jawaan nikle to unho'n ne kaha: Ham tum se nahi ladna chaahte. Ham to apni biraadari, yaane quraishiyo'n se ladna chaahte hain. Us waqt Rasool Allah ﷺ ne farmaya: "*Aye Hamza! Utho, Aye Ali! Tum bhi maidaan mein utro aur aye Obaida! Tum bhi muqaable ke liye jaao*". Hazrat Hamza ne shaiba ke muqaable mein, Hazrat Ali waleed ke muqaable mein khade hue. Hazrat Hamza ﷺ ne shaiba ko pehle hi waar mein qatl kar diya aur Hazrat Ali ﷺ ne bhi apne madde-muqaabil waleed bin utba ko jhat maar liya. Lekin Hazrat Obaida ﷺ aur unke madde-muqaabil utba bin rabia ke darmiyan ek-ek (1-1) waar ka muqaabla hua aur dono mein se har ek ne doosre par gehra zakhm lagaaya. Itne mein Hazrat Ali ﷺ aur Hazrat Hamza ﷺ ne apne apne shikaar se faarigh ho kar aagae, aate hi utba par toot pade aur uska kaam tamaam kar diya aur Hazrat Obaida ﷺ ko utha laae, unka paao'n kat gaya tha aur jung se waapsi par waadi-e-safra mein unka inteqaal ho gaya.[246]

[3969] Hazrat Abu Zar ﷺ se riwayat hai, wo qasam utha kar kaha karte the ke ye aayat: "Ye Do (2) Fareeq Hain Jinho'n Ne Apne Rabb Ke Baare Mein Jhagda Kiya"[247], un logo'n ke mutaalliq naazil hui jo badr ki ladaai mein ek-

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[238] راجع: 3962
[239] راجع: 3141
[240] Dekhiye: 3967 4744
[241] Surah al Hajj: 19
[242] Dekhiye: 3968 3969 4743
[243] Surah al Hajja: 19
[244] راجع: 3965
[245] راجع: 3966
[246] Fath-ul-Baari: V7 P372
[247] Surah al Hajj: 19

doosre ke muqaable ke liye nikle the. Yaane Syedna Hamza, Ali aur Obaida bin Haaris ﷺ musalmano ki taraf se, aur utba, shaiba, jo rabia ke bete the, nez waleed bin utba kuffaar ki taraf se (nikle the).[248]

[3970] Abu Ishaq Sabeei (سَبِيْعِيْ) se riwayat hai ke Hazrat Baraa ﷺ se kisi shakhs ne poocha, jabke main sun raha tha: Kya Hazrat Ali ﷺ badr ki jung mein shareek hue the? Unho'n ne jawab diya ke haa'n, unho'n ne mubaarazat ki thi aur ghaalib rahe the.

[3971] Hazrat Abdur Rahman bin Awf ﷺ se riwayat hai, unho'n ne farmaya ke maine umaiyya bin khalaf se ek (1) muaahada kiya tha, uske baad jab badr ki jung hui, phir unho'n ne umaiyya bin khalaf aur uske bete ke qatal hone ka waaqea zikr kiya. Us din Bilal ﷺ ne kaha: Agar aaj umaiyya (qatal hone se) bach gaya to main (aakhirat ke azaab se) najaat nahi paa saku'nga.[249]

Faaeda: Hazrat Bilal ﷺ makkah mein umaiyya bin khalaf ke ghulam the, jab wo musalman hue to umaiyya ne unhe'n sakth saza dena shuru kardi. Bil-aakhir Hazrat Abu Bakar ﷺ ne unhe'n khareed kar aazaad kar diya. Mazkoora hadees mein Hazrat Bilal ne apne jazbaat ka izhaar isi wajah se kiya tha, is waaqea ki tafseel hasb-e-zel hai: Hazrat Abdur Rahman bin Awf ﷺ kehte hain ke maine umaiyya bin khalaf se ek (1) tehreeri muaahada kiya tha ke wo makkah mein mere tarke ki hifaazat karega aur main madina taiyyaba mein uski mamlookaat ko mehfooz rakhunga. Badr ke din jab log so gae to main pahad ki taraf nikla, taake hasb-e-muaahada uski hifaazat karu'n. Achaanak Hazrat Bilal ﷺ ne usey dekh liya, wo daud kar ansaar ke paas gae aur kaha ke umaiyya agar aaj bach nikla to meri koi najaat nahi. Uske baad ansaar ka ek (1) giroh hamaare taaaqub mein ho liya, jab mujhe khatra laahiq hua ke wo hame'n pakad le'nge to maine umaiyya ke bete ko chod diya, taake wo uske qatl mein mashghool ho jaae'n aur main umaiyya ko le kar nikal jaau'n. Lekin unho'n ne uske bete ko qatl karke jaldi se hamaara peecha kiya aur ham se aamile. Umaiyya bohot bhaari aadmi tha, jab unho'n ne hame'n paa liya to maine umaiyya ko ghutno'n ke bal leit jaane ke mutaalliq kaha, wo leit gaya to main usey bachaane ke liye us par jhuk gaya. Lekin ansaar ne mere peeche se usey talwaare'n maarna shuru kar dee'n, hatta ke usey qatl kar diya, mere paao'n par bhi uski talwaar se zakhm aaya. Raawi kehta hai ke Abdur Rahman bin Awf ﷺ baad mein hame'n wo zakhm ka nishaan dikhaya karte the. Choo'nke umaiyya ko qatl karte waqt Hazrat Bilal ﷺ bhi ansaar ke saath talwaar maarne mein shareek the, is liye Hazrat Bilal bhi umaiyya ke qaatilo'n mein shumaar hote hain.

[3972] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ﷺ ne Surah Najm tilaawat farmaai to us mein aap ne sajda kiya aur aap ke saath logo'n ne bhi sajda kiya. Lekin ek (1) boodhe shakhs ne (sajda karne ki bajaae) mutthi bhar mitti apne maathe par rakhi aur kaha: mujhe yehi kaafi hai.

Hazrat Abdullah bin Masood ﷺ ne farmaya: Uske baad main usey dekha ke wo kufr ki haalat mein qatl kiya gaya.[250]

[3973] Hazrat Urwah ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Zubair ﷺ ke jism par talwaar ke teen (3) gehre zakhm the. Un mein se ek (1) to unke kandhe par tha. Main uske andar apni ungliyaa'n daala karta tha. Unhe'n do (2) zakhm badr ke din lagey the aur ek (1) jung-e-yarmuk mein aaya tha. Jab Abdullah bin Zubair ﷺ shaheed ho ge to mujhe Abdul Malik bin Marwan ne kaha: Kya tum Hazrat Zubair ﷺ ki talwaar ko pehchaante ho? Maine kaha: Ji haain. Usne kaha: Koi nishaan hai? Maine kaha: Uske dhaar mein dandaane pade hue hain aur ye badr ke roz pade the. Usne kaha: Toone sacha kaha hai.

Faujo'n se ladte ladte unki talwaaro'n mein dandaane pade hue hain.

Phir Abdul Malik ne wo talwaar Hazrat Urwah ko waapas kardi. Hisham ne kaha: Ham ne aapas min uski qeemat ka andaaza teen-hazaar (3000) lagaaya to usey hamaare ek (1) aziz ne khareed liya. Meri khwahish thi ke kaash! Usey main khareed leta.[251]

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[248] راجع: 3966
[249] راجع: 2301
[250] راجع: 1067
[251] راجع: 3721

[3974] Hazrat Urwah ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Zubair ﷺ ki talwaar par chaandi ka kaam tha. Hisham ne kaha: (Mere waalid) Urwah ki talwaar chaandi se murassa[252] thi.

[3975] Hazrat Urwah ﷺ se riwayat hai ke Rasool Allah ﷺ ke Sahaba Ikram ﷺ ne Hazrat Zubair ﷺ se jung-e-yarmuk ke mauqa par kaha: Kya aap hamla nahi karte, taake ham bhi aap ke saath mil kar hamla kare'n? Hazrat Zubair ﷺ ne farmaya: Agar maine hamla kiya to tum mera saath nahi doge. Unho'n ne kaha: Ham is tarah hargiz nahi kare'nge, chunache Hazrat Zubair ﷺ ne un par hamla kiya, hatta ke unki safo'n ko cheerte hue aage nikal gae, halaa'nke unke saath aur koi bhi nahi tha. Phir jab waapas aane lagey to dushmano'n ne unke ghode ki lagaam pakad kar kandhe par do (2) kaari zakhm lagaae. Unke darmiyan ek (1) zakhm tha jo badr ki jung mein laga tha. Main un zakhmo'n mein apni ungliyaa'n daal kar kehla karta tha, jabke us waqt main choti umar ka tha.

Hazrat Urwah ne kaha: Jung-e-yarmuk mein Hazrat Zubair ﷺ ke saath Abdullah bin Zubair ﷺ bhi the, jin ki umar us waqt sirf dus (10) baras thi. Hazrat Zubair ﷺ ne unhe'n ghode par sawaar karke ek (1) aadmi ke hawaale kar diya tha.[253]

[3976] Hazrat Abu Talha ﷺ se riwayat hai ke badr ki ladaai mein Allah ke Nabi ﷺ ne hukum diya ke quraish ke chaubees (24) maqtool sardar muqaam-e-badr ke ek (1) bohot hi andhere aur gande kooe'n mein phenk diye jaae'n. Aap ﷺ ki aadat-e-mubaraka thi ke jihaad mein jab dushman par ghaalib hote to maidaan-e-jung mein teen (3) din tak qiyaam karte, chunache jung-e-badr ke khaatme ke teesre (3) din aap ke hukum se aap ki sawaari par kajaawa baandha gaya to aap rawaana hue. Aap ke saath Sahaba Ikram ﷺ bhi the. Unho'n ne khayaal kiya ke aap shayad aap apni kisi zaroorat ki wajah se tashreef le jaa rahe hain. Aakhir aap us kooe'n ke kinaare aakar khade ho gae aur kuffaar-e-quraish ke maqtuleen ke naam aur unke baap-dada ke naam le kar unhe'n pukaarne lagey: "*Aye falaa'n bin falaa'n aur aye falaa'n bin falaa'n! Kya aaj tumhare liye ye behtar nahi tha ke tumne duniya mein Allah aur uske rasool ki itaa-at ki hoti? Yaqeenan hamaare Rabb ne ham se jo waada kiya tha wo ham ne haasil kar liya, to kya tumhare Rabb ka jo tumhare mutaalliq waada tha wo tumhe'n bhi poori tarah mil gaya?*" Hazrat Umar ﷺ ne kaha: Allah ke Rasool ﷺ! Aap in laasho'n se kyou'n mahoo-e-guftagu hain, jin mein jaan nahi hai. Rasool Allah ﷺ ne (ye sun kar) farmaya: "*Mujhe us zaat ki qasam jis ke haath mein meri jaan hai! Jo main inse keh raha hoo'n tum usko inse ziyaada sunne waale nahi ho*".

(Raawi-e-hadees) Hazrat Qatada ka bayaan hai ke Allah Ta'ala ne us waqt unhe'n zinda kar diya tha, taake apne nabi ki baat unko sunaae. Ye sab kuch unki zajr o taubeekh[254], zillat o naa-muraadi aur hasrat o nadaamat ke liye tha.[255]

[3977] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne aayat-e-karima: "Jinho'n Ne Allah Ki Nemat Ko Kufr Se Badal Daala"[256] ke mutaliq farmaya: "*Allah ki qasam! Isse muraad kuffaar-e-quraish the*". (Raawi-e-hadees) Amr bin Dinar kehte hain ke isse muraad kuffaar-e-quraish hain aur Muhammad ﷺ Allah ki nemat the. (Nez Irshad-e-Baari Ta'ala:) "Aur Apni Qaum Ko Halaakat Ke Ghar Utaara"[257] se muraad ye hai ke kuffaar-e-quraish ne jung-e-badr ke din apni qaum ko dozakh mein jhonk diya.[258]

Faaeda: "دَارَ الْبَوَارِ" ki tafseer raawi ne baae'n-alfaaz ki hai ke isse muraad wo aag hai jis mein wo badr ke din daakhil hue, kyou'nke jo insaan us aag mein daakhil hoga usey wo halaak kar degi.

[3978] Hazrat Urwah ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Ayesha ﷺ ke paas is baat ka zikr hua ke Ibne Umar ﷺ Nabi ﷺ ke hawaale se ye bayan karte hain: "Yaqeenan murde ko uske azeezo'n ke rone ki wajah se qabar mein azaab diya jaata hai". Hazrat Ayesha ﷺ ne farmaya: Wo bhool gae hain. Rasool Allah ﷺ ne to ye farmaya tha: "*Beshak*

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[252] T: (مُرَصَّع) Aaraasta, muzaiyyan, saji hui [Rekhta]

[253] راجع: 3721

[254] T: (زَجْر و تَوبِيخ) Daant-dapat, laanat-malaamat [Rekhta]

[255] راجع: 3065

[256] Surah Ibrahim: 28

[257] Surah Ibrahim: 28

[258] Dekhiye: 4700

is murde ko uski ghalatiyo'n aur gunaho'n ki wajah se azaab diya jaa raha hai, jabke uske ghar waale us par ro rahe hain".[259]

[3979] Hazrat Ayesha ﷺ ne mazeed farmaya: Ye to aisa hi hai jaisa ke Ibne Umar ﷺ kehte hain ke Rasool Allah ﷺ badr ke kooe'n par khade hue, jabke us mein mushrikeen ki laasho'n ko badr ke din daala gaya tha. To aap ne farmaya: "*Jo main kehta hoo'n wo usey sun rahe hain*". Halaa'nke Aap ﷺ ne ye farmaya tha: "*Ab unhe'n maaloom ho gaya hai ke jo main unhe'n kehta tha wo haq tha*". Phir Hazrat Ayesha ﷺ ne ye aayat padhi: "Aap Murdo'n Ko Nahi Suna Sakte"[260]. "Aur Na Aap Un Hi Ko Suna Sakte Hain Jo Qabro'n Mein Pade Hain"[261]. Urwah kehte hain: Hazrat Ayesha ka maqsad ye hai ke jab wo aag mein apne thikaano'n par pohonch chuke.

[3980 3981] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ badr ke ghair-aabaad kooe'n par khade hue aur (us mein pade hue kaafiro'n se) farmaya: "*Kya tumhare Rabb ne tum se jo waada kiya tha, wo tum ne saccha paa liya hai?*" Phir aap ne farmaya: "*Jo kuch main keh raha hoo'n ab ye usey sun rahe hain*". Hazrat Ayesha ﷺ se ye zikr kiya gaya to unho'n ne kaha: Nabi ﷺ ne sirf ye farmaya tha: "*Wo ab jaante hain ke main unhe'n jo kehta tha wo sach tha*". Phir unho'n ne ye poori aayat padhi: "Beshak Aap Un Murdo'n Ko Sun Nahi Sakte"[262].[263]

Baab 9: Ghazwa-e-Badr Mein Shareek Hone Waalo'n Ki Fazilat

[3982] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Haaritha ﷺ badr ki jung mein shaheed ho gae, jabke wo kam-umar hi the, to unki waalida Nabi ﷺ ki khidmat mein haazir hue aur kaha: Allah ke Rasool ﷺ! Aapko maaloom hai ke mujhe Haaritha se kitni mohabbat thi. Agar wo jannat mein hai to main sabr karti hoo'n aur sawaab ki ummeed rakhti hoo'n. Agar koi aur soorat hai to aap dekhe'nge main kya karti hoo'n? Aap ﷺ ne farmaya: "*Allah tum par rahem kare! Kya deewaani ho rahi ho? Wahaa'n koi ek (1) jannat hai? Wahaa'n to bohot si jannate'n hain aur tumhara beta jannat-ul-firdaus mein hai*".[264]

[3983] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Mujhe, Abu Marsad aur Hazrat Zubair ﷺ ko Rasool Allah ﷺ ne ek (1) muhim par rawaana kiya. Ham sab shah-sawaar the. Aap ﷺ ne farmaya: "*Tum sab chalte raho, jab to roza-e-khaakh par pohoncho to wahaa'n tumhe'n mushrikeen ki aurat milegi, uske paas ek (1) khat hai jo Haatib bin Abu Balta'a* (حَاطِبِ بْنِ أَبِيْ بَلْتَعَةَ) *ki taraf se mushrikeen-e-makkah ke naam hai*". Chunache Rasool Allah ﷺ ne jis jagah ka pataa diya tha, ham ne wahee'n us aurat ko ek oont par jaate hue paaya. Ham ne usey kaha: Khat hamaare hawaale kar do. Usne kaha: Hamaare paas koi khat nahi. Ham ne uske oont ko bitha kar uski talaashi li to waaqai hame'n koi khat na mila, lekin ham ne usey kaha: Rasool Allah ﷺ ki baat kabhi ghalat nahi ho sakti. Khat hamaare hawaale kar do, ba-soorat-e-deegar ham tujhe nanga kar de'nge. Jab usne hamara sakht rawaiyya dekha to usne apna haath apne kamar-band ki taraf maael kar diya aur usne khud ko apni chaadar mein lapet rakha tha. Bahar-haal usne kaht nikaal kar hamaare hawaale kar diya. Ham usey le kar Rasool Allah ﷺ ki khidmat mein haazir hue. Hazrat Umar ﷺ ne kaha: Allah ke Rasool ﷺ! Usne Allah, uske Rasool, aur jumla ahle imaan se dagha kiya hai. Aap mujhe ijaazat de'n, main uski gardan udaata hu'n, lekin Nabi ﷺ ne Haatib ﷺ se farmaya: "*Jo toone kirdaar adaa kiya hai us par tujhe kis cheez ne aamaada kiya?*" Haatib ne kaha: Allah ki qasam! Main Allah aur uske Rasool ﷺ par imaan rakhta hoo'n. Mera maqsad sirf ahle makkah par ehsaan karna tha, taake uske baais Allah Ta'ala mere ahel o aulaad aur maal o daulat ko mehfooz rakhe. Aap ke ashaab mein se jitney hazraat bhi hain, un sabka wahaa'n qabila maujood hai aur Allah unke zariye se unke ahel o ayaal aur maal o mataa ki hifaazat karta hai. Aap ﷺ ne farmaya: "*Is ne sach-sach keh diya hai, is liye tum bhi iske mutaalliq kalma-e-khair hi kaho*". Hazrat Umar ﷺ ne arz kiya: Is shakhs ne Allah, uske rasool, aur ahle imaan se khiyaanat ki hai. Aap mujhe ijaazat de'n main iski gardan udaata hoo'n. Aap ﷺ ne farmaya: "*Kya wo ahle badr se nahi hai*". Phir farmaya: "*Beshak Allah Ta'ala ahle badr ke haalaat se muttala hua aur farmay: Aainda*

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[259] راجع: 1288
[260] Surah an Naml: 80
[261] Surah Faatir: 35
[262] Surah an Naml: 80
[263] راجع: 1370 1371
[264] راجع: 2809

Tum Jo Chaaho Karo, Tumhare Liye Jannat Saabit Ho Chuki Hai". Ya farmaya: "*Maine tumhari maghfirat kardi hai*". Ye sun kar Hazrat Umar ﷺ aabdeeda ho gae aur kaha: Allah aur uske Rasool hi ko ziyaada ilm hai.[265]

Baab 10: Bila-unwaan

[3984] Hazrat Abu Aseed ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n badr ke roz farmaya: "*Jab kaafir tumhare qareeb aajaae'n to unhe'n teero'n se maaro aur apne teero'n ki hifaazat karo*".[266]

[3985] Hazrat Abu Aseed ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n badr ke din hidayat jaari ki thi ke jab kaafir tumhare qareeb aajaae'n, yaane tum par hujoom kar le'n to unhe'n teero'n se chalni karo aur apne teero'n ko mehfooz rakho.[267]

[3986] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne uhud ke din teer-andaazo'n par Hazrat Abdullah bin Jubair ﷺ ko ameer muqarrar kiya to mushrikeen ne us jung mein hamaare sattar (70) saathiyo'n ko shaheed kar diya, jabke Nabi ﷺ aur aap ke ashaab ne badr ke din ek-sau-chaalees (140) mushrikeen ko nuqsaan pohonchaya tha. Un mein se sattar (70) qaidi the aur sattar (70) qatl hue the. Abu Sufyan ne kaha: Aaj ka din badr ke din ka badla hai aur ladaai to dol ki tarah hoti hai.[268]

[3987] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Achaanak khair o barkat wo thi jo Allah Ta'ala ne hame'n ghazwa-e-uhud ke baad ataa farmaai, aur khuloos-e-amal ka sawaab wo hai jo Allah Ta'ala ne hame'n badr ki ladaai ke baad ataa farmaya*".[269]

[3988] Hazrat Abdur Rahman bin Awf ﷺ se riwayat hai, unho'n ne kaha ke main ghazwa-e-badr mein saff-basta tha. Us dauraan mein maine mudhkar dekha ke mere daae'n-baae'n do (2) kamsin ladke khade hain, to goya (apne daae'n aur baae'n) un do (2) (nau-umr ladko'n) ke hone ki wajah se mera itminaan jaata raha (aur main dil mein dar hi raha tha) ke itne mein un mein se ek (1) ne chupke se poocha, taake uska saathi na sun sakey: Aye chacha! Mujhe Abu Jahal dikhaao. Maine usey kaha: Aye bhatije! Tu abu jahal ko kya karega? Usne kaha: Maine Allah Ta'ala se ehed kar rakha hai ke agar maine usey dekh liya to usey qatl karke rahu'nga, ya khud apni jaan ka nazraana Allah ke huzoor pesh kar du'nga. Phir mujhe doosre ne bhi chupke se apne saathi ko be-khabar rakhte hue is tarah kaha, chunache us waqt mujhe un dono jawaano'n ke darmiyan khade ho kar bohot khushi hui. Maine ishaare se unhe'n Abu Jahal dikhaya to wo dekhte hi Abu Jahal par baaz ki tarah chapte aur uska kaam tamaam kar diya aur wo dono Afra ke bete the.[270]

[3989] Hazrat Abu Huraira ﷺ ke shaagird aur Banu Zahra ke haleef Hazrat Amr bin Jaariya Saqafi, Hazrat Abu Huraira ﷺ se riwayat karte hain ke unho'n ne kaha: Rasool Allah ﷺ ne dus (10) jaasoos bheje aur un par Hazrat Aasim bin Saabit Ansari ﷺ ko ameer muqarrar farmaya jo Aasim bin Umar bin Khattab ke naana hain. Jab ye log Usfaan aur Makka ke darmiyan muqaam-e-hada par pohonche to banu hazel ke ek (1) qabile ko unke aane ki ittela mil gai. Us qabile ka naam banu lahyaan tha. Us qabile ke sau (100) teer-andaaz un Sahaba Ikraam ﷺ ki talaash mein nikle aur unke nishanaat-e-qadam ko dekhte hue rawaana hue. Aakhir-kaar us jagah pohonch gae jaha'n baith kar Sahaba Ikram ﷺ ne khajoore'n khaai thee'n. Unho'n ne guthliyaa'n dekh kar kaha: Ye to yasrib ki khajoore'n hain. Ab wo unke nishanaat-e-qadm par chalte rahe. Jab Hazrat Aasim ﷺ aur unke saathiyo'n ne unhe'n dekha to unho'n ne ek (1) oonchi jagah par panaah li. Unho'n ne unka muhaasra kar liya aur kaha ke neeche utro aur khudko hamaare hawaale kar do. Ham tumse waada karte hain ke tumhare kisi aadmi ko bhi ham qatl nahi kare'nge. Ye soorat-e-haal dekh kar Hazrat Aasim ﷺ ne kaha: Aye saathiyo! Main hargiz kisi kaafir ki zimmedari par nahi utru'nga. Phir unho'n ne dua ki: "Aye Allah! Apne Nabi ﷺ ko hamaare haalaat ki khabar de". Phir kaafiro'n ne unhe'n teer maarna shuru kar diye, hatta ke Hazrat Aasim ﷺ ko shaheed kar diya. Baad mein unke ehed o paimaan par teen (3) shakhs neeche utre. Y hazraat Hazrat Khubaib, Zaid bin Dasina ﷺ aur ek (1) teesre sahabi the.

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[265] راجع: 3007
[266] راجع: 2900
[267] راجع: 2900
[268] راجع: 3039
[269] راجع: 3622
[270] راجع: 3141

Qabile waalo'n ne jab teeno'n par qaabu paa liya to unki kamaano'n se taante'n uthaar kar unke saath unhe'n mazboot baadh diya. Teesre shakhs ne kaha: Ye tumhari pehli ehed-shikni hai. Main tumhare saath kabhi nahi jaa sakta. Mere liye un maqtool saathiyo'n ki zindagi namoona hai. Kuffaar ne unhe'n ghaseetna shuru kiya aur zabardasti ki, lekin wo kisi tarah unke saath jaane par taiyyaar na hue. Chunache wo Hazrat Khubaib aur Hazrat Zaid bin Dasina ﷺ ko saath le gae aur unhe'n farokht kar diya aur ye badr ki ladaai ke baad ka waaqea hai. Haaris bin Aamir bin Naufal ke beto'n ne Hazrat Khubaib ﷺ ko khareed liya, kyou'nke unho'n ne hi Haaris bin Aamir ko badr ki ladaai mein qatl kiya tha. Hazrat Khubaib ﷺ kuch dino'n tak unke yahaa'n qaid rahe. Aakhir unho'n ne unke qatl ko aakhri shakl di. Un dino'n Hazrat Khubaib ﷺ ne Haaris ki ek (1) ladki se ustara maanga, taake apne zer-e-naaf baal saaf kar le'n. Usne ustara diya. Ittefaaq se uska ek (1) chota sa beta (khelte-khelte) Hazrat Khubaib ﷺ ke paas chala gaya, jabke wo usse be-khabar thi. Jab wo unki taraf aai to dekha ke unho'n ne us (bacche) ko apni raan par bithaya hua hai aur ustara unke haath mein hai. Ye dekh kar wo bohot ghabraai. Usne kaha: Meri ghabraahat ko mehsoos karke Hazrat Khubaib ﷺ ne kaha: Tumhe'n andesha hai ke main is bacche ko qatl kar du'nga. Tum yaqeen rakho main aisa hargiz nahi karu'nga. Us khatoon ne kaha: Allah ki qasam! Maine Khubaib se behtar koi qaidi nahi dekha. Allah ki Qasam! Ek (1) din maine unhe'n dekha ke apne haath mein khosha-e-angoor liye unko khaa rahe hain, halaa'nke wo lohe ki zanjeero'n mein jakde hue the aur un dino'n makkah mein koi phal bhi nahi tha. Wo to Allah ka bheja hua rizq tha, jo usne Khubaib ko ataa farmaya tha. Phir banu haaris unhe'n qat karne ke liye haram se baahar le jaane lagey, to Hazrat Khubaib ﷺ ne unse kaha: Mujhe do (2) rakat namaz padhne ki ijaazat de do. Unho'n ne mohlat dedi to unho'n ne do (2) rakat adaa kee'n. Faraaghat ke baad kaha: Allah ki qasam! Agar tum ye gumaan na karte ke main ghabra gaya hoo'n to main zaroor namaz lambi karta. Phir unho'n ne dua ki: "Aye Allah! In mein ek-ek ko tabaahi se do-chaar karde aur in mein se kisi ko zinda na chod". Phir ye ash'aar padhe:

Jab musalman hote duniya se chalu'n, mujhko ya gham kaunsi karwat giru'n
Mera marna hai Allah ki zaa mein, wo agar chaahe na hu'nga main zaboo'n
Tann jo tukde-tukde ab ho jaaega, uske jodo'n mein wo barkat de fazoo'n
Uske baad Abu Sarwa-ah Uqba bin Haaris unki taraf badha aur unhe'n shaheed kar diya.

Hazrat Khubaib hi ne musalmano ke liye tareeqa jaari kiya ke qaid karke qatl kiya jaae to namaz adaa krne ki sunnat adaa kare. Idhar Sahaba Ikram ﷺ jis din shaheed hue the, usi din Nabi ﷺ ne apne sahaba ko unki khabar de di thi. Jab quraish ke kuch logo'n ko khabar hui ke Hazrat Aasim bin Saabit ﷺ shaheed kar diye gae hain to unho'n ne chand aadmi bheje ke wo unki laash se kuch kaat kar laae'n. Jisse unhe'n pehchaana jaa sake, kyou'ne unho'n ne quraish ke bade sardaro'n mein se ek (1) sardar ko (badr mein) qatl kiya tha, lekin Allah Ta'ala ne unki hifaazat ke liye baadal ki tarah shahed ki makkhiyo'n ki ek (1) fauj bhej di. Chunache unho'n ne kisi ko bhi unki laash ke qareeb na aane diya aur wo unke jism se kuch kaatne par qaadir na ho sakey.

Hazrat Kaab bin Maalik ne kaha: Muraarah bin Rabee Amri aur Hilal bin Umaiyya Waaqifi dono nek buzurg the jo badr mein shareek hue.[271]

Faaeda: Rasool Allah ﷺ ne jin dus (10) aadmiyo'n ko bataur-e-jaasoos bheja, un mein se saat (7) ke naam ye hain: Mirsad bin Abu Mirsad Ghanwi, Khalid bin Bakeer, Mo'tab bin Obaid, Khubaib bin Adi, Zaid bin Dasina, Abdullah bin Taariq aur unke ameer Hazrat Aasim bin Saabit ﷺ. Baaqi teen (3) hazraat ke naam maaloom nahi ho sake, shayad wo unke khidmat guzaar ho'n, is liye un naamo'n ke mutaalliq tawajjo nahi di gai. Un mein se saat (7) to wahee'n saheed ho gae aur baaqi do (2) ko makkah mukarrama mein farokht kar diya gaya. Zaid bin Dasina ko Safwaan bin Umaiyya ne khareeda aur apne baap ke badle mein unhe'n shaheed kiya aur Hazrat Khubaib ﷺ ko haaris bin aamir ke beto'n ne khareeda, kyou'nke unke baap haaris ko Hazrat Khubaib ﷺ ne badr ke din qatl kiya, unho'n ne apne baap ke badle mein unhe'n shaheed kiya.[272] Hadees ke aakhir mein Hazrat Kaab bin Maalik ﷺ ka zikr-e-khair hai, agarche is hisse ka Khubaib ﷺ ke waaqie se koi taalluq nahi hai, taaham hadees ke is hisse se un logo'n ki tardeed maqsood hai jo kehte hain ke Hazrat Muraarah aur Hazrat Hilaal badri sahabi nahi hain. Sab se pehle jisne inkaar kiya wo Imam Ahmad bin Hambal ke shaagird Hazrat Asram hain. Haafiz Ibne Qaiyyim ne bhi is binaa par inkaar kiya

[271] راجع: 3045 [272] Fath-ul-Baari: V7 P477

hai ke agar ye dono badri sahabi hote to Hazrat Haatib bin Abi Balta'a ﷺ ki taraf inse chashm-poshi ki jaati, lekin ye nass ke muqaable mein qiyaas ko pesh karna hai. Bahar-haal is hadees mein saraahat hai ke wo nek aur buzurg aadmi the, jinho'n ne ghazwa-e-badr mein bhi shirkat ki thi. Isse unki madah aur maqabat maqsood hai.[273]

[3990] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unse zikr kiya gaya ke Saeed bin Zaid bin Amr bin Nufail ﷺ jo jung-e-badr mein shareek the, juma ke din bimaar ho gae hain. Hazrat Abdullah bin Umar ﷺ sawaar hue aur unki timaardaari ke liye tashreef le gae, jabke sooraj buland ho chuka tha aur juma ka waqt qareeb tha, lekin unho'n ne juma na padha.

[3991] Hazrat Abdullah bin Utbah se riwayat hai, unho'n ne Umar bin Abdullah bin Arqam Zohri ko khat likha ke wo Hazrat Subaia'h (سُبَيْعَةَ) bint Haaris Aslamiya ﷺ ke paas jaae'n aur unse is waaqie ki tafseelaat pooche'n jo unhe'n pesh aaya tha aur Rasool Allah ﷺ ne unhe'n kya jawaab diya tha jab unho'n ne fatwa talab kiya tha? Chunache Umar bin Abdullah bin Arqam ne Abdullah bin Utbah ke jawab mein likha ke Subaia'h bin Khaula ﷺ ke nikah mein thee'n, unka taalluq banu aamir bin luai se tha aur wo badr ki jung mein shirkat karne waalo'n mein se the. Hajjat-ul-Wida ki mauqa par un (Saad bin Khaula) ki wafaat hui, jabke wo (Subaia'h Aslamiya) us waqt haamela thee'n. Unki wafaat ke kuch din baad unke yahaa'n baccha paida hua. Jab nifaas ke ayyaam se faarigh huee'n to nikah ka paighaam bhejne waalo'n ke liye unho'n ne acche kapde zeb-tann kiye. Us dauraan mein qabila-e-banu abdud-daar ke ek (1) shakhs Hazrat Abu Sanaabil bin Ba'kak ﷺ unke paas aae aur kaha: Mera khaaya hai ke nikah ka paighaam dene waalo'n kel iye tumne zeenat ki hai? Kya nikah karne ka program hai? Allah ki qasam! Tum us waqt tak nikah nahi kar saktee'n jab tak (iddat-e-wafaat ke) chaar (4) maah, dus (10) din na guzar jaae'n. Hazrat Subai'ah ﷺ bayan karti hain ke jab Abu Sanaabil ﷺ ne mujhse ye baat ki to maine shaam hote hi apne kapde pehne aur Rasool Allah ﷺ ki khidmat mein haazir ho kar masla dariyaaft kiya to aapne mujhse farmaya: "*Waz'-e-hamal ke baad tum apni iddat poori kar chuki ho aur agar chaaho to nikah kar sakti ho*".

Asbagh ne is riwayat ki mataaba-at ki hai. Unho'n ne apni sanad se bayan karne ke baad farmaya ke Muhammad bin Iyaas bin Bukair ne unhe'n bataaya hai ke unke baap Hazrat Iyaas bin Bukair ne ghazwa-e-badr mein shirkat ki thi.[274]

Baab 11: Farishto'n Ka Jung-e-Badr Mein Haazir Hona

[3992] Syedna Raafe Zuraqi ﷺ se riwayat hai aur ye un logo'n mein se hain jo ghazwa-e-badr mein shareek the. Unho'n ne farmaya ke Hazrat Jibraeel ﷺ ne Nabi ﷺ ke paas aakar poocha: Aap ahle badr ko apne yahaa'n kya muqaam dete hain? Aap ne farmaya: "*Wo sab musalmano'n se Afzal hain*". Ya iski maanind koi kalma irshad farmaya. Hazrat Jibraeel ﷺ ne kaha: Isi tarah wo farishte jo ghazwa-e-badr mein haazir hue, wo bhi deegar farishto'n se Afzal hain.[275]

[3993] Hazrat Rifaa-ah bin Raafe ﷺ se riwayat hai aur wo badr ki ladaai mein shareek hue the, jabke (unke waalid) Hazrat Raafe ﷺ bait-e-aqaba karne waalo'n mein maujood the, wo apne bete (Hazrat Rifaa-ah ﷺ) se kaha karte the ke bait-e-aqaba ki haazri ke muqaable mein mujhe badr ki haazri se itni khushi nahi hui. Unho'n ne bayan kiya ke Hazrat Jibraeel ﷺ ne Nabi ﷺ se is baare mein sawaal kiya tha.

Faaeda: Hazrat Rifaa-ah bin Raafe ﷺ ghazwa-e-badr mein shareek the aur unke waalid-e-giraami Hazrat Raafe bait-e-aqaba mein maujood the. Baaz auqaat baap bete mein mubaahasa shuru ho jaata ke un mein se Afzal kaun hai? Hazrat Raafe ﷺ ka mauqif tha ke aqaba Saniya ki bait afzal amal hai, kyou'nke ye bait islaam ki nashr o ishaa-at aur Rasool Allah ﷺ ki kaamyaabi ka baais thi. Goya islaam ki bunyad ye hai, jabke unke bete Hazrat Rifaa-ah ﷺ kehte the ke ghazwa-e-badr mein shumooliyat afzal amal hai, kyou'nke uske mutaalliq Rasool Allah ﷺ ki sareeh nass maujood hai. Ye Allah ka fazal hai jise chaahta hai inaayat karta hai. Bahar-haal is mubaahise mein Hazrat Rifaa-ah haq-ba-jaanib the, kyou'nke unke paas Rasool Allah ﷺ ka farmaan tha aur us mein ijtehaad ya qiyaas-aaraai ko dakhal na tha. Jabke unke baap ka mauqif ijtehaad par mabni tha. Agarche bait-e-aqaba islaam ki nashr o ishaa-at ki bunyaad

[273] Fath-ul-Baari: V7 P388
[274] Dekhiye: 5319
[275] Dekhiye: 3994

hai, lekin baaz auqaat fara'[276] apni asal se badh jaati hai, jaisa ke ilm o fazal mein baaz auqaat shaagird apne ustaad se badh jaata hai.

[3994] Hazrat Moaaz bin Rifaa-ah ﷺ se riwayat hai, ke ek (1) farishte ne Nabi ﷺ se sawaal kiya. (Raawi-e-hadees) Hazrat Yahyab kehte hain ke jis din Moaaz bin Rifaa-ah unhe'n ye hadees bayan kar rahe the, wo Yazeed bin Haad ke hamraah the. Yazeed ne kaha: Moaaz ﷺ ne bayaan kiya ke (Rasool Allah ﷺ se) sawaal karne waale Hazrat Jibraeel ﷺ the.[277]

[3995] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne badr ke din farmaya: "*Ye Jibraeel ﷺ hain, jo apne ghode ka sar thaame ladaai ke liye hathiyaar lagaae hue hain*".[278]

Baab 12: Bila-unwaan

[3996] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Abu Zaid ﷺ faut hue to unki aulaad nahi thi, aur wo ghazwa-e-badr mein shareek hue the.[279]

Faaeda: Abu Zaid ka naam Qais bin Sakan hai, ansari aur khazraji hain. Jin Sahaba Ikram ﷺ ne Rasool Allah ﷺ ke ahd-e-mubarak mein quran jamaa kiya tha un mein wo bhi the. Hazrat Anas ﷺ ke chacha hain. Unki kuniya naam par ghaalib hai, choo'nke laa-walad faut hue the. Ek (1) riwayat ke mutaabiq Anas ﷺ kehte hain ke ham uski jaaedaad ke waaris hue the.[280]

[3997] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke wo ek (1) safar se waapas aae to unke ahle-khaana ne qurbani ka gosht unhe'n pesh kiya. Abu Saeed ﷺ ne kaha: Ye gosht main nahi khaau'nga, yahaa'n tak ke main uske mutaalliq pooch loo'n (tasalli kar loo'n), chunache wo apne maadri bhai Hazrat Qatada bin Noman ﷺ ke paas gae, jo badari the aur unse dariyaaft kiya to unho'n ne bataaya ke tumhare jaane ke baad hukum mansookh ho gaya, jis mein qurbani ka gosht teen (3) din ke baad khaana manaa kiya gaya tha.[281]

[3998] Hazrat Zubair ﷺ se riwayat hai, unho'n ne farmaya ke badr ki ladaai mein mera muqaabla obaida bin saeed bin aas se hua, jo hathiyaaro'n se lais tha. Uski sirf do (2) aankhe'n hi nazar aarahi thee'n. Uski kunniyat abu zaat karish thi. Usne kaha: Main Abu Zaat Karish hoo'n. Maine barche se us par hamla kiya aur uski aankho'n par aisa taak kar maara ke wo ta'ab (تَعَبْ) na laa kar mar gaaya. Hisham kehte hain: Mujhe khabar di gai ke Hazrat Zubair ﷺ ne kaha: Maine apna paao'n us par rakha aur zor lagaa kar poori taaqat se barcha nikaala, jabke uski dono kinaare tedhe ho chuke the. Urwah ne kaha: Wo barcha Rasool Allah ﷺ ke talab karne par unho'n ne aap ko de diya. Jab Rasool Allah ﷺ ki wafaat ho gai to unho'n ne wo barcha waapas le liya. Phir Hazrat Abu Bakar ﷺ ke maangne par unhe'n de diya. Jab Hazrat Abu Bakar ﷺ ki wafaat hui to Hazrat Umar ﷺ ne unse maang liya to unhe'n de diya. Jab Hazrat Umar ﷺ ki shahaadat hui to unho'n ne waapas le liya. Uske baad Hazrat Usman ne unse maanga to unho'n ne de diya. Hazrat Usman ﷺ shaheed hue to wo barcha Hazrat Ali ﷺ ke khandaan ke haath laga. Hazrat Abdullah bin Zubair ﷺ ne unse waapas le kar apne paas rakha jo unki shahaadat tak unke paas raha.

[3999] Hazrat Ubadah bin Saamit ﷺ se riwayat hai, jo ghazwa-e-badr mein shareek the, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Meri bait karlo*".[282]

Faaeda: Ye hadees kitab-ul-imaan mein guzar chuki hai. Unho'n ne aqaba-e-saniya mein Rasool Allah ﷺ ki bait ki thi, is hadees mein usi bait ki taraf ishaara hai.

[4000] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Abu Huzaifa ﷺ un Sahaba Ikram ﷺ mein se hain jo Rasool Allah ﷺ ke hamraah ghazwa-e-badr mein shareek the. Unho'n ne Hazrat

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[276] T: (فَرْع) Shaakh, theni, darakht ki shaak [Rekhta]

[277] راجع: 3992

[278] Dekhiye: 4041

[279] راجع: 3810

[280] Saheeh Bukhari: Fazaail-ul-Quran: H5004

[281] Dekhiye: 5568

[282] راجع: 18

Saalim ﷺ ko apna le-paalak banaaya aur apni bhatiji Hind bint Waleed se uska nikah kar diya, jabke wo ek (1) ansari aurat ke aazaad-karda ghulam the. Jis tarah Rasool Allah ﷺ ne Hazrat Zaid bin Haaritha ﷺ ko apna mu'n-bola beta banaaya tha. Zamaana-e-jaahiliyyat ka ye dastroo tha ke jise le-paalak qaraar diya jaata, log usey us (naqli baap) ki taraf mansoob karte the. Wo us (naqli baap) ka waaris bhi hota tha, hatta ke Allah Ta'ala ne ye aayat utaari: "Mu'n-bole beto'n ko unke (haqiqi) baapo'n ki nisbat se pukaaro…".[283] Hazrat Sahla ﷺ Nabi ﷺ ki khidmat mein haazir huee'n … uske baad ek (1) taweel hadees ka zikr hai.[284]

Faaeda: Hazrat Abu Huzaifa ﷺ muhajireen-e-awwaleen mein se hain. Unka bhai waleed bin utba jung-e-badr mein maara gaya tha. Unki zauja-e-mohtarma Hazrat Sahla ﷺ Rasool Allah ﷺ ki khidmat mein haazir huee'n aur arz kiya: Hazrat Saalim ﷺ jawaan ho gae hain, is binaa par unke ghar rehne se Hazrat Abu Huzaifa ﷺ ke din mein kuch wasaawis reh lete hain to Rasool Allah ﷺ ne usey doodh pilaane ka hukum diya tha. Unka poor anaams Sahla bint Suhail ﷺ hai. Ye wo Sahla nahi hain jinho'n ne Hazrat Saalim ﷺ ko aazaad kiya tha, kyou'nke wo ansaar khandaan se taalluq rakhti hain, jabke inka taalluq quraish se hai.

[4001] Hazrat Khaalid bin Zakwaan se riwayat hai, wo Rabee bint Muawwiz ﷺ se bayaan karte hain ke aap ne farmaya: Meri shab-e-zifaaf ki subah ko mere paas Nabi ﷺ tashreef laae aur mere bistar par is tarah baith gae jis tarah tum baithe ho. Kuch bacchiyaa'n us waqt daff bajaa rahi thee'n aur mere un aabaa-o-ajdaad ke ausaaf gaa rahi thee'n jo ghazwa-e-badr mein shaheed hue the. Un mein se ek (1) bacchi gaate-gaate kehne lagi: Ham mein hai ek (1) nabi jo jaanta hai kal ki baat. Us waqt Nabi ﷺ ne farmaya: "*Is tarah na kaho, balke is tarah kaho jis tarah pehle keh rahi thi*".[285]

Faaeda: Is hadees se khushi ke mauqa par daff bajaane aur taraane gaane ka jawaaz saabit hota hai, ba-sharte ke gaane waali maaroof guloo-kaara[286] na ho, balke choti bacchiyaa'n ho'n, aur aise ash'aar padhe jaae'n jo bahaadduri aur shujaa-at par mushtamil ho'n aur unke alaawa ishqiya ghazliyaat aur khilaaf-e-shariyat mazameen gaane ki ijaazat nahi hai. Choo'nke ek (1) sher se Rasool Allah ﷺ ka aalim-ul-ghaib hona zaahir ho raha tha, is liye Rasool Allah ﷺ ne usse manaa farma diya, kyou'nke aalim-ul-ghaib sirf ek (1) Allah hai. Jo log aap ko ghaib-daan kehte hain wo aap se mohabbat nahi, balke adaawat karte hain, kyou'nke wo Sap ko Allah ke baraabar laane ki naakaam koshish karte hain.

[4002] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke mujhe Hazrat Abu Talha ﷺ ne bataaya, jo Rasool Allah ﷺ ke saath badr ki ladaai mein shareek the. Rasool Allah ﷺ ne farmaya: "*Us ghar mein rahmat ke farishte daakhil nahi hote jis mein kutta ya koi tasweer ho*". Unki muraad kisi jaandaar ki tasweer thi.[287]

[4003] Hazrat Ali ﷺ se riwayat hai, unho'n ne farmaya ke badr ki ghanimat se mere hisse mein ek (1) oontni aai aur Nabi ﷺ ne doosri oontni mujhe maal-e-fae ke khums se inaayat farmaai thi. Maine iraada kiya ke Syeda Fatima bint Nabi ﷺ ki rukhsati amal mein laau'n. Maine banu qainuqa ke ek (1) zargar[288] se muaahada kiya ke wo mere saath chale, taake ham izkhir ghaas laae'n. Mera khayaal tha ke us ghaas ko sunaaro'n ke paas farokht karke usse apni shaadi ka valima karu'nga, chunache maine dono ootniyo'n ke liye paalaan, boriyaa'n, aur rassiyaa'n jamaa karna shuru kar dee'n. Jabke meri dono oontiyaa'n ek (1) ansari shakhs ke ghar ke qareeb baithi hui thee'n. Jab maine tamaam saamaan jamaa kar liya to apni ootniyo'n ke paas aakar kya dekhta hoo'n ke unke kohaan kaat diye gae hain aur unki kokhe'n cheer kar u nki kalejiyaa'n nikaal li gai hain. Jab maine ye manzar dekha to mujhe apni aankho'n par qaabu na raha. Maine poocha: Ye kis ne kiya hai? Logo'n ne bataaya ke Hamza bin Abdul Muttalib ne kiya hai aur wo us ghar mein ansaar ke saath sharaab-noshi mein masroof hain. Ek (1) guloo-kaara aur uske saazinde[289] bhi unke saath hain. Us laundi ne apne gaane mein kaha: "Aye Hamza! Un moti oontniyo'n ka qasd karo".

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[283] Surah al Ahzab: 5
[284] Dekhiye: 5088
[285] Dekhiye: 5147
[286] T: Gaane waali, singer [RSB]
[287] راجع: 3225
[288] T: (زَرْگر) Sunaar, sone ka kaam karne waala [Rekhta]
[289] T: (سَازِنْدے) (Mosiqi) Saaz dene waale, mosiqi-kaar, tabla-nawaaz [Rekhta]

Achaanak Hamza uthe, talwaar haath mein li aur unke kohaan kaat diye aur unki kokhe'n cheer kar unki kalejiyaa'n nikaal lee'n. Hazrat Ali ﷺ ne kaha ke main (fauran) Nabi ﷺ ki khidmat mein haazir hua, jabke aap ke paas Hazrat Zaid bin Haaritha ﷺ bhi maujood the. Nabi ﷺ ne meri takleef ko bhaanp liya. Aap ne poocha: "*Aye Ali! Tujhe kya hua hai?*" Maine kaha: Allah ke Rasool ﷺ! Maine aaj jaisa din kabhi nahi dekha. Hamza ne meri oontniyo'n par dast-daraazi ki hai. Unho'n ne unke kohaan kaat diye hain aur unki kokhe'n cheer di hain. Wo us ghar mein maujood hain aur doosre logo'n ke saath sharaab-noshi mein masroof hain. Nabi ﷺ ne apni chaadar mangwaai, usey zeb-tan kiya aur chal pade. Hazrat Zaid bin Haaritha ﷺ bhi aap ke saath ho liye, hatta ke Aap ﷺ us makaan mein aae jahaa'n Hamza maujood the. Aap ne daakhil hone ki ijaazat maangi jo usi waqt dedi gai, Nabi ﷺ (anadar tashreef le gae aur) Hazrat Hamza ﷺ ko unki kaar-guzaari par malaamat karne lagey. Aap kya dekhte hain ke Hamza nashe mein dhut hain aur unki aankhe'n surkh ho rahi hain. Hazrat Hamza ﷺ ne Nabi ﷺ ko dekha phir nazar oonchi ki aur aap ke ghutne dekhe, phir nazar oopar uthaai aur aap ka chehra dekha. Phir kaha: tum to mere baap ke ghulam ho. Nabi ﷺ jaan gae ke abhi wo nashe ki haalat mein hai, chunache Rasool Allah ﷺ ulte paao'n waapas hue. Phir aap wahaa'n se tashreef le aae aur ham bhi aap ke hamraah waapas aagae.

Faaeda: Hazrat Hamza ﷺ ne jo kuch kiya aur kaha wo nashe ki haalat mein kiya aur kaha. Us waqt sharaab ki hurmat naazil nahi hui thi, jaisa ke ek (1) riwayat mein hai ke ye hurmat-e-sharaab se pehle ka waaqea hai.[290] Rasool Allah ﷺ ne Hazrat Hamza ﷺ ka nasha utarne ke baad un oontniyo'n ki qeemat unse Hazrat Ali ﷺ ko dilwaa di thi.

[4004] Hazrat Abdullah bin Ma'qil Muzin se riwayat hai ke Hazrat Ali ﷺ ne Sahal bin Hunaif ﷺ ke janaze par takbeere'n kahee'n aur farmaya: Wo jung-e-badr mein shareek hue the.

[4005] Hazrat Umar bin Khattab ﷺ se riwayat hai ke jab Hazrat Hafsa ﷺ ke shauhar Hazrat Khunais bin Huzafa Sahmi ﷺ ki wafaat ho gai aur wo Rasool Allah ﷺ ke un ashaab mein se the jinho'n ne jung-e-badr mein shirkat ki thi aur wo madina mein faut hue the. Hazrat Umar ﷺ farmate hain ke main Hazrat Usman ﷺ se mila aur unse Hafsa ﷺ ka zikr kiya aur kaha ke agar tumhara iraada ho to apni dukhtar Hafsa ﷺ ka nikah tum se kar du'n. Hazrat Usman ﷺ ne farmaya: Main is par ghaur karu'nga. Phir main kai raate'n thehra raha to Hazrat Usman ﷺ ne jawaab diya: Abhi main yehi munaasib khayaal karta hoo'n ke un dino'n nikah na karu'n. Phir Hazrat Abu Bakar ﷺ se mila aur unse kaha: Agar tum chaaho to main apni beti Hafsa ﷺ ka nikah tum se kar du'n. Hazrat Abu Bakar ﷺ khamosh rahe aur kuch jawaab na diya. Mujhe un par Hazrat Usman ﷺ se bhi ziyaada ghussa aaya, magar main chand raate'n hi thehra tha ke Rasool Allah ﷺ ne Hazrat Hafsa ﷺ ko paighaam-e-nikah bheja, us par maine unka nikah Aap se kar diya. Phir mujhe Hazrat Abu Bakar ﷺ miley aur unho'n ne kaha: Shayad tum mujh se naaraaz ho gae ho, kyou'nke tum ne Hafsa ﷺ ka zikr kiya tha aur maine khamoshi ikhtiyaar karte hue koi jawaab nahi diya tha. Maine kaha: Haa'n mujhe ranj to hua tha. Unho'n ne farmaya: Dar-asl baat ye thi ke mujhe tumhari peshkash qubool karne mein koi amr maane'[291] na tha, lekin Rasool Allah ﷺ ne (mujh se) Hafsa ﷺ ka zikr kiya tha aur Rasool Allah ﷺ ka raaz faash karna mujhe manzoor na tha. Haa'n, agar Aap ﷺ apna iraada tark kar dete to main unhe'n zaroor qubool kar leta.[292]

[4006] Hazrat Abu Masood Badri ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Aadmi ka apni biwi aur aulaad par kharch karna bhi sadqa hai*".[293]

[4007] Imam Zohri bayan karte hain ke maine Urwah bin Zubair se suna, jabke wo Hazrat Umar bin Abdul Aziz ﷺ ke daur-e-khilafat mein unse bayaan kar rahe the, ke ek (1) din Hazrat Mugheera bin Shu'ba ﷺ ne namaz-e-asr taakheer se padhi, jabke wo kufa ke governer the. Abu Masood Uqba bin Amr Ansari ﷺ ne unke paas jaa kar unhe'n kaha …wo Zaid bin Hasan ke naana aur badr mein shareek the… Aap jaante hain ke Hazrat Jibareel ﷺ naazil hue aur namaz padhi to Rasool Allah ﷺ ne uske mutaabiq paanch (5) namaaze'n adaa kee'n. Phir aap ne farmaya: "*Mujhe is tarah hukum mila hai*".

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[290] Saheeh Bukhari: Al Masaaqaah: H2375

[291] T: (مَانِع) Manaa karne waala, rokne waala [Rekhta]

[292] Dekhiye: 5122 5129 5145

[293] راجع: 55

Basheer bin Abu Masood bhi apne waalid se ye hadees isi tarah bayaan karte the.[294]

[4008] Hazrat Abu Masood Badri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Surah Baqara ki aakhri do (2) aayaat hain, jo koi unhe'n raat ko padhe wo uske liye kaafi hain*".

(Raawi-e-hadees) Hazrat Abdur Rahman bin Yazeed kehte hain ke maine Abu Masood ﷺ se mulaqaat ki, jabke wo baitullah ka tawaaf kar rahe the, maine unse ye hadees poochi to unho'n ne mujhe ye hadees bayaan farmaai.[295]

Faaeda: Raat ke waqt Surah Baqara ki aakhri do (2) aayaat padhne se us raat ke masaaeb[296] se panaah mil jaati hai, ya dukhoon-e-jannat ke liye wo kaafi ho jaati hain.

[4009] Hazrat Mahmood bin Rabee ﷺ se riwayat hai, unho'n ne kaha ke Itbaan bin Maalik ﷺ Rasool Allah ﷺ ke paas aae aur ye Nabi ﷺ ke Sahaba Ikram ﷺ mein se hain aur ansaar mein se, unho'n ne jung-e-badr mein shirkat ki thi.[297]

[4010] Ibne Shihab Zohri se riwayat hai, unho'n ne kaha: Phir maine Hussain bin Muhammad …jo qabila banu saalim ke sardaro'n mein se hain… se mazkoora hadees poochi jo Mahmood bin Rabee ne Hazrat Itbaan ke hawaale se bayaan ki thi, to unho'n ne uski tasdeeq kardi.[298]

[4011] Hazrat Ibne Shihab Zohri se riwayat hai, unho'n ne kaha: Mujhe Abdullah bin Aamir bin Rabeea ne khabar di, wo qabila-e-banu adee ke akaabir mein se hain, aur unke waalid-e-giraami Nabi ﷺ ke saath ghazwa-e-badr mein shareek the. Unho'n ne bataaya ke Hazrat Umar ﷺ ne Ha Qudaama bin Maz-oon (قُدَامَةَ بْنُ مَظْعُوْنٍ ﷺ) ko Bahrain ka haakim muqarrar kiya. Ye bhi badr ki jung mein shareek the aur ye Hazrat Abdullah bin Umar aur Ummul Momineen Hazrat Hafsa ﷺ ke maamu hain.

[4012 4013] Hazrat Raafe bin Khadeej ﷺ se riwayat hai, unho'n ne Hazrat Abdullah bin Umar ﷺ ko bataaya ke unke dono chacha jo badr ki jung mein shareek the, unho'n ne unhe'n khabar di hai ke Rasool Allah ﷺ ne ziraee[299] zameeno'n ko theke par dene se manaa farmaya hai. Raawi-e-hadees ne Hazrat Saalim se kaha ke aap to zameen theke par dete hain? Unho'n ne kaha: Haa'n, lekin Raafe bin Khadeej ﷺ apne aap par sakhti karte the.[300]

[4014] Hazrat Shaddaad bin Haadi al Laithi se riwayat hai, unho'n ne kaha ke maine Hazrat Rifaa-ah ﷺ ko dekha ke wo badr ki jung mein shareek hue the.

[4015] Hazrat Miswar bin Makhrama ﷺ se riwayat hai, unho'n ne bataaya ke Amr bin Awf ﷺ …jo banu aamir bin luai ke haleef aur Nabi ﷺ ke saath ghazwa-e-badr mein shareek the… ne khabar di ke Rasool Allah ﷺ ne Abu Obaida bin Jarraah ﷺ ko jizya laane ke liye Bahrain rawaana kiya. Rasool Allah ﷺ ne Bahrain waalo'n se sulah Karli thi aur aap ne A'laa bin Hadhrami (عَلَاءَ بْنَ الْحَضْرَمِي ﷺ) ko wahaa'n ka haakim muqarrar kiya tha. Hazrat Abu Obaida bin Jarraah ﷺ Bahrain se maal laae. Jab ansaar ne Abu Obaida ke aane ki khabar suni to unho'n ne namaz-e-fajr Nabi ﷺ ke saath adaa ki. Aap ﷺ jab (namaz se) faarigh hue to wo (ansaar) aap ke saamne aae. Rasool Allah ﷺ ne jab unhe'n dekha to aap muskuraae. Phir aap ne farmaya: "*Mera khayaal hai tum ne sun liya hai ke Abu Obaida kuch maal laae hain?*" Unho'n ne kaha: Ji haa'n, Allah ke Rasool! Aap ne farmaya: "*Tumhe'n bashaarat ho aur tum us cheez ki ummeed rakho jo tumhe'n khush kardegi. Allah ki qasam! Mujhe tumhari ghurbat ka dar nahi, lekin mujhe ye andesha zaroor hai ke tumhare liye is tarah duniya phaila di jaaegai jis tarah tum se pehle logo'n par phailadi gai thi aur tum uske mutaalliq is tarah raghbat rakhoge jis tarah unho'n ne raghbat rakhi thi, phir wo tumhe'n is tarah halaak kar degi jis tarah usne un logo'n ko halaak kiya*".[301]

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[294] راجع: 521

[295] Dekhiye: 5008 5009 5040 5051

[296] T: (مَصائِب) Takleefe'n, musibate'n, aafate'n, balaae'n [Rekhta]

[297] راجع: 424

[298] راجع: 424

[299] T: (زَرْعی) Kheti-baadi, zaraa-ati [Rekhta]

[300] راجع: 2339

[301] راجع: 3158

Faaeda: Rasool Allah ﷺ ne badi qeemti naseehat farmaai hai ke foqar o tang-dasti is qadr nuqsaan-deh nahi jis qadar maal o daulat ki farawaani nuqsaan-deh hai. Kyou'nke ghurbat mein Allah yaad rehta hai, jabke daulat ke nashe mein log Allah Ta'ala ko bhool jaate hain.

[4016] Hazrat Naafe ؒ bayaan karte hain ke Hazrat Ibne Umar ؓ har tarah ke saanp ko maar daala karte the.[302]

[4017] Hazrat Abu Lubaabah Badari ؓ ne unhe'n bataaya ke Nabi ﷺ ne gharo'n mein nikalne waale saanpo'n ko maarne se manaa farmaya hai, to wo (Hazrat Ibne Umar ؓ) un (ko maarne) se ruk gae.

Faaeda: Aam taur par safed aur patle saanp gharo'n mein bar-aamad hote hain aur jinn unki shakl o soorat ikhtiyaar kar lete hain. Is liye Rasool Allah ﷺ ne unhe'n maarne se manaa farmaya. Baaz ahadees se maaloom hota hai ke teen (3) din tak unhe'n warning di jaae, agar na jaae'n to unhe'n maarne ki ijaazat hai. والله أعلم

[4018] Hazrat Anas bin Maalik ؓ se riwayat hai ke ansaar ke kuch aadmiyo'n ne Rasool Allah ﷺ se ijaazat talab ki aur kaha ke aap hame'n ijaazat de'n to ham apne bhaajne Hazrat Abbas ؓ ka fidya moaaf kar de'n? Aap ﷺ ne farmaya: "*Allah ki qasam! Unke fidye se ek (1) dirham bhi na chodo*".[303]

Faaeda: Rasool Allah ﷺ ke chacha Hazrat Abbas ؓ qubool-e-islaam se pehle badr ki ladaai mein qaid ho kar aae. Wo ansaar ke bhaanje is binaa par the ke Abdul Muttalib ki waalida banu najjaar se thee'n. Is binaa par unho'n ne unka fidya moaaf karna chaaha to Rasool Allah ﷺ ne adl o insaaf ke taqaazo'n ko poora karte hue farmaya ke "*Unka fidya poora-poora wasool kiya jaae*". Kyou'nke bhaai, baap, beta koi bhi ho, jab wo deen ka dushman ho to uski paasdaari sar-ba-sar[304] tauheen-e-deen hai.

[4019] Hazrat Miqdaad bin Amr Kindi ؓ se riwayat hai …wo banu zohra ke haleef the aur un logo'n mein se the jo Rasool Allah ﷺ ke saath ghazwa-e-badr mein shareek hue the… Unho'n ne kaha: Allah ke Rasool! Agar meri kisi kaafir se takkar ho jaae aur ham dono ek-doosre ko qatl karne ki koshish mein lag jaae'n aur wo ladaai mein mera ek (1) haath udaa de, phir wo mujh se khaufzada ho kar kisi darakht ki panaah le aur mujhe kahe ke maine to Allah ke liye musalman ho gaya hoo'n, to kya Allah ke Rasool! Main usey qatl karu'n, jabke wo aisa kehta hai? Rasool Allah ﷺ ne farmaya: "*Usey qatl na karo*". Unho'n ne arz ki: Allah ke Rasool ﷺ! (Pehle) Wo mera ek haath kaat chuka hai aur mera haath kaatne ke baad usne ye iqraar kiya hai. Rasool Allah ﷺ ne farmaya: "*Usey hargiz qatl na karo, warna usko wo darja haasil hoga jo tumhe uske qatl se pehle haasil tha aur tera haal wo ho jaaega jo kalma-e-islaam padhne se pehle uska tha*".[305]

[4020] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ghazwa-e-badr ke din farmaya: "*Abu Jahal ke saath jo kuch hua hai usey kaun dekh kar aata hai?*" Hazrat Abdullah bin Masood ؓ rawaana hue aur dekha ke Afra ke dono beto'n ne usey qatl kar diya hai aur uski laash thandi ho rahi hai. Unho'n ne poocha: Toohi abu jahal hai? (Raawi-e-hadees) Ibne Olaya bayan karte hain ke Sulaiman Tamimi ne kaha: Hazrat Anas ؓ ne isi tarah kaha tha ke Hazrat Abdullah bin Masood ne poocha tha: Toohi abu jahal hai? Usne jawab diya: Kya isse oonche kisi aadmi ko tumne (aaj) qatl kiya hai? Raawi-e-hadees Sulaiman ne kaha: Ya usey uski qaum ne qatl kiya ho? Abu Mijlaz ki riwayat ke mutaabiq abu jahal ne kaha: Kaash! Kisaan ke alaawa mujhe koi aur qatl karta.[306]

[4021] Hazrat Umar ؓ se riwayat hai ke jab Nabi ﷺ ki wafaat ho gai to maine Hazrat Abu Bakar ؓ se arz ki: Aap hamaare saath hamaare ansari bhaiyyo'n ke paas chale'n. Phir hamari mulaqaat ansaar ke do (2) nek logo'n se hui, jo badr ki ladaai mein shareek hue the. (Raawi-e-hadees) Obaidullah ne kaha: Phir maine is hadees ka tazkira Urwah bin Zubai se kiya to unho'n ne bataaya ke wo do (2) mard Uwaim bin Saaidah aur Ma'n bin Adi ؓ hain.[307]

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[302] راجع: 3297
[303] راجع: 2537
[304] T: (سَربَسر) Poore taur par, poori tarah se, mukammal, saraasar [Rekhta]
[305] Dekhiye: 6865
[306] راجع: 3962
[307] راجع: 2462

[4022] Hazrat Qais se riwayat hai ke ghazwa-e-badr mein sahreek hone waalo'n ka wazeefa paanch-paanch hazaar (5000) tha. Hazrat Umar ﷺ ne farmaya: Main unhe'n baad mein aane waalo'n par zaroor bartari du'nga.

[4023] Hazrat Jubair bin Muti'm ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko namaz-e-maghrib mein Surah at Toor padhte suna, ye pehla mauqa tha jab mere dil mein imaan ne qaraar pakda.[308]

[4024] Hazrat Jubair bin Muti'm ﷺ se marwi hai ke Nabi ﷺ ne badr ke qaidiyo'n ke mutaalliq farmaya tha: "*Agar Muti'm bin Adi zinda hote aur in paleed logo'n ki sifaarish karte to main unke kehne par zaroor inhe'n chod deta*".

Hazrat Saeed bin Musaiyyib ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Usman ﷺ ki shahaadat ke waqt pehla fasaad barpa hua to usne ashaab-e-badr mein se kisi ko baaqi nahi choda aur waaqea-e-harra ke waqt doosra fasaad roonuma hua to usne ashaab-e-hudaibiya mein se kisi ko baaqi nahi choda. Phir teesra fitna barpa hua to us waqt tak khatam nahi hua jab tak un mein koi khair o barkat baaqi thi.[309]

Faaeda: Rasool Allah ﷺ ne Muti'm bin Adi ke mutaalliq jin jazbaat ka izhaar farmaya, iski wajah ye bayaan ki jaati hai ke jab Rasool Allah ﷺ taif se waapas laute to Muti'm ki panaah mein daakhil hue. Usne aap ko bachaane ke liye apne chaaro'n beto'n ko musallah karke baitullah ke kono'n par khada kar diya tha, jisse quraish dar gae aur aap ka kuch na bigaad sakey aur kehne lagey ke ham Muti'm ki panaah nahi tod sakte. Nez unho'n ne wo ehed-naama khatam karnaane mein bada kirdaar adaa kiya tha jo quraish ne banu haashim aur banu Muttalib ke khilaaf kiya tha.

[4025] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke main aur Umme Mistah ﷺ jaa rahi thee'n ke achaanak Umme Mistah apni chaadar mein phisal padee'n. Unki zubaan se nikla. Mistah ka bura ho. Maine kaha: Toone acchi baat nahi kahi. Ek (1) aise shakhs ko bura kehti ho jo badr ki jung mein shareek ho chuka hai? Phir unho'n ne tohmat ka waaqea bayaan kiya.[310]

[4026] Hazrat Ibne Shihab Zohri se riwayat hai, unho'n ne kaha: Ye Rasool Allah ﷺ keghazawaat ka bayaan hai. Phir unho'n ne hadees bayaan ki ke Rasool Allah ﷺ kuffaar ki laasho'n ko qaleeb-e-badr mein phikwaa rahe the to aap ne farmaya: "*Tumhare Rabb ne tum se (saza ka) jo waada kiya tha, kya tum ne usey saccha paa liya hai?*"

Raawi kehta hai ke Sahaba Ikram ﷺ ki ek (1) jamaat ne kaha: Allah ke Rasool ﷺ! Ki ek (1) jamaat ne kaha: Allah ke Rasool ﷺ! Aap aise logo'n ko aawaaz de rahe hain jo mar chuke hain? Rasool Allah ﷺ ne farmaya: "*Jo kuch main inse keh raha hoo'n, tum usko unse ziyaada sunne waale nahi ho*".

Imam Bukhari ﷺ ne farmaya ke tamaam quraish muhaajir jo badr mein shareek the aur unhe'n ghanimat se hissa mila unki taadaad ikyaasi (81) thi.

Urwah bin Zubair kehte hain ke Hazrat Zubair ﷺ ne farmaya: Unke hisse taqseem kiye gae aur wo ek-sau (100) the. واللہ أعلم [311]

[4027] Hazrat Zubair ﷺ se riwayat hai, unho'n ne farmaya ke badr ke roz muhajireen ke liye sau (100) hisse muqarrar kiye gae the.

Baab 13: Badr Mein Shareek Hone Waalo'n Ke Asmaa-e-Giraami

Imam Bukhari ﷺ ne Al Jaame As Saheeh ke is baab mein huroof-e-tahajji ki tarteeb se badr mein shareek hazraat ke asma zikr kiye hain.

Muhammad-ur-Rasool Allah ﷺ bin Abdullah al Haashmi

[308] راجع: 765
[309] راجع: 3139
[310] راجع: 2593
[311] راجع: 1370

Hazrat Abu Bakar ﷺ, Hazrat Umar bin Khattab ﷺ , Hazrat Usman bin Affaan ﷺ, Hazrat Ali bin Abi Taalib ﷺ, Hazrat Iyaas bin Bukair ﷺ, Hazrat Bilal bin Abi Rabaah ﷺ[312], Hazrat Hamza bin Abdul Muttalib al Haashmi ﷺ, Quraish ke haleef Haatib bin Abi Balta'a ﷺ, Hazrat Abu Huzaifa bin Utbah bin Rabeea Quraishi, Hazrat Haaris bin Rabee al Ansari[313], Hazrat Khubaib bin Adi Ansari ﷺ, Hazrat Khunais bin Huzaafa as Sahmi ﷺ, Hazrat Rifaa-ah bin Raafe Ansari ﷺ, Hazrat Abu Lubaaba Rifaa-ah bin Abdul Munzir Ansari ﷺ, Hazrat Zubair bin Awwaam Quraishi ﷺ, Hazrat Abu Talha Zaid bin Sahal Ansari ﷺ, Hazrat Abu Zaid Ansari ﷺ, Hazrat Saad bin Maalik Zohri ﷺ, Hazrat Saad bin Khaula Quraishi ﷺ, Hazrat Saeed bin Zaid bin Amr bin Nufail Quraishi ﷺ, Hazrat Sahal bin Hunaif Ansari ﷺ, Hazrat Zuhair bin Raafe Ansari ﷺ, Hazrat Zuhair Ansari ke bhai (Mazhar ﷺ), Hazrat Abdullah bin Masood Huzali ﷺ, Hazrat Utbah bin Masood Huzali ﷺ, Hazrat Obaida bin Haaris Quraishi ﷺ, Hazrat Ubadah bin Saamit Ansari ﷺ, Hazrat Amr bin Awf ﷺ[314], Hazrat Uqba bin Amr Ansari ﷺ, Hazrat Aamir bin Rabeea Anazi ﷺ, Hazrat Aasim bin Saabit Ansari ﷺ, Hazrat Uwaim bin Saaidah Ansari ﷺ, Hazrat Itbaan bin Maalik Ansari ﷺ, Hazrat Qudaama bin Maz-oon ﷺ, Hazrat Qatada bin Nomaan Ansari ﷺ, Hazrat Moaaz bin Amr, bin Jumooh ﷺ, Hazrat Muawwiz bin Afra ﷺ, Muawwiz ke bhai (Moaaz bin Afra ﷺ), Hazrat Abu Usaid Maalik bin Rabeea Ansari ﷺ, Hazrat Muraara bin Rabee Ansari ﷺ, Mistah bin Usaasa bin Abbaad bin Abdul Muttalib bin Abd Manaaf ﷺ, Hazrat Ma'n bin Adi Ansari ﷺ, Banu Zahra ke haleef Hazrat Miqdaad bin Amr Kindi ﷺ, Hazrat Bilal bin Umaiyya Ansari ﷺ.

Baab 14: Yahood-e-Banu Nazeer Ka Waaqea Aur Rasool Allah ﷺ Ka Do (2) Musalmano Ki Diyyat Ke Mutaalliq Unke Paas Jaana Aur Rasool Allah ﷺ Ke Saath Unki Daghabaazi Ka Bayaan

Imam Zohri ne bayaan kiya ke ye saaneha, ghazwa-e-badr ke che (6) maah baad aur ghazwa-e-uhud se pehle hua tha.

Irshad-e-Baari Ta'ala: "Wo Allah Hai Jisne Ahle Kitaab Ke Kaafiro'n Ko Unke Gharo'n Se Nikaala, Ye Unki Pehli Jila-watani Hai…".[315]

Ibne Ishaq ki tehqeeq ke mutaabiq ye saaneha, baer-e-maaoona aur ghazwa-e-uhud ke baad hua tha.

[4028] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Banu Nazeer aur Banu Quraiza ne (Rasool Allah ﷺ ke khilaaf) ladaai ki to aap ne banu nazeer ko jilaa-watan kar diya aur banu quraiza par ehsaan karte hue unhe'n barqaraar rakha, hatta ke unho'n ne dobaara aap se ladaai ki to aap ne unke mardo'n ko qatl kiya aur unki aurto'n, baccho'n, aur deegar maal o asbaab ko musalmano mein taqseem kar diya. Albatta un mein se kuch logo'n ne Nabi ﷺ ke paas aakar panaah li to aap ne unhe'n aman de diya aur wo musalman ho gae. Phir aap ne madina taiyyaba ke tamaam yahood, yaane banu qainuqa, jo Hazrat Abdullah bin Salaam ﷺ ki qaum se the aur yahood-e-banu-haaris ko wahaa'n se nikaal diya. Al-gharz aap ne madina taiyyaba ke tamaam yahoodiyo'n ko madina taiyyaba se jilaa-watan kar diya.

[4029] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho'n ne kaha ke maine Ibne Abbas ﷺ se arz kiya: Ye Surah al Hashr hai, to unho'n ne farmaya: "Ise Surah an Nazeer kaho".

Hisham ne Abu Bishr se riwayat karne mein Abu Awaana ki mataaba-at ki hai.[316]

[4030] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke ansaar ke log Nabi ﷺ ke liye kuch khajoore'n bataur-e-tohfa de dete the, hatta ke jab banu quraiza aur banu nazeer ko aap ne fatah kiya to uske baad aap wo khajoore'n waapas kar dete.[317]

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[312] Hazrat Abu Bakar Siddiq ﷺ ke aazaad-karda ghulam [RSB]

[313] Inka naam Haaritha bin Suraaqa hai, jo dushman ki naql o harkat dekhne ke liye taenaat the, aur teer lagne se ghazwa-e-badr mein shaheed hue [RSB]

[314] Qabila Aamir bin Luai ki haleef hain.

[315] Surah al Hashr: 2

[316] Dekhiye: 4645 4882 4883

[317] راجع: 2630

[4031] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne banu nazeer ke darakht jalaae aur kuch kaat diye, jo buwairah muqaam mein the, to us par ye aayat naazil hui: "Jo Darakht Tum Ne Kaate Hain, Ya Unhe'n Unke Tano'n Par Qaaem Rehne Diya Hai Ye Sab Allah Ke Hukum Hi Se Tha".[318] [319]

[4032] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne banu nazeer ki khajooro'n ko aag lagaai to uske mutaalliq Hassaan bin Saabit ﷺ ne kaha: Banu Luai (quraish) ke sardar ye baat maamooli samajh kar bardaasht kar rahe the ke buwairah ka baagh poori tarah aag ki lapet mein aakar jal raha hai.

Abu Sufyan bin Haaris ne ye jawaab dete hue kaha: Allah kare madina mein you'n aag lagti rahe aur uske atraaf mein you'n hi shole uth-te rahe'n. Tumhe'n jaldi maaloom ho jaaega ke hamari kis zameen ko nuqsaan pohonchta hai.[320]

[4033] Hazrat Maalik bin Aws bin Adsaani Nasri se riwayat hai, Hazrat Umar ﷺ ne unhe'n bulaya to achaanak aap ke chaukidaar Yarfa aae aur kaha ke Hazrat Usman bin Affan, Abdur Rahman bin Awf, Zubair bin Awwaam, aur Hazrat Saad bin abi Waqqas ﷺ andar aana chaahte hain, kya aap ki taraf se unhe'n ijaazat hai? Aap ne farmaya: Unhe'n andar bulaa lo. Thodi der baad Yarfa, phir aae aur kaha ke Hazrat Abbas aur Hazrat Ali ﷺ bhi ijaazat chaahte hain, aaya unhe'n andar aane ki ijaazat hai? Aap ne farmaya: Haa'n. Jab ye dono buzurg andar tashreef le aae aur salaam kaha to Hazrat Abbas ﷺ ne kaha: Ameer-ul-Momineen! Mere aur iske darmiyan faisla kar deejiye aur wo dono buzurg us jaaedaad ke mutaalliq jhagad rahe the jo Allah Ta'ala ne apne Rasool ﷺ ko banu nazeer ke maal se bataur-e-fae ataa farmaya tha. Us mauqa par Hazrat Ali aur Hazrat Abbas ﷺ ne ek-doosre ko sakht sust kaha: (Jab unho'n ne ek-doosre par tanqeed ki) to haazreen bole: Ameer-ul-Momineen! Aap in dono ka faisla kar de'n, taake in dono mein koi jhagda na rahe. Hazrat Umar ﷺ ne farmaya: Zara sabr karo! Main aap logo'n se Allah ka waasta de kar poochta hoo'n, jiske hukum se zameen o aasmaan qaaem hain. Kya aap ko maaloom hai ke Rasool Allah ﷺ ne farmaya tha: "*Ham Ambiya ki jaaedaad taqseem nahi hoti, ham jo kuch chod jaae'n wo sadqa hota hai*". Aur isse Rasool Allah ﷺ ki muraad khud apni zaat-e-karima thi? Haazireen ne kaha: Yaqeenan Aap ﷺ ne ye farmaya tha. Phir Hazrat Umar ﷺ Hazrat Abbas aur Hazrat Ali ﷺ ki taraf mutawajjahue aur unse farmaya: Main aap dono ko Allah ki qasam de kar poochta hoo'n, kya aap ko bhi maaloom hai ke Rasool Allah ﷺ ne ye hadees bayaan farmaai thi? Un dono buzurgo'n ne bhi haa'n mein jawaab diya. Uske baad Hazrat Umar ﷺ ne farmaya: Ab main aap logo'n se is muaamale ke mutaalliq guftagu karta hoo'n. Allah Ta'ala ne apne Rasool Allah ﷺsool ﷺ ko us maal-e-fae se khaas taur par ataa farma diya tha, jo aap ke siwa aur kisi ko nahi diya. Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ne Banu Nazeer Ke Amwaal Mein Se Jo Kuch Apne Rasool Ko Diya Hai Tum Ne Uske Liye Koi Ghode Ya Oont Nahi Daudaae…"[321] (yaane tum ne koi jung waghaira nahi ki) to ye maal khaas Rasool Allah ﷺ ke liye tha, lekin Allah ki qasam! Rasool Allah ﷺ ne tumhe'n nazar-andaaz karke usey apne liye makhsoos nahi farmaya aur na tum par apni zaat hi ko tarjeeh di thi. Aap ne wo maal tumhe'n diya aur tum par taqseem kar diya, hatta ke us mein se sirf ye maal baaqi raha hai jo Rasool Allah ﷺ apne ahel o ayaal par saal bhar kharch karte the aur jo maal baaqi bachta tha, usey aap Allah Ta'ala ke masaarif mein kharch kiya karte the. Rasool Allah ﷺ ka zindagi bhar yehi maamool raha. Phir jab Nabi ﷺ ki wafaat ho gai to Hazrat Abu Bakar ﷺ ne farmaya: Main Rasool Allah ﷺ ka jaanasheen hoo'n aur us maal ko unho'n ne apne qabze mein kar liya aur usey unhi masaarif mein kharch karte rahe jin mein Rasool Allah ﷺ kharch kiya karte the aur aap log yahee'n maujood the. Uske baad Hazrat Umar ﷺ, Hazrat Ali aur Hazrat Abbas ﷺ ki taraf mutawajjahue aur farmaya: Aap logo'n ko maaloom hai ke Hazrat Abu Bakar ﷺ ne wohi tareeqa ikhtiyaar kiya jaisa ke aap logo'n ko bhi uska iqraar hai. Allah ki qasam! Wo apne tarz-e-amal mein sacche, mukhlis, saheeh raaste par, aur haq ki pairawi karne waale the. Phir Allah Ta'ala ne Hazrat Abu Bakar ﷺ ko bhi uthaa liya to maine kaha ke main Rasool Allah ﷺ aur Hazrat Abu Bakar ﷺ ka jaanasheen hoo'n aur apni imaarat ke do (2) saal us par qaabiz raha aur usey unhi masaarif mein kharch karta raha jin mein Rasool Allah ﷺ aur Hazrat Abu Bakar ﷺ ne kiya tha. Aur Allah jaanta hai ke main bhi apne tarz-e-amal mein saccha, mukhlis, saheeh raasta par gaamzan, aur haq ki pairawi karne waala tha. Phir aap dono mere paas aae. Aap dono ek (1) hain aur aap ka muaamala bhi ek (1) hai. Aye Abbas! Tum mere paas aae to maine tum dono se kaha ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Hamaara tarka taqseem nahi hota. Ham*

[318] Surah al Hashr: 5

[319] راجع: 2262

[320] راجع: 2362

[321] Surah al Hashr: 6

jo kuch chod jaae'n wo sadqa hai". Phir maine socha ke wo jaaedaad tumhaare hawaale kar du'n to maine tumhe'n kaha: Agar tum chaahte ho to main ye jaaedaad is shart par tumhare hawaale karta hoo'n ke tum Allah Ta'ala ke saamne kiye hue aed ki tamaam zimmedaariyo'n ko poora karoge aur us mein wohi tarz-e-amal ikhtiyaar karoge jo Rasool Allah ﷺ aur Hazrat Abu Bakar ؓ ne kiya tha aur jaisa aagaaz-e-khilaafat se mera hai. Agar tum aisa nahi karoge to mujhse uske mutaalliq guftagu na karo. Us waqt tumne kaha: Is shart par jaaedaad hamaare hawaale kar do to maine usey tumhaare supurd kar diya. Kya ab tum mujhse uske siwa koi aur faisla talab karte ho? Allah ki qasam! Jiske hukum se zameen o aasmaan qaaem hain, qiyaamat tak main iske alaawa aur koi faisla nahi kar sakta. Agar tum in sharaaet ko poora karne se aajiz ho to jaaedaad mujhe waapas kar do. Main khud uska intezaam karu'nga.[322]

[4034] Imam Zohri bayaan karte hain ke maine is hadees ka tazkira Hazrat Urwah bin Zubair se kiya to unho'n ne farmaya ke Maalik bin Aws ne ye riwayat tum se saheeh-saheeh bayaan ki hai. Maine Nabi ﷺ ki zauja-e-mohtarma Syeda Ayesha ؓ se suna hai, wo farmati hain: Nabi ﷺ ki azwaaj-e-mutahharaat ne Hazrat Usman ؓ ko Hazrat Abu Bakar ؓ ke paas bheja aur unse darkhwaast ki ke wo unhe'n us jaaedaad se aathwaan (8th) hissa de'n jo Rasool Allah ﷺ ko Allah Ta'ala ne banu nazeer se bataur-e-fae diya tha aur main unhe'n usse manaa karti thi. Maine unsek aha: Tum Allah Ta'ala se darti nahi ho? Ya tumhe'n ilm nahi ke Nabi ﷺ ne farmaya tha: "*Hamaara tarka taqseem nahi hota, ham jo kuch chod jaae'n wo sadqa hota hai*" …isse Aap ﷺ ki muraad apni zaat-e-karima thi… "*Taaham Aal-e-Muhammad ko unki zarooriyaat ke mutaabiq taa-zaindagi milta rahega*". Jab Hazrat Ayesha ؓ ne azwaaj-e-mutahharaat ko ye hadees sunaai to unho'n ne bhi apna khayaal badal diya.

Hazrat Urwah ؓ ne farmaya: Yehi wo sadaqaat hain jin ka intezaam pehle Hazrat Ali ؓ ke haath mein tha. Unho'n ne Hazrat Abbas ؓ ko usse rok rakha tha, balke wo khud uska bandobast karte the. Phir wo sadaqaat Hasan bin Ali, Phir Hussain bin Ali ke qabze mein rahe. Unke baad Ali bin Hussain aur Hasan bin Hasan ke intezaam mein aagae. Wo dono baari-baari uska intezaam karte rahe. Phir Zaid bin Hasan ke paas aae jabke haqeeqatan wo Rasool Allah ﷺ ke sadaqaat hi the (aur ye hazraat un mein maalikaana tasarruf nahi karte the).[323]

[4035] Hazrat Ayesha ؓ hi se riwayat hai ke Syeda Fatima aur Hazrat Abbas ؓ, Hazrat Abu Bakar ؓ ke paas aae aur Rasool Allah ﷺ ki zameen jo fadak mein thi aur jo khybar se aap ko hissa mila tha, us mein apna warasa (وَرَثَہ) talab karte the.[324]

[4036] Hazrat Abu Bakar ؓ ne farmaya: Maine Nabi ﷺ se suna hai, aap ne farmaya tha: "*Hamaara tarka taqseem nahi hota, jo kuch ham chod jaae'n wo sadqa hai. Albatta Aal-e-Muhammad ﷺ ko us jaaedaad se kharcha zaroor milta rahega*". Allah ki qasam! Mere nazdeek Rasool Allah ﷺ ki qaraabat khud apni qaraabat se ziyaada mehboob hai, ke unse accha bartaao aur husn-e-sulook karu'n.[325]

Faaeda: Rasool Allah ﷺ ke amwaal teen (3) tarah ke the: ❁ Jo aap ko hiba kiye gae the. ❁ Amwaal-e-bani nazeer, jo unke jilaa-watan hone ke baad aap ko unka haqdaar banaaya gaya tha. ❁ Khybar aur fadak waghaira se bataur-e-khums aap ko mila tha, ye sab aap ki milkiyat the aur aap unse ahel o ayaal ke akhrajaat poore karte aur musaaleh[326] muslimeen par sarf karte the. Rasool Allah ﷺ ki wafaat ke baad unki milkiyat khatam hui aur wo tamaam amwaal sadqa qaraar paae, jaisa ke guzishta ahadees mein unka zikr hai.

Baab 15: Kaab Bin Ashraf Ke Qatl Ka Waaqea

[4037] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Kaab bin Ashraf ki kaun khabar leta hai? Kyou'nke usne Allah aur uske Rasool ﷺ ko bohot takleef di hai*". Hazrat Muhammad bin Maslama ؓ khade hue aur kaha: Allah ke Rasool ﷺ! Kya aap pasand karte hain ke main uska kaam tamaam kar

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[322] راجع: 2904

[323] Dekhiye: 6727 6730

[324] راجع: 3092

[325] راجع: 3093

[326] T: (مُصالِح) Wo waarish ya shareek jo deen-e-mushtarik mein se kisi shae-e-maaloom ko le kar alaaheda ho jaae aur doosre waaris ya shareek us par raazi ho'n, sulah karne waala [Rekhta]

du'n? Aap ne farmaya: "*Haa'n*". Unho'n ne arz ki: Phir aap mujhe ijaazat de'n ke main jo munaasib khayaal karu'n, usse kahoo'n. Aap ne farmaya: "*Tujhe ijaazat hai*". Chunache Hazrat Muhammad bin Maslama ﷺ uske paas aae aur kehne lagey: Ye shakhs ham se sadqa maangta hai aur usne hame'n badi museebat mein mubtalaa kar rakha hai, lehaaza main tujh se kuch qarz lene aaya hoo'n. Kaab bola: Allah ki qasam! Abhi to tum usse aur bhi takleef uthaaoge. Hazrat Muhammad bin Maslama ﷺ ne kaha: Ab to ham ne uski itteba Karli hai, ham usey chodna nahi chaahte, jabke tak[327] dekh na le'n ke aage kya rang-dhang hota hai. Is waqt to main tere paas is gharz se aaya hoo'n ke ek (1) ya do (2) wasq qarz loo'n. (Raawi-e-hadees) Amr ne kabhi wasq a do (2) wasq ka zikr kiya hai aur kabhi nahi. Kaab bin Ashraf ne kaha: Accha to mere paas koi cheez girwi rakho. Unho'n ne kaha: Tum kya cheez pasand karte ho? Kaab ne kaha: Apni aurte'n rehen rakh do. Unho'n ne kaha: Ham apni aurte'n tere paas kaise rehen rakh de'n, jabke tu arab mein bohot khoobsoorat aadmi hai? Kaab bola: To apne apne bete mere paas girwi rakh do. Unho'n ne kaha: Ye kaise ho sakta hai ke ham apne bete tere paas girwi rakh de'n, unhe'n kal gaali di jaaegi aur kaha jaaega ke unhe'n ek (1) ya do (2) wasq ke ewaz girwi rakha gaya tha, aur ye baat hamaare liye baais-e-sharm o aar hai. Albatta ham apne hathiyaar tere paas girwi rakh sakte hain. Bahar-haal unho'n ne usse hathiyaar le kar or le kar aane ka waada kar liya. Phir raat ke waqt kaab ke razaai bhai Abu Naaila ﷺ ko le kar aae. Kaab ne unko qile ki ek (1) taraf bulaya, phir khud unke paas aane laga to uski biwi ne kaha: Tu is waqt kaha'n jaa raha hai? Kaab ne jawaab diya: Is waqt to sirf Muhammad bin Maslama aur mera razaai bhai Abu Naaila hai. Amr ke alaawa doosre raawi ne bayaan kiya ka Kaab mal-oon ki biwi ne kaha: Main to aisi aawaaz sunti hoo'n jisse khoon tapakta hai. Kaab ne kaha: (khatre ki koi baat nahi, wahaa'n par) Mera dost Muhammad bin Maslama aur mera razaai bhai Abu Naaila hai. Karam-pesha insaan agar raat ke waqt neza-zani ke liye bulaya jaae to us daawat ko qubool kar leta hai. Udhar Muhammad bin Maslama ﷺ apne saath do (2) aur aadmi le kar aae the. (Raawi-e-hadees) Sufyan se poocha gaya: Kya aap ke Shaikh Amr ne unka naam liya tha? Unho'n ne kaha: Kuch aadmiyo'n ka naam liya tha. Albatta Amr ke alaawa dosoro'n ne bayaan kiya ke wo apne hamraah Abu Abs bin Jabr, Haaris bin Aws aur Abbaad bin Bishr ko laae the. Amr ne bayaan kiya ke wo (Muhammad bin Maslama ﷺ) apne saath do (2) aadmi laae the aur unho'n ne (apne un dono saathiyo'n se) kaha ke jab Kaab yahaa'n aaega to main uske baal pakad kar soonghu'nga. Jab tum dekho ke maine apni giraft mazboot Karli hai aur uske sar ko thaam liya hai to tumne jaldi se uska kaam tamaam kar dena hai.

Raawi ne ek (1) dafa you'n bayaan kiya ke main tumhe'n uska sar sunghwaau'nga. Al-gharz wo (Kaab) unke paas chaadar lapete hue aaya, jabke usse khushboo ki mehek uth rahi thi. Tab Hazrat Muhammad bin Maslama ﷺ ne kaha: Maine aaj ki tarah khushbudaar hawaa kabhi nahi soonghi. Amr ke alaawa (doosre raawi) ne bayaan kiya ke Kaab ne kaha: Mere paas arab ki wo aurat hai jo sab aurto'n se ziyaada moattar rehti hai aur husn o jamaal mein bhi be-nazeer hai. Amr ne bayaan kiya ke phir Muhammad bin Maslama ne kaha: Kya tu mujhe apna sar soonghne ki ijaazat deta hai? Usne kaha: Haa'n. Tab unho'n ne khud bhi soongha aur apne saathiyo'n ko bhi sunghaaya. Phir unho'n ne kaha: Kya mujhe dobaara soonghne ki ijaazat hai? Usne kaha: Haa'n. Phir jab Hazrat Muhamamd bin Maslama ﷺ ne usey mazboot pakad liya to apne saathiyo'n se kaha: Idhar aao aur iska kaam tamaam kar do, chunache unho'n ne usey qatl kar diya. Phir wo Nabi ﷺ ke paas aae aur aap ko uske qatl ki khush-khabri sunaai.

Faaeda: Kaab ka baap Ashraf Banu Nibaan qabile se tha. Daur-e-jaahiliyyat mein usne kisi aadmi ko qatl kar diya tha to wahaa'n se bhaag kar madina taiyyaba mein aagaya aur banu nazeer se ehed o paimaan kar liya. Phir usne Abul Huqaiq ki ladki Aqilah se shaadi ki to usse Kaab paida hua. Usek qatl karne ke mutaalliq do (2) asbaab bayaan kiye jaate hain: ① Ghazwa-e-badr ke baad usne quraish ko jung par ubhaara aur har qism ke maal o asbaab ke saath ta-aawoon (تَعَاوُن) ka yaqeen dilaaya, balke saath (60) aadmiyo'n ka wafad le kar makkah gaya aur unhe'n musalmaano ke khilaaf jung par aamaada kiya. Iske alaawa ye shaaer bhi tha, apne ash'aar mein islaam aur ahle islaam ki tauheen karta aur muslim khawateen ke mutaalliq naazeba ash'aar kehta tha. ② Usne Rasool Allah ﷺ ki daawat ki aur program is tarah tae paaya ke jab aap makaan mein tashreef farma ho'n to yakbaargi aap par hamla karke aap ko shaheed kar diya jaae, lekin Hazrat Jibraeel ﷺ ne aap ko usse muttala kar diya aur aap ko apne paro'n mein chupaa

[327] T: Urdu pdf mein jab tak "جب تک" ki jagah, jabke tak "جبکہ تک" jabke tak likha hai. Iski tasheeh kardi gai hai. [RSB]

kar le aae to waapas aakar aap ne farmaya: "*Ab uski eeza-rasaani intihaa ko pohonch chuki hai, usey qatl karna chaahiye*". Chunaache usey kafeer-e-kirdaar tak pohoncha diya gaya.[328] Kaab bin Ashraf Yahoodi ke qatl mein paanch (5) Sahaba Ikram ﷺ ne hissa liya. Muhammad bin Maslama, Abu Abs bin Jabr, Haaris bin Aws Abu Naaila, aur Abbaad bin Bishr ﷺ. Khud Rasool Allah ﷺ baqee tak unke saath aae, phir Allah ka naam le kar unhe'n rawaana kiya aur dua farmaai: "*Aye Allah! Inki madad farma*". Ye Sahaba Ikram ﷺ jab usey qatl karke waapas aae to baqee ke paas pohonch kar unho'n ne naara-e-takbeer buland kiya. Rasool Allah ﷺ ke paas pohonch kar uska sar aap ke aage phenk diya, aap ne uske qatl hone par Allah ka shukr adaa kiya.[329]

Baab 16: Abu Raafe Abdullah bin Abul Huqaiq Ke Qatl Ka Waaqea Jise Salaam Bin Abul Huqaiq Bhi Kaha Jaata Hai

Wo khybar mein rehta tha, kaha jaata hai ke hijaaz-e-muqaddas mein uska qila tha wo us mein rehta tha. Imam Zohri ﷺ ne kaha: Usey kaab bin ashraf ke baad qatl kiya gaya.

[4038] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne chand aadmiyo'n ko Abu Raafe yahoodi ki taraf bheja to Abdullah bin Ateek ﷺ raat ke waqt uske ghar mein daakhil hue aur usey qatl kar diya, jabke wo so raha tha.[330]

[4039] Hazrat Baraa bin Aazib ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne chand ansaar ko Abu Raafe yahoodi ke paas bheja aur un par Hazrat Abdullah bin Ateek ﷺ ko ameer muqarrar farmaya. Abu Raafe, Rasool Allah ﷺ ko sakht aziyyat diya karta tha aur aap ke mukhalifeen ki iaanat[331] karta tha. Zameen-e-hijaaz mein uska qila tha aur wo us mein rahaaish pazeer tha. Jab ye log uske paas pohonche to sooraj ghuroob ho chuka tha aur shaam ke waqt log apne maweshi waapas laa rahe the. Hazrat Abdullah bin Ateek ﷺ ne apne saathiyo'n se kaha: Tum apni jagah par thehro, main jaata hoo'n aur darbaan se mil kar usse naram-naram baate'n karke qile ke andar jaane ki koi tadbeer karta hoo'n. Chunache wo qile ki taraf rawaana hue aur darwaze ke qareeb pohonch kar khud ko kapdo'n mein is tarah chupaa liya, goya wo qazaa-e-haajat ke liye baithe hue hain. Us waqt ahle qila andar jaa chuke the. Darbaan ne apna aadmi samajh kar aawaaz di: Aye Allah ke bande! Main darwaza band kar raha hoo'n, agar tu andar aana chaahta hai to aaja. Hazrat Abdullah bin Ateek ﷺ kehte hain ke main ye sun kar (qile ke) andar daakhil hua aur chup aya. Jab sab log andar aachuke to darbaan ne darwaaza band karke chaabiyaa'n khoonti par latka dee'n.

Hazrat Abdullah ﷺ ka bayaan hai ke maine uth kar chaabiyaa'n lee'n aur qile ka darwaaza khol diya. Udhar Abu Raafe ke paas raat ke waqt qissa-goi hua karti thi aur wo apne baala-khaane mein rehta tha. Jab daastaan-go uske paas se chale gae to main uski taraf chalne laga. Jab koi dawaaza kholta to andar ki taraf se usey band kar leta tha. Mera matlab ye tha ke agar logo'n ko meri khabar ho jaae to mujh tak Abu Raafe ko qatl karne se pehle na aasake'n. Jab main uske paas pohoncha to maaloom hua ke wo ek (1) taareek makaan mein apne baccho'n ke darmiyan so raha hai. Choo'nke mujhe maaloom na tha ke wo kis jagah par hai is liye maine Abu Raafe keh kar aawaaz di. Usne jawaab diya: Tu kaun hai? Main aawaaz ki taraf jhuka aur us par talwaar se zor-daar waar kiya, jabke mera dil dhak-dhak kar raha tha. Us zard se kuch kaam na bana, wo chillaane laga to main makaan se baahar aagaya. Thodi der theher kar main phir andar aaya aur maine kaha: Abu Raafe! Ye kaisi aawaaz thi? Usne kaha: Teri maa par museebat pade, abhi-abhi kisi ne is makaan mein mujh par talwaar ka waar kiya hai.

Hazrat Abdullah ﷺ ka bayaan hai ke maine phir ek (1) aur bhar-poor waar kiya, magar wo bhi khaali gaya, agar0che usko zakhm lag chuka tha, lekin wo usse maraa nahi tha. Is liye maine talwaar ki nok uske pait par rakhi, khoob zor diya to uski peeth tak pohonch gai. Jab mujhe yaqeen ho gaya ke maine usey maar daala hai to main ek-ek darwaaza kholta hua seedhi tak pohonch gaya. Chaandni raat thi, ye khayaal karke main zameen par pohonch gaya hoo'n neeche paao'n rakha to dhadaam se neeche aagira, jisse meri pindli toot gai. Maine apni pagdi se usey baandha aur baahar nikal kar darwaze par baith gaya. Apne dil mein kaha ke main yahaa'n se us waqt tak nahi jaau'nga jab tak mujhe yaqeen na ho jaae ke maine usey qatl kar diya hai. Lehaaza jab subah ke waqt murgh ne aazaan di to maut ki

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[328] Fath-ul-Baari: V7 P421-422

[329] Fath-ul-Baari: V7 P424

[330] راجع: 3022

[331] T: (اِعانَت) Madad, imdaad [Rekhta]

khabar dene waala deewaar par khada hua aur kehne laga: Logo! Main tumhe'n hijaaz ke saudagar Abu Raafe ke marne ki khabar deta hoo'n. Ye sunte hi main apne saathiyo'n ki taraf chala aur unse kaha: Yahaa'n se jaldi bhaago. Allah Ta'ala ne Abu Raafe ko hamaare haatho'n qatl kar diya hai. Phir wahaa'n se Nabi ﷺ ke paas pohoncha aur aap ko tamaam qissa sunaaya. Aap ne mujhe farmaya: "*Apni tooti hui pindli phailaao*". Chunache maine apni pindli phailaai to aap ne apna dast-e-mubarak us par pher diya jisse wo aise ho gai goya mujhe uski kabhi shikaayat hi na thi.[332]

[4040] Hazrat Baraa bin Aazib ﷺ se ek (1) aur riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne Hazrat Abdullah bin Ateek aur Abdullah bin Utbah ﷺ ko chand logo'n ke hamraah Abu Raafe ki taraf rawaana farmaya. Ye log chalte-chalte jab qile ke qareeb pohonche to Hazrat Abdullah bin Ateek ﷺ ne apne saathiyo'n se kaha: Tum yahaa'n thehro, main jaa kar haalaat ka jaaeza leta hoo'n. Abdullah ﷺ ne kaha ke main andar jaane ke liye tadbeer karne laga, chunache logo'n ne apna gadha kam paaya to wo raushni le kar baahar nikle aur apna gadha talaash karne lagey. Mujhe khatra mehsoos hua ke mabaada pehchana jaau'n to maine apna sar aur poo'n dhaanp liye, goya main qazaa-e-haajat kar raha hoo'n. Phir darbaan ne aawaaz di ke jo koi daakhil hona chaaht ahai wo mere darwaza band karne se pehle daakhil ho jaae. Main qile mein daakhil ho gaya aur qile ke darwaaze ke paas gadho'n ke baade min chup gaya. Logo'n ne Abu Raafe ke paas shaam ka khaana khaaya aur phir usey qisse sunaate rahe. Aakhir kuch raat gae wo sab qile ke andar hi apne-apne gharo'n ko waapas chale gae. Ab sannaata chaa chuka tha, aur kahee'n koi harkat na thi, to main (baade se) nikla. Maine pehle hi dekh liya tha ke darbaan ne kunji ek (1) taaq mein rakhi hai. Chunache maine kunji apne qabze mein ki aur usse qile ka darwaza khola.

Maine (dil mein) kaha: Agar log mujhe maaloom kar le'nge to main aaraam se nikal jaau'nga. Phir maine unke kamro'n ke darwazo'n ka qasd kiya aur unhe'n kholne laga aur unhe'n andar se band karta jaata tha. Phir seedhi ke zariye se Abu Raafe ki taraf chadha. Kya dekhta hoo'n ke kamre mein andhera hai, kyou'nke unho'n ne chiraagh gul kar diya tha. Is liye maaloom na ho saka ke Abu Raafe kaha'n hain? To maine aawaaz di: Aye Abu Raafe! Usne kaha: Ye kaun hai? Main aawaaz ki taraf badha aur us par talwaar se hamla kar diya. Wo chillaaya magar waar khaali ho gaya. Main phir aaya, goya main uski madad ko aaya hoo'n. Maine aawaaz badal kar poocha: Abu Raafe! Kya baat pesh aai? Usne kaha: Taajjub ki baat hai! Teri maa ghaarat ho! Abhi-abhi koi aadmi mere kamre mein aaya aur usne talwaar ke saath mujh par hamla kiya hai. Maine phir uski aawaaz ki taraf badh kar dobaara hamla kiya, lekin us hamle mein bhi wo qatl na ho saka. Phir wo chillaane laga aur uske ghar waale bhi uth khade hue. Main phir aaya aur fariyaad-rasi karne waale ki tarah apni aawaaz tabdeel ki. Us waqt wo chit leta hua tha. Maine talwaar uske pait par rakhi, phir us par dabaao daala. Jab maine haddi tootne ki aawaaz sun li to main wahaa'n se nikal bhaaga. Us waqt main bohot ghabraaya hua tha, hatta ke main seedhi ke paas aaya. Jab maine neeche utarne ka iraada kiya to usse gir pada, jisse mere paao'n ko moch aagai. Maine usey apne kapde se baandha, phir apne saathiyo'n ke paas langadta hua aaya. Main unse kaha ke tum jaao aur Rasool Allah ﷺ ko khush-khabri sunaao, main to yahee'n rahu'nga, hatta ke uski maut ka elaan sun loo'n. Chunache jab subah hui to maut ki khabar waala ek (1) oonchi jagah par chadha aur elaan kiya ke Abu Raafe ki maut waaqe ho chuki hai.

Hazrat Abdullah bin Ateek ﷺ ka bayaan hai ke phir main chalne ke liye utha to mujhe kisi qism ki takleef mehsoos na hui thi. Isse pehle ke mere saathi Nabi ﷺ ke paas pohonche'n maine unhe'n paa liya. Phir maine aap ko khush-khabri sunaai.[333]

Faaeda: Abu Raafe yahoodi ki ahle islaam ke khialaf dasees-kaariyaa'n[334] intihaa ko pohonch chuki thee'n, wo har waqt Rasool Allah ﷺ ki hajoo[335] karta tha. Aise haalaatm ein uska qatl karna zaroori ho gaya tha. Aakhir-kaar Rasool Allah ﷺ ne chand khazraji Sahaba Ikram ﷺ ki khwahish par Hazrat Abdullah bin Ateek ﷺ ki qiyaadat mein paanch (5) aadmiyo'n par mushtamil ek (1) dasta uske qatl par maamoor kiya, unho'n ne us bad-teenat[336] ko safha-e-hasti

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[332] راجع: 3022

[333] راجع: 3022

[334] T: (دَسِیسَہ کاری) Daseesa-kaar ka ism-e-kaifiyat, fareb, dhoka [Rekhta]

[335] T: (ہَجْو) Kisi ki buraai karna, nafrat aur ghusse waghaira ka izhaar, mazammat, malaamat [Rekhta]

[336] T: (بَد طِینَت) Buri tabiyyat ya aadat waala, shareer, kamina [Rekhta]

se neest o naabood kiya. Waazeh rahe ke Abu Raafe khybar ke jis qila mein rehta tha, wo arz-e-hijaaz ke qareeb tha. Iska matlab ye hai ke pehle wo hijaaz mein reh kar eeza-rasaani karta tha, phir jila-watani ke baad khybar mein chala gaya aur qatl ke waqt wo usi qila mein tha. Ye mumkin hai ke uska ek (1) makaan khybar mein ho aur doosra hijaaz mein. Bahar-haal qatl ke waqt wo khybar ke qila mein tha.

Baab 17: Ghazwa-e-Uhud Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Aur Jab Aap Subah-dam Apne Ghar Se Nikle Aur Musalmano Ko Jung ke Liye Morcho'n Par Bithaa Rahe The Aur Allah Sab Kuch Sunne Waala Sab Kuch Jaanne waala Hai".[337]

Nez Allah Ta'ala ne farmaya: "(Musalmano!) Na Tum Kamzori Dikhaao Aur Na Gham Khaao, Agar Fil-waaqe Tum Momin Ho To Tum Hi Ghaalib Rahoge. Agar Tumhe'n Zakhm Lagey Hain To Aise Hi Zakhm Kaafiro'n Ko Bhi Lag Chuke Hain Aur Ham Ye Din Logo'n Mein Badalte Rehte Hain Aur (ye is liye bhi) Taake Allah Ta'ala Un Logo'n Ko Jaan Le (zaahir karde) Jo Sacche Dil Se Imaan Laae Hain Aur Taake Tum Mein Se Kuch Logo'n Ko Muqaam-e-Shahaadat Miley. Allah Zaalimo'n Ko Pasand Nahi Karta Aur Is Liye Bhi Ke Wo Is Aazmaaish Ke Zariye Se Ahle Imaan Ko Paak-saaf Karke Chaa'nt Le Aur Kuffaar Ko Maliya-mait Kare. Kya Tum Ne Samajh Rakha Hai Ke You'nhi Jannat Mein Daakhil Ho Jaaoge, Jabke Abhi Tak Allah Ta'ala Ne Ye Nahi Jaana (zaahir nahi kiya) Ke Tum Mein Se Jihaad Karne Waale Kaun Hain Aur Sabr Karne WAale Kaun Hain? Bila-shubha Isse Pehle Tum Shahaadat Ki Aarzu Kiya Karte The Ke Wo Tumhe'n Naseeb Ho, So Ab Tumne Usey Ba-chashm-e-Khud Dekh Liya hai".[338]

Nez Allah Ta'ala ne farmaya: "Bila-shubha Allah Ta'ala Ne Jo Tum Se Waada Kar Rakha Tha Usey Poora Kar Diya, Jabke Kuffaar Ko Allah Ke Hukum Se Khoob Qatl Kar Rahe The… Kyou'nke Wo Momino'n Ke Liye Bade Fazal Waala Hai".[339]

Irshad-e-Baari Ta'ala hai: "Aur Jo Log Allah Ki Raah Mein Shaheed Ho GAe Hain, Unhe'n Hargiz Murda Na Khayaal Karo".[340]

[4041] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne gahzwa-e-uhud ke din farmaya: "*Ye Hazrat Jibraeel ﷺ hain jo hathiyaar-band apne ghode ki lagaam thaame hue hain*".[341]

[4042] Hazrat Uqba bin Aamir ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne aath (8) saal baad shohadaa-e-uhud ki namaz-e-janaaza padhi, jaise koi zindo'n aur murdo'n ko al-widaa kehta hai. Uske baad aap mimbar par tashreef laae aur farmaya: "*Main tumhare liye meer-e-kaarwaa'n (pesh-rau) hoo'n aur tum par gawaah hoo'n aur mujh se tumhari mulaqaat hauz-e-kausar par hogi. Main is waqt bhi apni jagah se hauz-e-kausar ko dekh raha hoo'n, mujhe tumhare mutaalliq ye khatra nahi ke tum shirk mein mubtalaa hoge, balke is baat ka andesha hai ke tum duniya mein dilchaspi lene lagoge, aur ek-doosre se aage badhne ki koshish karoge*".

Uqba bin Aamir ﷺ kehte hain: Mere liye Rasool Allah ﷺ ka ye aakhri deedaar tha jo mujhe naseeb hua.[342]

Faaeda: 10 Hijri mein Hajjat-ul-Wida se faraaghat ke baad 11 hijri maah-e-rabi-ul-awwal mein aap ki wafaat hui, jabke ghazwa-e-uhud 3 hijri mein hua. Is liye raawi ka ye kehna ke ghazwa-e-uhud ke aath (8) baras baad shohada-e-uhud par namaz-e-janaaza padhi. Ye saheeh nahi ho sakta, albatta aatwe'n baras saheeh hai. Zindo'n ka rukhsat karna to zaahir hai kyou'nke ye waaqea aap ki hayaat-e-taiyyaba ke aakhri saal ka hai aur murdo'n ko al-wida kehne ka matlab ye hai ke ab jasad-e-unsuri[343] ke saath unki ziyaarat nahi ho sakegi, jaisa ke duniya mein hua karti thi.

[4043] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke jung-e-uhud ke mauqa par jab hamaara mushrikeen se aamna-saamna hua to Nabi ﷺ ne teer-andaazo'n ka ek (1) dasta Abdullah bin Jubair ﷺ ki sarkardgi[344] mein taenaat

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[337] Surah aale Imran: 121
[338] Surah aale Imran: 139-143
[339] Surah aale Imran: 152
[340] Surah aale Imran: 169
[341] راجع: 3995
[342] راجع: 1344
[343] T: (جَسَدِ عُنْصُری) Anaasir se bana hua jism, yaane jism ki khaaki ya maaddi [Rekhta]
[344] T: (سَرکَرْدَگی) Sardari, qiyaadat [Rekhta]

farmaya aur unhe'n ye hukum diya: "*Tum ne apni jagah par bar-qaraar rehna hai. Agar tum dekho ke ham ne mushrikeen par ghalba haasil kar liya hai to bhi us jagah ko nahi chodna aur agar tum dekho ke wo ham par ghaalib aagae hain to bhi hamaari madad ke liye nahi aana*". Jab ham ne unse muqaabla kiya to wo bhaag nikle. Maine dekha ke unki aurte'n pahaadiyo'n par badi tezi ke saath daudti jaa rahi thee'n. Unho'n ne apni pindliyo'n se kapde uthaae hue the aur unki paazeb dikhlaai de rahi the. Ye manzar dekh kar darre par taenaat teer-andaazo'n ne kehna shuru kar diya ke daodo aur maal-e-ghanimat haasil karo. Hazrat Abdullah bin Jubair ﷺ ne unse kaha: Mujhe Nabi ﷺ ne taakeed ki thi ke tum ne apni jagah ko nahi chodna lekin unke saathiyo'n ne unka hukum maanne se inkaar kar diya. Unki hukum-adooli ke nateeje mein musalmano ko shikast hui aur sattar (70) musalman shaheed ho gae.

Uske baad Abu Sufyan ne pahaadi se aawaaz di: Kya tumhare saath Muhammad ﷺ maujood hain? Aap ﷺ ne farmaya: "*Usey koi jawaab na de*". Phir usne poocha: Kya tumhare saath Ibne Abi Quhaafa ﷺ maujood the? Aap ﷺ ne uska jawaab dene se bhi manaa kar diya. Abu Sufyan ne phir kaha: kya tumhare yahaa'n Ibne Khattab maujood hain? Uske baad wo khud hi kehne laga ke ye sab qatal kar diye gae hain. Agar zinda hote to jawaab dete. Is par Hazrat Umar ﷺ be-qaabu ho gae aur farmaya: Allah ke dushman tu jhoota hai, Allah Ta'ala ne tumhe'n zaleel karne ke liye unhe'n abhi baaqi rakha hai.

Abu Sufyan ne kaha: Aye Hubal! Tu buland ho. Nabi ﷺ ne farmaya: "*Iska jawaab do*". Sahaba ne poocha: Ham kya jawaab de'n? Aap ﷺ ne farmaya: "*Tum kaho: Allah sab se buland aur buzurg o bartar hai*". Abu Sufyan ne kaha: Hamaare paas Uzza hai aur tumhare paas koi uzza nahi. Nabi ﷺ ne farmaya: "*Iska jawaab do*". Sahaba ne arz ki: Kya jawaab de'n? Aap ne farmaya: "*Kaho Allah hamaara maula hai aur tumhara koi maula nahi*". Abu Sufyan ne kaha: Aaj ka din badr ke din ka badla hai aur ladaai dol ki tarah hai, nez tum apne maqtuleen mein kuch laasho'n ka muthla[345] kiya hua paaoge. Maine uska hukum nahi diya tha aur na mujhe uska afsos hai.[346]

Faaeda: Is hadees se maaloom hua ke kufr ki aankh mein Rasool Allah ﷺ ki zaat-e-giraami, Abu Bakar ﷺ aur Hazrat Umar ﷺ teeno hazraat kaante ki tarah khatakte the. Yehi wajah hai ke Abu Sufyan ne sirf in teeno hazraat ke mutaalliq sawaal kiya. Aaj bhi kuch log shaikhain se parkhaash[347] rakhte hain aur un par sabb o shatam rawaa samajhte hain. Jabke islaam mein in hazraat ka bohot muqaam hai aur us muqaam aur ehmiyat ko roz-e-awwal ke kufr ne bhi mehsoos kiya tha.

[4044] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya ke uhud ke din subah ke waqt kuch Sahaba Ikram ﷺ ne sharaab pi thi aur phir unhe'n shahaadat ki maut naseeb hui.[348]

Faaeda: Ghazwa-e-uhud se pehle sharaab ki hurmat naazil nahi hui thi. Kuch Sahaba Ikram ﷺ ne subah ke waqt sharaab-noshi ki. Uske baad elaan-e-jihaad hua to sharaab-noshi karne waale Allah ki raah mein shaheed ho gae. Agar us waqt ye fe'l qabeeh hota to unhe'n shahaadat ka inaam na milta. Sahaba Ikram ﷺ ko shubha tha ke sharaabi sahheed kaise ban sakta hai? Is hadees se unka izaala maqsood hai ke abhi tak sharaab ki hurmat naazil nahi hui thi to gunaah ka irtekaab kaise ho gaya aur inaam se mehroomi kaise laazmi aai? Baad mein jab sharaab haraam ho gai to phir kisi bhi sahaabi ne sharaab ko mu'n nahi lagaaya balke jin bartano'n mein sharaab-noshi karte the unhe'n bhi tod daala tha.

[4045] Ibrahim bayaan karte hain ke Hazrat Abdur Rahman bin Awf ﷺ ke paas khaana laaya gaya, jabke wo roze se the, unho'n ne farmaya: Hazrat Mus'ab bin Umair ﷺ ko (ghazwa-e-uhud mein) shaheed kar diya gaya, halaa'nke wo mujh se afzal aur behtar the. Unhe'n ek (1) hi chaadar mein kafan diya gaya. Agar unka sar chupaaya jaata to paao'n khul jaate aur agar paao'n dhaanpe jaate to sar nanga ho jaata. Raawi ne kaha: Mera khayaal hai ke unho'n ne ne Hazrat Hamza ﷺ ki shahaadat ka bhi zikr kiya aur farmaya ke wo bhi mujh se behtar the. Phir hamaare liye duniya

[345] T: (مُثْلَہ) (Bataur-e-saza ya inteqaam waghaira) naak, kaan kaat daalna, naash ko maskh karna [Rekhta]

[346] راجع: 3039

[347] T: (پَرْخاش) Keena, adaawat, ghalat-fahmi [Rekhta]

[348] راجع: 2815

ko kushaada kardi gai ya hame'n duniya mein bohot kuch diya gaya. Hame'n to andesha hai ke mabaada ye hamaari nekiyo'n ka badla ho jo hame'n isi duniya mein diya jaa raha hai. Phir aap qadr roe ke khaana na khaa sakey.[349]

[4046] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne ke kaha ke uhud ke din ek (1) aadmi ne Nabi ﷺ se poocha: Agar main (jihaad mein) shaheed kar diya gaya to mera thikaana khaa'n hoga? Aap ﷺ ne farmaya: "*Jannat mein*". (Ye sun kar) usne wo khajoore'n phenk de'n jo uske haath mein thee'n. Phir wo ladta raha, hatta ke shaheed ho gaya.

[4047] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho'n ne farmaya ke ham ne Rasool Allah ﷺ ke saath hijrat ki thi aur hamaara maqsad sirf Allah ki razaa haasil karna tha, to hamara sawaab Allah ke zimme ho gaya. Phir ham mein se kuch hazraat aise the jo guzar gae, jabke unho'n ne apne sawaab se is duniya mein kuch na dekha. Un mein se Hazrat Mus'ab bin Umair ﷺ bhi hain. Wo uhud ki jung mein shaheed hue. Unho'n ne apne tarke mein sirf ek (1) dhaaridaar chaadar chodi. Jab ham us chaadar se unka sar dhaanpte to unke paao'n khul jaate aur jab unke paao'n dhaanpe jaate to unka sar nanga ho jaata. Nabi ﷺ ne hame'n farmaya: "*Is chaadar se unka sar chupaa do aur unke paao'n par izkhir ghaas daal do*". Aur ham mein se kuch aise bhi hain jinhe'n unke amal ka badla duniya mein mil raha hai aur wo usse khoob faaeda utha rahe hain.[350]

[4048] Hazrat Anas ﷺ se riwayat hai ke unke chacha ghazwa-e-badr mein shareek na ho sakey the to unho'n ne kaha ke main Nabi ﷺ ke hamraah pehli hi ladaai mein ghair-haazir raha, agar Allah Ta'ala ne kisi aur ladaai mein mujhe Nabi ﷺ ke saath shirkat ka mauqa diya to Allah Ta'ala dekhega ke main kitni be-jigri se ladta ho'n. Phir jab ghazwa-e-uhud ka mauqa aaya aur Sahaba Ikram ﷺ mein afra-tafri phail gai to unho'n ne kaha: Aye Allah! Musalmano ne aaj jo kuch kiya hai main tere huzoor uske liye maazarat-khwah[351] hoo'n aur jo mushrikeen ne kirdaar adaa kiya hain, main usse izhaar-e-be-zaari karta hooa'n. Phir wo apni talwaar le kar aage badhe to Hazrat Saad bin Moaaz ﷺ se mulaqaat hui. Unse kaha: Aye Saad! Tum kaha'n jaa rahe ho? Main uhud ke daaman mein jannat ki khushboo soongh rah ahoo'n. Phir wo jung mein kood pade aur shaheed ho gae. Unki laash shanaakht nahi ho rahi thi. Aakhir unki behen ne ek til aur ungli ke poro'n se unhe'n pehchaana. Unhe'n nezo'n, talwaaro'n aur teero'n ke assi (80) se ziyaada zakht lagey the.[352]

[4049] Hazrat Zaid bin Saabit ﷺ se riwayat hai, unho'n ne farmaya ke jab ham ne quran likhna shuru kiya to mujhe surah al ahzaab ki ek (1) aayat na mili. Main Rasool Allah ﷺ ko wo padhte suna karta tha. Ham ne taalaash ki to wo aayat hame'n Hazrat Khuzaima bin Saabit Ansari ke paas se dastiyaab hui. Wo aayat ye thi: "Ahle Imaan Mein Se Kuch Aise Mard Hain Jinho'n Ne Allah Se Jo Ehed Kiya Tha Usey Saccha (poora) Kar Dikhaaya. Phir Un Mein Se Kuch To Apni Nazr Poori Kar Chuke Aur Kuch Intizaar Kar Rahe Hain".[353] Phir ham ne is aayat ko Quran-e-Kareem ki us surah mein zikr kar diya.[354]

[4050] Hazrat Zaid bin Saabit ﷺ hi se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ ghazwa-e-uhud ke liye rawaana hue to kuch log jo aap ke saath nikle the waapas laut aae. (Un waapas aane waalo'n ke mutaalliq) Nabi ﷺ ne Sahaba Ikram ﷺ ke do (2) giroh ban gae. Ek (1) giroh kehta tha ke ham unse jung kare'nge aur doosra kehta ke ham unse nahi lade'nge. Us par ye aayat naazil hui: "Tumhe'n Kya Ho Gaya Hai Ke Munafiqeen Ke Baare Mein Do (2) Giroh Ban Gae Ho, Halaa'nke Allah Ta'ala Ne Unki Bad-amali Ki Wajah Se Unhe'n Saabeqa Haalat (e kufr) Ki Taraf Lautaa Diya Hai".[355] Nez Aap ﷺ ne farmaya: "*Madina, taiyyaba hai, jo gunaaho'n ko is tarah door kar deta hai jaise aag chaandi ka mael-kuchail door kar deti hai*".[356]

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[349] راجع: 1274

[350] راجع: 1276

[351] T: (مَعذَرَت خواہ) Maazarat chaahne waala, moaafi ka talabgaar [Rekhta]

[352] راجع: 2805

[353] Surah al Ahzaab: 23

[354] راجع: 2807

[355] Surah an Nisa: 88

[356] راجع: 1884

Baab 18: Irshad-e-Baari Ta'ala: "Jab Tum Mein Se Do (2) Giroho'n Ne Kam-himmati Ka Iraada Kiya, Halaa'nke Allah Un Dono Ka Madadgaar Tha…"[357] Ka Bayaan

[4051] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke ye aayat-e-karima hamaare mutaalliq naazil hui: "Jab Do (2) Giroho'n Ne Buzdili Dikhaane Ka Iraada Kiya"[358] Yaane hamaare do (2) qabilo'n banu salama aur banu Haaritha ke baare mein naazil hui. Ab mere liye is aaya tka utarna giraani ka baais nahi, kyou'nke Allah Ta'ala unke mutaalliq farmata hai: "Allah Ta'ala Un Dono Ka Madadgaar Tha".[359] [360]

[4052] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujhe farmaya: "*Aye Jaabir! Tum ne shaadi ki hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Kuwaari se ya shauhar-deeda se?*" Maine kaha: Bewa se. Aap ne farmaya: "*Behtar tha ke kuwaari se shaadi karte, taake wo tumse hasti-khelti*". Maine arz ki: Allah ke Rasool ﷺ! Maere waalid-e-giraami ghazwa-e-uhud mein shaheed ho gae aur apne peeche nau (9) ladkiyaa'n chod gae hain, wo meri nau (9) behne'n hain. Mujhe ye pasand nahi ke unke saath ek (1) aur un jaisi naa-tajrabakaar ladki apne ghar le aau'n. Lehaaza maine shaadi ke liye ek (1) aisi aurat ka intekhaab kiya hai jo unki kanghi-patti karegi aur unki nigehdaasth ka fariza bhi adaa karti rahegi. Aap ﷺ ne farmaya: "*Tumne bilkul theek kiya hai*".[361]

[4053] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke unke waalid-e-giraami ghazwa-e-uhud mein shaheed ho gae aur apne oopar bohot sa qarz aur che (6) betiyaa'n chod gae the. Jab khajoore'n utaarne ka mausam aaya to main Rasool Allah ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Aap ko maaloom hai ke mere baap uhud mein shaheed ho gae hain aur bohot-sa qarz chod gae hain. Main chaahta hoo'n ke qarz-khwah aap ko dekh le'n aur kuch riaayat kare'n. Aap ne farmaya: "*Tum jaakar khajooro'n ki alag-alag dheriyaa'n lagaao*". Maine aap ke hukum ke mutaabiq amal kiya, phir aap ko bulaane gaya. Jab qarz-khwaaho'n ne Aap ﷺ ko dekha to us waqt mere khilaaf aur ziyaada mustha-al[362] ho gae. Aap ne jab unka tarz-e-amal dekha to aap ne pehle sab se bade dher ke gird teen (3) chakkal lagaae, phir us par baith gae aur farmaya: "*Apne qarz-khwaho'n ko bulaa laao*". Aap ﷺ musalsal unhe'n naap kar dete rahe yahaa'n tak ke Allah Ta'ala ne mere baap se uski amaanat adaa kardi. Main is baat par hi khush tha ke Allah Ta'ala mere walaid-e-giraami ki amaanat poore taur par adaa karde aur main apni behno'n ke liye ek (1) khajoor bhi na le jaau'n, lekin Allah Ta'ala ne tamaam doosre dher mehfooz rakhe, hatta ke main us dher ko bhi dekh raha tha, jis par Nabi ﷺ raunaq-afroz the, goya us mein se khajoor ka ek (1) daana bhi kam na hua.[363]

Faaeda: Pehli hadees[364] mein Hazrat Jaabir ﷺ ne nau (9) behno'n ka zikr kiya tha, jabke is hadees mein che (6) ka bayaan hai. Dar-asl Hazrat Jaabir ﷺ ki kul nau (9) behne'n thee'n. Un mein se teen (3) shaadi-shuda jo apne khaawindo'n ke paas rehti thee'n aur che (6) kuwaariyaa'n thee'n, jo Hazrat Jaabir ﷺ ke paas thee'n.[365]

[4054] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne kaha: Maine uhud ke din Rasool Allah ﷺ ko dekha ke aap ke hamraah do (2) aadmi hain, jo aap ki taraf se ladaai mein hissa le rahe hain. Unho'n ne safed libaas zeb-tann kar rakha tha. Maine unhe'n na usse pehle kabhi dekha tha aur na uske baad kabhi dekha.[366]

[4055] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne uhud ki jung mein mere liye apne tarkash se tamaam teer nikaal kar rakh diye aur farmaya: "*Un par teero'n ki baarish karo, mere maa-baap tujh par qurbaan ho'n*".[367]

[4056] Hazrat Saad bin Abi Waqqas ﷺ hi se riwayat hai, unho'n ne kaha ke ghazwa-e-uhud ke mauqa par Rasool Allah ﷺ ne mere liye apne waalid aur waalida dono ko jamaa farmaya. (ke mere maa-baap tujh par qurbaan ho'n).[368]

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[357] Surah aale Imran: 122
[358] Surah aale Imran: 122
[359] Surah aale Imran: 122
[360] Dekhiye: 4558
[361] راجع: 443
[362] T: (مُشْتَعِل) Josh paida karna, ghussa dilaana [Rekhta]
[363] راجع: 2127
[364] T: H4052 [RSB]
[365] Fath-ul-Baari: V7 P447
[366] Dekhiye: 5826
[367] راجع:3725
[368] راجع: 3725

[4057] Hazrat Saad bin Abi Waqqas ﷺ se ek-doosri riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne uhud ki ladaai mein mere liye apne waalidain ko jamaa farmaya. Maqsad ye hai ke jab wo jung kar rahe the, to us waqt Aap ﷺ ne farmaya: "*Mere maa-baap tum par fidaa ho'n*".[369]

[4058] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se Hazrat Saad ﷺ ke alaawa kisi doosre ke liye nahi suna ke aap ne farmaya ho: "*Mere maa-baap tum par qurbaan ho'n*".[370]

[4059] Hazrat Ali ﷺ hi se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko Saad bin Maalik ﷺ ke siwa kisi ke mutaalliq ye farmaate hue nahi suna ke aap ne apne waalidain ko jamaa kiya ho. Maine uhud ke din Aap ﷺ ko ye kehte hue suna: "*Aye Saad! Khoob teer chalaao, mere maa-baap tum par fidaa ho'n*".[371]

Faaeda: In ahadees mein Hazrat Saad bin Abi Waqqas ﷺ ka bohot bada ezaaz bayaan hua hai, ke unke liye khud Rasool Allah ﷺ ne farmaya: "*Tum teer chalaao, mere maa-baap tum par fida ho'n*". Ghazwa-e-khandaq ke mauqa par yehi alfaaz aap ne Hazrat Zubair bin Awwaam ﷺ ke mutaalliq irshad farmae the.[372]

[4060 4061] Hazrat Abu Usman se riwayat hai, unho'n ne kaha ke jin (baaz) ayyaam mein Nabi ﷺ kuffaar se ladaai kar rahe the. Aap ke saath Hazrat Talha aur Hazrat Saad bin Abi Waqqas (iz) ke siwa koi baaqi na raha. Abu Usman ne ye baat Hazrat Saad aur Hazrat Talha ﷺ se sun kar bayaan ki.[373]

[4062] Hazrat Saaeb bin Yazeed ﷺ se riwayat hai, unho'n ne kaha: Main Abdur Rahman bin Awf, Talha bin Obaidullah, Miqdaad (bin Aswad), aur Hazrat Saad (bin Abi Waqqas) ﷺ ka saathi raha hoo'n. Maine un mein se kisi ko Nabi ﷺ se hadees bayaan karte hue nahi suna. Albatta Hazrat Talha ﷺ se suna ke wo ghazwa-e-uhud ke mutaalliq bayaan karte the.

Faaeda: In hazraat ke hadees na bayaan karne ka sabab ye tha ke unhe'n sahoo-o-nisyaan[374] ka andesha laahiq tha. Mabaada unse ghalati ho jaae. Is binaa par wo ahadees bayaan karne mein ehtiyaat karte the. Nez mazkoora bayaan Hazrat Saaeb bin Yazeed ﷺ ki apni musaahabat[375] tak hai, warna kutub-e-hadees mein in hazraat se bhi bohot si ahadees marwi hain. Albatta ye hazraat ihtiyaar zaroor karte the.

[4063] Hazrat Qais se riwayat hai, unho'n ne kaha; Maine Hazrat Talha ka wo haath dekha jo shal[376] ho chuka tha. Us haath se unho'n ne ghazwa-e-uhud ke din Nabi ﷺ ka difaa kiya tha.[377]

[4064] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke jab ghazwa-e-uhud mein logo'n ne Nabi ﷺ ko tanha chod diya to Hazrat Abu Talha ﷺ apni dhaal le kar khud Nabi ﷺ ke oopar dhaal bane hue the. Hazrat Abu Talha ﷺ zabardast teer-andaaz the. Unho'n ne us roz do (2) ya teen (3) kamaane'n todi thee'n. Us dauraan mein jo aadmi bhi aap ke paas se teero'n ka tarkash le kar guzarta to aap usse kehte: "*In teero'n ko Talha ﷺ ke paas rakh do*". Nabi ﷺ apna sar-e-mubarak utha kar kaafiro'n ko dekhte to Hazrat Abu Talha kehte: Mere baap aap par qurban ho'n! Aap sar-e-mubarak na uthaae'n, mabaada kuffaar ka koi teer aap ko lag jaae. Mera seena aap ke seene ke aage qurbaani ke liye maujood hai. Hazrat Anas ﷺ ka bayaan hai ke maine Hazrat Ayesha bint Abu Bakar ﷺ aur Hazrat Umme Sulaim ﷺ ko baae'n-haalat dekha ke wo kapde uthaae hue hain. Main unke paazeb dekh raha tha aur wo apni pushto'n par mashake'n bhar-bhar kar laa rahi thee'n aur logo'n ke mu'n mein paani daal rahi thee'n. Phir waapas jaatee'n aur mashake'n bhar kar laatee'n, phir logo'n ke mu'n mein paani undel detee'n. Us din Hazrat Abu Talha ﷺ ke haath se do (2) ya teen (3) martaba talwaar gir padi thi.[378]

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[369] راجع: 3725
[370] راجع: 2905
[371] راجع: 2905
[372] Saheeh Bukhari: Al Maghaazi: H3720
[373] راجع: 3722 3723
[374] T: (سَہْو) Bhool-chook, zehen se nikal jaana, ghalati, ghaflat [Rekhta]
T: (نسیان) Bhool-chook, bhool jaana [Rekhta]
[375] T: (مُصاحَبَت) Saath rehna, mel-jol, saath [Rekhta]
[376] T: (ہاتھ شَل ہونا) Haath ka thak jaana, haath ka kaam ke qaabil na rehna [Rekhta]
[377] راجع: 3724
[378] راجع: 2880

Faaeda: Hadees ke aakhir mein hai ke ghazwa-e-uhud mein unke haath se do (2) ya teen (3) martaba talwaar giri. Is riwayat mein talwaar girne ka sabab zikr nahi hua. Albatta ek (1) riwayat mein hai ke Allah Ta'ala ne aen jung ke waqt Sahaba Ikram ﷺ par oongh daal di, taake unhe'n zakhmo'n se aaraam ho. Us oongh ki haalat mein talwaare'n giree'n, un hazraat mein Hazrat Abu Talha ﷺ bhi the, jin ke haath se talwaar giri.[379] Hazrat Abu Talha ﷺ ka khud bayaan hai ke mujh par oongh taari ho gai aur kai martaba mere haath se talwaar giri.[380]

[4065] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Uhud ke din mushrikeen shikast-khurda ho kar bhaag nikle to iblees-e-laeen ne ba-aawaaz-e-buland kaha: Allah ke bando! Apne peeche waalo'n se khabardaar ho jaao, is binaa par aage jaane waale peeche aane waalo'n se bhid gae. Us dauraan mein Hazrat Huzaifa ﷺ ne dekha ke unke waalid-e-giraami Yamaan unhi mein se hain (jinhe'n musalman apna dushman samajh kar maar rahe hain). Wo kehne lagey: Allah ke bando! Ye to mere waalid hain, mere waalid ka khyaal karo, lekin log na ruke, hatta ke unho'n ne unko shaheed kar diya. Hazrat Huzaifa ﷺ ne kaha: Allah Ta'ala tumhe'n moaaf farmae. Hazrat Urwah bayaan karte hain: Allah ki qasam! Hazrat Huzaifa ﷺ unke liye hamesha dua karte rahe hatta ke Hazrat Huzaifa ﷺ faut ho gae.

(Imam Bukhari ﷺ kehte hain:) "بَصُرْتُ" ke maane saaheb-e-baseerat hona hai, yaane uske maane "عِلِمْتُ" kisi amr mein baseerat hai. Jabke "أَبْصَرْتُ" aankho'n se dekhne ke liye istemaal hota hai. Ye bhi kaha jaata ke: "بَصُرْتُ" aur "أَبْصَرْتُ" ek (1) hi cheez hai.[381]

Baab 19: Irshad-e-Baari Ta'ala: "Jis Din Dono Lashkaro'n Ki Mudbhed Hui To Tum Mein Se Jo Log Paspa Hue Unki Kuch Ghalatiyo'n Ki Wajah Se Shaitan Ne Unke Qadam Dagmagaa Diye The, Bila-shubha Allah Ta'ala Ne Unhe'n Moaaf Kar Diya, Kyou'nke Allah Bohot Darguzar Karne Waala Aur Burdbaar Hai"[382] Ka Bayaan

[4066] Hazrat Usman bin Mauhab se riwayat hai, unho'n ne kaha ke ek (1) shakhs baitullah ka hajj karne aaya to kuch logo'n ko baithe hue dekha. Usne poocha: Ye baithe hue log kaun hain? Logo'n ne bataaya: Ye quraish hain. Usne phir poocha: Ye boodha buzurg shakhs kaun hai? Logo'n ne bataaya: Ye Hazrat Ibne Umar ﷺ hain. Wo aap ke paas aakar kehne laga: Main aap se kuch poochne waala hoo'n, kya aap mujhe jawaab de'nge? Phir usne kaha: Main aap ko is ghar ki hurmat o izzat ki qasam deta hoo'n, kya aap ko ilm hai ke Hazrat Usman bin Affaan ﷺ uhud ki ladaai se bhaag gae the? Hazrat Abdullah bin Umar ﷺ ne farmaya: Haa'n. Usne kaha: Kya aap jaante hain ke: Kya aap jaante hain ke wo ghazwa-e-badr mein bhi maujood nahi the, balke ghair-haazir the? Unho'n ne farmaya: haa'n. Phir usne kaha: Kya aap ke ilm mein hai ke wo bait-e-rizwan se bhi peeche reh gae the aur wahaa'n haazir na the? Aap ne farmaya: Haa'n. Tab usne naara-e-takbeer buland kiya. Hazrat Abdullah bin Umar ﷺ ne farmaya: Idhar-aaa! Main tujhe bataau'n aur jo toone sawaal kiya uski haqeeqat se aagaah karu'n. Raha Hazrat Usman ﷺ ka uhud ke din raah-e-faraar ikhtiyaar karna, to main gawaahi deta hoo'n ke Allah Ta'ala ne unhe'n moaaf kar diya hai aur unka ghazwa-e-badr se ghayab rehna is wajah se tha ke unki shareek-e-hayaat jo Rasool Allah ﷺ ki saahibzaadi thee'n wo bimaar thee'n. Nabi ﷺ ne unhe'n farmaya: "*Aye Usman! Tum unki timaar-daari karo. Tumhe'n shurakaa-e-badr ke baraabar sawaab milega aur unke hisse ke baraabar tumhe'n maal-e-ghanimat bhi milega*". Aur bait-e-rizwan se unka peeche rehna is wajah se tha ke agar makkah mukarrama mein koi shakhs Hazrat Usman bin Affaan ﷺ se aziz-tar hota to Aap ﷺ unki jagah usey makkah bhejte. Aap ne Hazrat Usman ﷺ ko bheja aur bait-e-rizwan unke makkah jaane ke baad amal mein aai aur Nabi ﷺ ne apne daae'n haath se ishaara karte hue farmaya: "*Ye Usman ka haath hai*". Aur usey apne dast-e-aqdas par rakhte hue farmaya: "*Ye Usman ki bait hai*". Ab in jawabaat ko saath le jaao aur jo kuch dil mein aae kehte phiro.[383]

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[379] Fath-ul-Baari: V7 P453

[380] Saheeh Bukhari: Al Maghaazi: H4068

[381] راجع: 3290

[382] Surah aale Imran: 155

[383] راجع: 3130

Baab 20: Irshad-e-Baari Ta'ala: "Jab Tum Bhaag Rahe The Aur Kisi Ko Mudhkar Nahi Dekhte The, Doosri Taraf Se Rasool Tumhe'n Pukaar Rasool Allah ﷺha Tha … Allah Tumhare Aamaal Se Baa-khabar Hai"[384] Ka Bayaan

"تَصْعِدُوْنَ" ke maane hain "تَذْهَبُوْنَ". Yaane tum jaa rahe the. "أَصْعَدَ" aur "صَعِدَ فَوْقَ الْبَيْتِ" ke maane hain: Wo ghar ke oopar Chadha.

[4067] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne bayaan kiya ke ghazwa-e-uhud ke din Nabi ﷺ ne paidal teer-andaaz daste par Hazrat Abdullah bin Jubair ﷺ ko saalaar muqarrar farmaya, lekin wo shikast-khurda ho kar madina ki taraf jaa rahe the. Ye hazeemat[385] us waqt pesh aai, jabke Rasool Allah ﷺ unhe'n peeche se pukaar rahe the.[386]

Baab 21: Irshad-e-BAari Ta'ala: "Phir Allah Ta'ala Ne Is Gham Ke Baad Tum Par Aman-bakhsh Oongh Taari Kar Di"[387] Ka Bayaan

[4068] Hazrat Abu Talha ﷺ se riwayat hai, unho'n ne farmaya: Main un logo'n mein se tha jin ko ghazwa-e-uhud mein oongh ne aa-dabaaya, hatta ke talwaar mere haath se kai martaba giri. Wo girti main usey thaam leta, phir girti to main usey pakad leta tha.[388]

Faaeda: Jung ke dauraan mein oongh ka taari hona Allah Ta'ala ki taraf rahmat aur aman ka paighaam tha, kyou'nke oongh be-khauf shakhs ko aati hai. Khauf o hiraas mein mubtalaa insaan ko neend nahi aati. Itne shadeed ghamo'n aur pareshaaniyo'n ke baad musalmano par oongh ka taari hona Allah ki taraf se ek (1) nemat-e-ghair-mutaraqqaba[389] aur ghair-maamooli imdaad thi.

Baab 22: Irshad-e-Baari Ta'ala: "Aap Ke Ikhtiyaar Mein Kuch Bhi Nahi, Wo Chaahe Unhe'n Moaaf Kare Ya Sazaa De, Kyou'nke Wo Log Zaalim Hain"390 Ka Bayaan

Humaid aur Saabit ne Hazrat Anas ﷺ se bayan kiya ke uhud ke din Nabi ﷺ ko zakhmi kiya gaya to aap ne farmaya: "*Bhala wo qaum falaah se kaise hamkinaar hogi jinse apne nabi ko zakhmi kar diya*". Us par ye aayat naazil hui: "(Aye Nabi!) Aapko Is Muaamale Mein Kuch Ikhtiyaar Nahi".[391]

[4069] Hazrat Ibne Umar ﷺ se riwayat hai, unho'nne Rasool Allah ﷺ ko farmate suna ke aap jab namaz-e-fajr ki aakhri rakat mein rukoo se sar uthaate to you'n bad-dua karte: "*Aye Allah! Falaa'n aur falaa'n par laanat barsa*". Ye bad-dua aap "سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ" kehne ke baad karte. Us waqt Allah Ta'ala ne ye aayat naazil farmaai: "(Aye Nabi!) Aap Ko Kuch Ikhtiyaar Nahi (Wo chaahe to unhe'n moaaf karde ya unhe'n sazaa se do-chaar kare) Kyou'nke Wo Zaalim Hain".[392] [393]

[4070] Hazrat Saalim bin Abdullah se riwayat hai ke Rasool Allah ﷺ ne safwaan bin umaiyya, suhail bin amr, aur haaris bin hisham ke khilaaf bad-dua ki. To A ne ye aayat naazil farmaai: "Aap Ke Haath Mein Muaamalaat Ka Ikhtiyaar Nahi Hai (Wo unhe'n tauba ki taufeeq de ya un par azaab kare) Kyou'nke Wo Zaalim Hain".[394] [395]

Baab 23: Hazrat Umme Saleet ﷺ Ka Zikr-e-Khair

[4071] Hazrat Sa'laba bin Maalik (ثَعْلَبَةُ بْنُ أَبِيْ مَالِكٍ) se riwayat hai ke Hazrat Umar bin Khattab ﷺ ne madina taiyyaba ki khawateen mein chaadare'n taqseem karaaee'n. Ek (1) umda qism ki nafees chaadar bach gai to ek (1) saahab ne jo wahee'n maujood the arz ki: Aye Ameer-ul-Momineen! Ye chaadar Rasool Allah ﷺ ki beti (nawaasi) ko de de'n, jo aap ke nikah mein hain. Uska ishaara Hazrat Umme Kulsoom bint Ali ﷺ ki taraf tha, lekin Hazrat Umar ﷺ ne farmaya:

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[384] Surah aale Imran: 153
[385] T: (بَزِيمَت) Shikast, haar, paspaai [Rekhta]
[386] راجع: 3039
[387] Surah aale Imran: 154
[388] Dekhiye: 4562
[389] T: (غَير مُتَرَقَّبَه) Ummeed ke khilaaf, ghair-mutawaqqe [Rekhta]
[390] Surah aale Imran: 128
[391] Surah aale Imran: 128
[392] Surah aale Imran: 128
[393] Dekhiye: 4070 4559 7346
[394] Surah aale Imran: 128
[395] راجع: 4069

Hazrat Umme Saleet ﷺ is chaadar ki unse ziyaada haqdaar hain. Unka taalluq qabila-e-ansaar se tha, aur unho'n ne Rasool Allah ﷺ se bait bhi ki thi. Hazrat Umar ﷺ ne (ye bhi) farmaya: Ghazwa-e-uhud mein wo hamaare liye paani ki mashake'n bhar-bhar kar laati thee'n.[396]

Baab 24: Hazrat Hamza bin Abdul Muttalib ﷺ Ki Shahaadat Ka Bayaan

[4072] Hazrat Jaafar bin Amr bin Umaiyya Zumri se riwayat hai, usne bayan kiya ke main Obaidullah bin Adi bin Khiyaar ke saath rawaana hua. Jab ham Homs pohonche to mujhe Obaidullah bin Adi ne kaha: Kya tumhe'n Wahshi bin Harb Habshi ﷺ ko dekhne ki khwahish hai, ham usse Hazrat Hamza ﷺ ki shahadat ke mutaalliq maaloomaat haasil karte hain? Maine kaha: Theek hai. Wahshi ne Homs mein sukoonat ikhtiyaar Karli thi. Ham ne uske mutaalliq logo'n se poocha to hame'n bataaya gaya ke wo apne makaan ke saae mein baithe hue hain. Goya wo paani se bhari hui siyaah mashak (مَشَک) hai. Phir ham unke paas aae aur thodi der unke yahaa'n thehre rahe. Phir ham ne salaam kiya to unho'n ne hamaare salaam ka jawaab diya. Obaidullah ne pagdi ke saath chehra dhaanpa hua tha. Hazrat Wahshi ﷺ ko sirf uski aankhe'n aur paao'n nazar aarahe the. Obaidullah ne poocha: Aye Wahshi! Kya tum mujhe pehchaante ho? Wahshi ne Obaidullah ki taraf dekh kar kaha: Nahi, Allah ki qasam! Albatta main itna jaanta hoo'n ke Adi bin Khiyaar ne ek (1) aurat se nikah kiya tha, jise Umme Qitaal bin Abil Ee's kaha jaata tha. Phir makkah mein uske yahaa'n ek (1) baccha hua to uske liye koi doodh pilaane waali talaash kar raha tha. Maine us bacche ko uthaaya jabke uski waalida bhi hamraah thi. Phir maine us bacche ko doodh pilaane waali ke hawaale kar diya, goya ab main tere qadmo'n ko dekh raha hoo'n (jo us bacche ke qadmo'n se milte-julte hain). Uske baad Obaidullah ne apna chehra khola aur usse kaha: Kya tum hame'n Hazrat Hamza ﷺ ki shahadat ke waaqeaat bayan kar sakte ho? Unho'n ne kaha: Haa'n.

Waaqea you'n hai ke Hazrat Hamza ﷺ ne ghazwa-e-badr mein Tuaimah bin Adi bin Khiyaar ko qatl kiya tha. Mere maalik Jubair bin Muti'm ne mujhse kaha: Agar tum mere chacha ke badle Hazrat Hamza ﷺ ko qatl kar do to main tujhe aazaad kar du'nga. Jab quraish ke log A'einain (عَيْنَيْنِ) ki ladaai ke saal nikle ..... A'einain, uhud pahaad ke saamne ek (1) pahaad ka naam hai. Us waqt mein bhi ladne waalo'n ke hamraah nikla. Jab logo'n ne ladaai ke liye saff-bandi ki to sibaao (سِبَاعُ) ne saff se nikal kar aawaaz di: Koi hai ladne waala? Ye sunte hi Hazrat Hamza bin Abdul Muttalib ﷺ uske muqaable ke liye nikle aur kehne lagey: Aye Sibaao! Aye Umme Anmaar ke bete! Jo aurto'n ka khatna karti thi, kya tu Allah aur uske Rasool ki mukhalifat karta hai? Uske baad Hazrat Hamza ﷺ ne us par hamla karke usey qissa-e-paarina bana diya aur usey safha-e-hasti se naabood kar diya. Bahar-haal main Hazrat Hamza ﷺ ko qatl karne ke liye ek (1) patthar ki aad mein ghaat lagaa kar baith gaya. Jab wo mere qareeb aae to maine apne neze se un par waar kiya aur unke zer-e-naaf aisa neza paewast[397] kiya ke wo unki dono sureno'n[398] ke paar ho gaya. Ye unka aakhri waqt tha.

Phir jab quraish-e-makkah waapas aae to main bhi unke saath waapas aakar makkah mein muqeem ho gaya, yahaa'n tak ke makkah mein bhi deen-e-islaam phail gaya. Us waqt main taif chala gaya, lekin jab ahle taif ne bhi Rasool Allah ﷺ ki taraf qaasid rawaana kiye to mujh se kaha gaya ke Rasool Allah ﷺ qaasido'n ko kuch nahi kehte, is liye main bhi unke hamraah ho gaya, hatta ke main Rasool Allah ﷺ ki khidmat mein haazir ho gaya. Phir jab Aap ﷺ ki nazar mujh par padi to aap ne farmaya: "*Wahshi tu hi hai?*" Maine arz ki: Ji haa'n. Aap ne farmaya: "*Hazrat Hamza ﷺ ko toone hi shaheed kiya tha?*" Maine arz ki: Aap ko to tamaam report pohonch chuki hai. Aap ne farmaya: "*Kya tu mujhse khud ko chupa sakta hai?*" Bahar-haal main uth kar baahar aagaya. Phir jab Rasool Allah ﷺ ki wafaat hui aur musailma kazzaab ka zuhoor hua to maine khayaal kiya ke musailma ke muqaable ke liye jaana chaahiye, mumkin hai ke usey qatl karke Hazrat Hamza ﷺ ka badla utaar saku'n. Uske baad main musalmano ke hamraah nikla, phir wohi kuch hua jo hona tha. Wahaa'n maine ek (1) aise shakhs ko dekha jo paraaganda baalo'n ke saath ek (1) shikasta deewaar ki aot[399] mein khada tha, goya wo khaakstri oont ki maanind hai. Main usey neza you'n maara ke uske dono chaatiyo'n

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[396] راجع: 2881

[397] T: (پَیْوَسْت) Mila hua, juda hua, is tarah mila hua ke ek (1) jaan ho [Rekhta]

[398] T: (سُرِین) Suren ki jamaa, chootad [Rekhta]

[399] T: aqb [Urduinc]

ke darmiyan rakh kar uske dono shaano'n[400] ke paar kar diya. Phir ek (1) ansari ne daud kar uski khopdi par talwaar ka waar kar diya.

Hazrat Abdullah bin Umar ﷺ farmate hain ke uske baad ek (1) ladki ne chatt par khade ho kar elaan kiya ke ameer-ul-momineen ko ek siyaah ghulam ne qatl kar diya.

Baab 25: Nabi ﷺ Ko Uhud Ke Din Jo Zakhm Lagey Unka Bayaan

[4073] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ka ghazab us qaum par intehaai sakht ho jaata hai jo apne nabi ke saath ye sulook karte hain …aap ne apne agle do (2) dandaan-e-mubarak ki taraf ishaara kiya… Us aadmi par Allah Ta'ala ka ghazab sakht hota hai jise Allah ke Rasool ﷺ ne Allah ke raaste mein qatl kiya ho*".

[4074] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Us shakhs par Allah ka sakht qaher naazil hota hai jise Allah ka Nabi ﷺ Allah ke raaste mein qatl kare aur un logo'n par bhi Allah ka ghazab sakht hua, jinho'n ne Allah ke Nabi ﷺ ka chehra-e-anwar khoon-aalood kiya.[401]

[4075] Hazrat Sahal bin Saad ﷺ se riwayat hai, unse Rasool Allah ﷺ ke zakhmo'n ke mutaalliq sawaal hua to unho'n ne farmaya: Allah ki qasam! Mujhe acchi tarah yaad hai ke Rasool Allah ﷺ ke zakhmo'n ko kis ne dhoya tha, un par kisi ne paani daala tha aur kis dawa se aap ka ilaaj kiya gaya tha. Unho'n ne apni guftagu jaari rakhte hue kaha: Rasool Allah ﷺ ki dukhtar Hazrat Fatima ﷺ khood dho rahi thee'n aur Hazrat Ali ﷺ dhaal se paani daal rahe the. Jab Syeda Fatima ﷺ ne dekha ke paani daalne se khoon mazeed beh raha hai to unho'n ne chataai ka ek (1) tukda liya aur usey jalaa kar uski raakh se zakhm bhar diya to khoon ruk gaya. Us din Aap ﷺ ke agle do (2) daant bhi mutaassir hue. Aap ka chehra-e-mubarak khoon-aalood hua aur aap ke sar-e-mubarak par aap ka khud toot gaya.[402]

[4076] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Allah Ta'ala ka intehaai ghazab us shakhs par naazil hota hai, jise (Allah ke) Nabi ne qatl kiya ho aur Allah ka qaher us shakhs par naazil hua jisne Rasool Allah ﷺ ke chehra-e-anwar ko khoon aalood kiya tha.[403]

Faaeda: Un ahadees se saabit hota hai ke Ambiya-e-Ikraam ﷺ bashar hote hain aur jo takaleef doosre insaano'n ko pohonchti hain hazraat-e-ambiya ﷺ bhi unse do do-chaar hote hain, taake logo'n ko maaloom ho jaae ke wo bhi Allah ki makhlooq hain aur masaaeb o aalaam ka nishaana bante hain.

Baab 26: Irshad-e-Baari Ta'ala: "Jin Logo'n Ne Allah Aur Uske Rasool Ki Pukaar Par Labbaik Kaha"[404] Ka Bayaan

[4077] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne aayat-e-karima: "Jin Logo'n Ne Zakhmi Ho Jaane Ke Baad Allah Aur Uske Rasool Ka Hukum Maana, Un Mein Se Jo Nek Aur Mukhlist Hain Unke Liye Ajr-e-Azeem Hai"[405] tilaawat ki. To Urwah se farmaya: Aye mere bhaanje! Un mein tere dono giraami-qadr waalid Hazrat Zubair aur Hazrat Abu Bakar ﷺ the. Jab Rasool Allah ﷺ ko ghazwa-e-uhud mein jo sadma pohoncha tha wo pohonch chuka aur mushrikeen waapas chale gae to aap ko khatra laahiq hua ke mabaada wo waapas aajaae'n. Is liye aap ne elaan farmaya: "*Kaun hai jo un kuffaar ke taaaqub mein jaaega?*" Ye sun kar sattar (70) Sahaba Ikram ﷺ ne aap ke hukum par labbaik kaha. Un mein Hazrat Abu Bakar aur Hazrat Zubair ﷺ bhi the.

Faaeda: Rasool Allah ﷺ ko khabar mili ke Abu Sufyan aur uska Lashkar jab muqaam-e-ruwaaha par pohoncha to unho'n ne waapas aane ka iraada kar liya hai, taake musalmano ko mazeed nuqsaan pohonchaae'n. Us waqt Rasool Allah ﷺ ne elaan farmaya ke unka taaaqub karna chaahiye, taake unko maaloom ho jaae ke musalmano ko zakhmo'n ne kamzor nahi kiya aur na wo dushman ki talab mein sust hi hue hain. Sattar (70) musalmano'n ne aap ke hukum ki

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[400] T: (شَانَہ) Shaana ki jamaa, kandha, mondha [Rekhta]

[401] Dekhiye: 4076

[402] راجع: 243

[403] راجع: 4074

[404] Surah aale Imran: 172

[405] Surah aale Imran: 172

taameel karte hue dushman ka taaaqub kiya, jab wo muqaam-e-hamra al asad par pohonche to ma'bad-e-khuzaai ne Abu Sufyan se kaha ke pehli fauj se bhi ziyaada log tumhare taaaqub mein aarahe hain. Allah Ta'ala ne Abu Sufyan aur uske Lashkar par rob daal diya, phir unho'n ne uhud waapsi ka program tark karke makkah ka rukh kar liya. Baaz riwayaat se maaloom hota hai ke kuffaar-e-makkah ka taaaqub karne waalo'n mein Hazrat Abu Bakar aur Hazrat Zubair ﷺ ke alaawa Hazrat Umar, Hazrat Usman, Hazrat Ali, Hazrat Ammaar bin Yaasir, Hazrat Talha, Ha Saad bin Abi Waqqas, Hazrat Abdur Rahman bin Awf, Hazrat Abu Obaida bin Jarraah, Hazrat Huzaifa aur Hazrat Abdullah bin Masood ﷺ bhi the. Allah Ta'ala ne mazkoora aayat mein un hazraat ki madah-saraai[406] ki hai.[407]

Baab 27: Ghazwa-e-Uhud Mein Jo Musalman Shaheed Hue

Un mein se Hazrat Hamza bin Abdul Muttalib, Hazrat Yamaan, Hazrat Anas bin Nazar aur Hazrat Mus'ab bin Umair ﷺ the.

[4078] Hazrat Qatada se riwayat hai, unho'n ne farmaya: Hame'n arab ke qabaail mein se koi aisa qabila maaloom nahi jiske shaheed ansaar se ziyaada ho'n aur wo qabila qiyaamat ke din ansaar se ziyaada izzat waala ho.

Hazrat Anas ﷺ ne farmaya ke ghazwa-e-uhud mein qabila-e-ansaar ke sattar (70) aadmi shaheed hue aur baer-e-maoona (بَئْرِ مَعُوْنَة) ke din sattar (70) shaheed hue aur isi tarah yamaama ke roz bhi sattar (70) shaheed hue. Baer-e-maoona ka saaniha[408] to Rasool Allah ﷺ ke ahd-e-mubarak hi mein pesh aaya tha, albatta yamaama ki jung Hazrat Abu Bakar ﷺ ke daur-e-khilaafat mein hui, jo musailma kazzaab ke khilaaf ladi gai thi.

[4079] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ shuhadaa-e-uhud mein se do-do (2-2) ko ek (1) kafan mein lapet-te, phir dariyaaft farmaate: "*In mein se kisko ziyaada quran yaad hai?*" Jab kisi ek (1) ki taraf ishaara kiya jaata to usey lahed mein qible ki taraf aage karte aur farmate: "*Main qiyamat ke din inke haq mein gawaahi du'nga*". Phir aap ne tamaam shuhada ko khoon samet dafan karne ka hukum diya. Aap ne unki namaz-e-janaaza na padhi aur na unhe'n ghusl hi diya gaya.[409]

[4080] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai, unho'n ne kaha: Jab mere waalid-e-giraami shaheed ho gae to main rone laga aur unke chehre se kapda hataana chaaha to Nabi ﷺ ke Sahaba Ikram ﷺ ne mujhe aisa karne se manaa kar diya. Lekin Nabi ﷺ ne mana nahi farmaya. Aur Nabi ﷺ ne (aap ki phoophi se) farmaya: "*Us par mat ro*". Ya farmaana: "*Kyou'n roti ho? Farishte baraabar unki laash par apne paro'n ka saaya kiye hue the, yahaa'n tak unhe'n uthaa liya gaya*".[410]

Faaeda: Is hadees se maaloom hua ke maiyyat ke chehre se kafan hataana jaaez hai, ba-sharte-ke ko faaeda ho, ba-soorat-e-deegar khilaaf-e-oola hai, kyou'nke aisa karne se gham o hizn mein izaafa hota hai. Iske khilaaf-e-oola hone par Sahaba Ikram ﷺ ka manaa karna bhi dalaalat karta hai aur Rasool Allah ﷺ ka us nahee[411] par inkaar na karna bhi iski daleel hai ke bila-wajah maiyyat ka chehra na khola jaae. والله أعلم

[4081] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Maine khwaab mein dekha ke maine talwaar ko harkat di, to uska agla hissa judaa ho gaya. Uski taabeer musalmano ke us nuqsaan ki soorat mein zaahir hui jo ghazwa-e-uhud mein unhe'n uthaana pada. Maine dobaara usko lehraaya to wo pehle se bhi ziyaada acchi ho gai. Iski taabeer ye hui ke musalmano ko Allah Ta'ala ne fatah se hamkinaar kiya aur wo az-sar-e-nau mujtama ho gae. Maine isi khwaab mein gaae dekhi (jo zibah ho rahi thi) aur Allah Ta'ala ke tamaam umoor khair o barkat se bharpoor hote hain, iski taabeer wohi thi jo uhud mein musalman shaheed kiye gae the*".[412]

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[406] T: (مَدْح سَرائی) Madh, taareef o tauseef, madah-khwaani [Rekhta]

[407] Fath-ul-Baari: V7 P467

[408] T: (سانِحَہ) Pesh aane waala waaqia, (umooman andhonaak) waaqia, haadsa [Rekhta]

[409] راجع: 1343

[410] راجع: 1244

[411] T: (نَہی) Wo hukum jo kisi kaam ko rokne ke liye de'n, rok, mumaaneat [Rekhta]

[412] راجع: 3622

[4082] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho'n ne kaha ke ham ne Nabi ﷺ ke saath hijrat ki. Usse hamaara maqsad sirf Allah Ta'ala ki raza-joi tha. Is binaa par hamaara sawaab to Allah ke zimme ho gaya. Ab ham mein se kuch log to guzar gae ya duniya se chale gae. Unho'n ne duniya mein apne sawaab se kuch na paaya. Un mein Hazrat Mus'ab bin Umair ﷺ hain. Wo uhud ke roz shaheed kiye gae. Unho'n ne sirf ek (1) chaadar chodi. Jab ham uske saath unka sar dhaanpte the to unke paao'n khul jaate aur jab unke paao'n chupaae jaate to unka sar nanga ho jaata. Nabi ﷺ ne hame'n farmaya: "*Is chaadar se unka sar chupaa do aur unke paao'n par izkhir ghaas rakh do, ya daal do*". Aur ham mein se kuch aise hain jin ka phal duniya mein pak chuka hai aur wo usse khoob faaeda utha rahe hain.[413]

Baab 28: Uhud Pahaad Ham Se Mohabbat Karta Hai Aur Ham Usse Mohabbat Karte Hain

Abbas bin Sahal ne Hazrat Abu Humaid Saa'di ﷺ se, unho'n ne Nabi ﷺ se ye hadees bayaan ki hai.

[4083] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Ye uhud pahaad hai jo ham se mohabbat karta hai aur ham usse mohabbat karte hain*".[414]

Faaeda: Yahaa'n ek (1) ishkaal hai ke pahaad ek (1) jaamid cheez hai, wo mohabbat kaise kar sakta hai, kyou'nke mohabbat karna zee-rooh cheezo'n ka kaam hai. Baaz hazraat ne iska jawaab diya hai ke isse muraad ahle hadd, yaane ansaar hain jo uhud ke saae mein rehte the. Lekin ahle tehqeeq ka kehna hai ke jamadaat mein bhi mohabbat paai jaati hai, is liye uhud ki mohabbat mabni-bar-haqeeqat hai. Allah Ta'ala har cheez par qaadir hai, wo jamadaat mein mohabbat ka jazba paida kar sakta hai, jaisa ke quran mein hai: "Duniya Ki Har Cheez Allah Ki Tasbeeh Karti Hai, Lekin Tum Unki Tasbeeh Ko Nahi Samajhte Ho".[415] Kankariyo'n ka tasbeeh karna bhi saabit hai, nez masjid-e-nabawi mein rakhe hue khajoor ke taney ne Rasool Allah ﷺ ki judaai ke waqt rona shuru kar diya tha, jise tamaam haazireen ne suna. Isi tarah uhud pahaad bhi ahle islaam se mohabbat karta hai aur Allah Ta'ala ne apni qudrat-e-kaamila se jabl-e-uhud mein taba-e-imaani rakh di, jiski binaa par wo mohabbat karta hai. والله أعلم

[4084] Hazrat Anas bin Maalik ﷺ hi se riwayat hai ke Rasool Allah ﷺ ke saamne jab uhud pahaad zaahir hua to aap ne farmaya: "*Ye pahaad ham se mohabbat karta hai aur ham usse mohabbat karte hain. Aye Allah! Hazrat Ibrahim ﷺ ne makkah mukarrama ko haram qaraar diya tha aur main madina taiyyaba ke dono kinaaro'n ke darmiyani ilaaqe ko haram qaraar deta hoo'n*".[416]

[4085] Hazrat Uqba ﷺ se riwayat hai ke Nabi ﷺ ek (1) din baahar tashreef laae aur ahle uhud par is tarah namaz padhi jis tarah maiyyat par padhi jaati hai, phir mimbar par tashreef laae aur farmaya: "*Main tumhare liye meer-e-kaarwaa'n hoo'n aur tumhare haq mein gawaahi du'nga. Main ab bhi apne hauz ko dekh raha hoo'n, mujhe zameen ke khazaano'n ki chaabiyaa'n ataa ki gai hain. Allah ki qasam! Main apne baad tumhaare mutaalliq shirk mein mubtalaa hone ka andesha nahi rakhta, balke mujhe dar ye hai ke tum duniya mein raghbat karne lagoge*".[417]

Baab 29: Ghazwa-e-Rajee' (رَجِيْع), Ri'l (رِعْل) o Zakwaan Aur Baer-e-Maa'oona Ka Waaqea, Nez Azal o Qaarah, Aasim bin Saabit, Khubaib Aur Unke Saathiyo'n Ka Waaqea

Ibne Ishaq ne kaha: Ham se Aasim bin Umar ne bayan kiye ke ghazwa-e-rajee' uhud ke baad pesh aaya tha.

[4086] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) fauji dasta jaasoosi ke liye rawaana kiya aur Hazrat Aasim bin Saabit ﷺ ko un par ameer muqarrar farmaya, jo Aasim bin Umar bin Khattab ke naana the. Ye hazraat chal-pade hatta ke usfaan aur makkah ke darmiyan pohonche to huzail ke ek (1) qabil abanu lahyaan ko unki khabar di gai. Chunache unke taqriban ek-sau (100) teer-andaaz, mujahideen ke taaaqub mein gae. Unke naqsh-e-qadam par chalte-chalte wo log ek (1) aisi jagah par pohonch gae jaha'n mujahideen ne padaao kiya tha. Wahaa'n unhe'n khajooro'n ki guthliyaa'n milee'n jo wo madina munawwara se tosha ke taur par laae the. Mushrikeen kehne lagey: Ye to yasrib ki khajoore'n hain, chunache unho'n ne unke qadmo'n ke nishanaat pa runka peecha kiya to mujahideen ko jaa liya. Jab Hazrat Aasim ﷺ aur unke saathi chalne se aajiz aagae to unho'n ne ek (1) oonche teele

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[413] راجع: 1276
[414] راجع: 371
[415] Surah Bani Israel: 44
[416] راجع: 371
[417] راجع: 1344

par panaah li. Mushrikeen aae aur unka gheraao kar liya aur unse kaha: Hamaara tum se ehed o misaaq hai. Agar tum neeche utar aao to ham tum mein se kisi ko qatl nahi kare'nge. (Ameer-e-Lashkar) Hazrat Aasim ﷺ ne kaha: Main to kisi kaafir ke ehed par neeche nahi utru'nga. Unho'n ne dua maangi: Aye Allah! Hamari taraf se apne nabi ko ittela karde, chunache unho'n ne mujahideen se ladaai shuru ki aur unhe'n teer maarne lagey, yahaa'n tak ke unho'n ne Hazrat Aasim ﷺ samet saat (7) aadmiyo'n ko teer maar-maar kar shaheed kar diya. Ab sirf teen (3) aadmi Hazrat Khubaib, Hazrat Zaid aur ek teesra shakhs ﷺ baaqi reh gae. Mushrikeen ne un teeno'n ko ehed o paimaan diya. Wo un par etebaar karte hue neeche utar aae. Jab mushrikeen ne un par qaabu paa liya to unki kamaano'n ki taanto'n se unhe'n baandh diya. Teesre shakhs ne kaha, jo unke saath tha. Ye pehla dhoka hai, aur usne kuffaar ke saath jaane se inkaar kar diya. Unho'n ne usey kheencha aur saath le jaane ki koshish ki, lekin wo saath na gaya to usko bhi qatl kar diya. Wo Khubaib aur Zaid ﷺ ko saath le gae aur makkah mein un dono ko farokht kar diya. Hazrat Khubaib ﷺ ko haaris bin aamir bin naufal ke beto'n ne khareed liya, kyou'nke Hazrat Khubaib ﷺ ne unke baap haaris ko badr ke din qatl kiya tha. Wo unke paas chand roz qaidi ban kar rahe, hatta ke unho'n ne Khubaib ﷺ ko qatl karne par ittefaaq kar liya. Us dauraan mein Hazrat Khubaib ﷺ ne haaris ki beti se ustara maanga, taake zer-e-naaf baal saaf kar le'n to usne ustara de diya. Uska bayaan hai ke main apne bacche se ghaafil ho gai, hatta ke wo chalte-chalte Hazrat Khubaib ﷺ ke paas pohonch gaya. Hazrat Khubaib ﷺ ne usey apni raan par bithaa liya. Jab maine bacche ko us haalat mein dekha to bohot ghabrai. Meri ghabraahat ka andaaza Hazrat Khubaib ﷺ ne bhi kar liya, jabke ustara unke haath mein tha. Unho'n ne mujh se kaha: Kya tumhe'n andesha hai ke main usey qatl kar du'nga? Main in-sha-Allah, aisa hargiz nahi karu'nga. Haaris ki beti kaha karti thi: Maine Khubaib se badh kar accha kabhi koi qaidi nahi dekha. Maine unhe'n dekha ke wo khosha-e-angoor se khaa rahe the, halaa'nke makkah mein us waqt koi phal na tha, jabke wo lohe ki zanjeero'n mein jakde hue the. Wo sirf Allah ka rizq tha jo Allah ne unhe'n diya tha. Bahar-haal mushrikeen Hazrat Khubaib ﷺ ko le kar haram se baahar nikle, taake unhe'n qatl kare'n to unho'n ne kaha: Mujhe chod do, main do (2) rakate'n padh loo'n. Namaz se faraaghat ke baad wo jaldi se unki taraf gae aur kehne lagey: Agar ye baat na hoti ke tum mere mutaalliq ghabra jaane ka gumaan karoge to main aur ziyaada namaz padhta. Ye pehle shakhs hain jinho'n ne qatl ke waqt do (2) rakat namaz padhne ka tareeqa jaari kiya. Phir unho'n ne dua maangi: Aye Allah! Inhe'n gin-gin kar halaak kar, phir ye sher padhe:

"Jab main ba-haalat-e-islaam qatl ho raha hoo'n to mujhe koi parwa nahi ke Allah ke liye main kis pehlu par giru'n, mera shaheed hona Allah kir aza ke liye hai, agar wo chaahe to mere bureedah[418] (kate-phate) jism ke tukdo'n par barkat daal de".

Phir haaris ka beta uqba aage badha aur usne unhe'n qatl kar diya. Doosri taraf kuffaar-e-quraish ne Hazrat Aasim ﷺ ki taraf kuch aadmi bheje, taake unke badan ka koi hissa le aae'n jisse wo unhe'n pehchaan sake'n. Dar-asl Hazrat Aasim ﷺ ne bhi badr ki ladaai mein quraish ke ek (1) bade sardar ko qatl kiya tha. Allah Ta'ala ne shahed ki makkhiyo'n ka ek (1) chatta bhej diya, jisne qaasido'n ki dast-burd[419] se Hazrat Aasim ﷺ ki hifaazat ki, chunache wo Hazrat Aasim ﷺ ki laash se koi a'zoo (عُضْو) haasil karne mein kaamyaab na ho sakey.[420]

[4087] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha: Jis shakhs ne Hazrat Khubaib ﷺ ko qatl kiya tha, uski kunniyat Abu Sarwa-ah thi.

[4088] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne sattar (70) aadmiyo'n ko kisi kaam ke liye bheja, jinhe'n qurra kaha jaata tha. Khandaan-e-banu saleem ke do (2) qabile ri'l aur zakwaan ek (1) kooe'n ke paas unke saamne aae, jise baer-e-maoona kaha jaata tha. Sahaba Ikram ﷺ ne un logo'n se kaha: Allah ki qasam! Ham tum se ladne nahi aae, balke ham to Nabi ﷺ ki kisi haajat-bar-aari ke liye yahaa'n se guzar rahe hain. Lekin unho'n ne ek (1) na suni, balke un hazraat ko qatl kar diya. Nabi ﷺ ne mahina bhar subah ki namaz mein un kuffaar ke khilaaf bad-dua farmaai. Ye dua-e-qunoot ki ibteda hai. Isse pehle ham qunoot nahi karte the.

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[418] T: (بُرِیَدہ) Kataa hua, kaata hua, jo kaata gaya ho [Rekhta]

[419] T: (دَسْت بُرْد) Loot-maar, ghaarat-giri, tabaahi, zulm o sitam [Rekhta]

[420] راجع: 3045

(Raawi-e-hadees) Abdul Aziz ne kaha: Hazrat Anas ﷺ se kisi shakhs ne dua-e-qunoot ke mutaalliq poocha ke wo rukoo ke baad hai ya qirat se faraaghat ke baad? Unho'n ne farmaya: Rukoo ke baad nahi, balke qirat se faraaghat ke waqt hai.[421]

[4089] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne rukoo ke baad ek (1) mahina qunoot padhi. Aap arab ke qabaail ke khilaaf bad-dua karte the.[422]

[4090] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke qabila-e-ri'l, zakwaan, usaiyyah, aur banu lahyaan ne Rasool Allah ﷺ se apne dushman ke khilaaf madad maangi, to Aap ﷺ ne sattar (70) ansaar bhej kar unki madad farmaai. Us zamaane mein ham unhe'n qurra kaha karte the. Wo din ke waqt lakdiyaa'n chun kar laate aur raat ko shab-khezi mein guzaarte the. Jab ye hazraat beer-e-ma'una tak pohonche to unho'n ne un qurra ko qatl kar diya aur unse ehed-shikni ki. Nabi ﷺ ko is haadse ki ittela hui to aap ne mahina-bhar qunoot-e-naazila padhi. Aap ri'l, zakwaan, usaiyyah aur banu lahyaan qabaail-e-arab par subah ki namaz mein bad-dua farmate the. Hazrat Anas ﷺ farmate hain ke unke mutaalliq ham Quran-e-Majeed mein ye aayaat padha karte the, jinhe'n baad mein mansooq kar diya gaya: "Hamari taraf se hamaari qaum ko ye paighaam pohoncha do ke ham apne Rabb ke paas pohonch gae hain, wo ham se raazi hua aur usne hame'n bhi raazi kar diya".

(Raawi-e-hadees) Qatada ne Hazrat Anas bin Maalik ﷺ se bayan kiya, ke Nabi ﷺ ne subah ki namaz mein ek (1) mahina qunoot padhi. Aap qabaail-e-arab ri'l, zakwaan, usaiyyah aur banu lahyaan par bad-dua karte the.

(Raawi-e-hadees) Khalifa ne Hazrat Anas ke hawaale se mazeed ye alfaaz bayaan kiye hain ke wo sattar (70) qurra ansaar mein se the, jo baer-e-maaoona par qatl kar diye gae. Is hadees mein quran se muraad Allah ki kitaab hai. (Ye hadees) pehli (Abdul Aa'la ki) hadees ki tarah hai.[423]

[4091] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne unke maamu, Hazrat Umme Sulaim ﷺ ke bhai ko bhi sattar (70) sawaaro'n ke saath bheja tha. Iski wajah ye hui thi ke mushrikeen ke sardar aamir bin tufail ne Aap ﷺ ke saamne teen (3) soorate'n rakhi thee'n. Usne aap se kaha ke dehaati aabaadi par aap ki aur shehri aabaadi par meri hukumat hogi, ya main aap ka jaanasheen hu'nga, ya phir do-hazaar (2000) ghatfaani Lashkar se aap par hamla karu'nga. Chunache wo umm-e-falaa'n ke ghar mein marz-e-ta-aawoon (تَعَاوُن) mein mubtalaa hua. Kehne laga: Falaa'n qabile ki aurat ke ghar mein jawaan oont ki tarah mujhe bhi ghudood nikal aaya hai. Mera ghoda laao, chunache wo apne ghode ki pusht par hi mar gaya. Bahar-haal umme sulaim ke bhai haraam bin milhaan, ek aur sahabi jo lange the, aur teesre sahabi jin ka taalluq banu falaa'n se tha, aage badhe. Hazrat Haraam ﷺ ne unse kaha: Tum mere qareeb raho, main unke paas pehle jaata hoo'n, agar unho'n ne mujhe aman de diya to tum log qareeb hi ho aur agar mujhe unho'n ne qatl kar diya to aap hazraat apne saathiyo'n ke paas chale jaae'n. Chunache Hazrat Haraam ﷺ ne unse kaha: Kya tum mujhe aman dete ho, taake main tumhe'n Allah ke Rasool ﷺ ka paighaam pohonchau'n? Phir wo Aap ﷺ ka paighaam unhe'n pohonchaane lagey to qabile waalo'n ne ek (1) shakhs ko ishaara kiya. Usne peeche se aakar un par neze se waar kiya. Wo neza unke aar-paar ho gaya. Hazrat Haraam ﷺ ne kaha: Allahu Akbar, Allah ki qasam! Main kaamyaab ho gaya hoo'n. Doosre shakhs ko bhi pakad liya gaya. Al-gharz langde shakhs ke alaawa sab sahaba ko qatl kar diya gaya. Wo langda pahad ki coti par chadh gaya tha. Un shohada ki shaan mein Allah Ta'ala ne aaya naazil farmaee'n jo baad mein mansookh ho gaee'n: "Ham apne Rabb se jaa miley, wo ham se khush hua aur usne hame'n khush kar diya". Nabi ﷺ ne un mushrikeen par tees (30) din tak bad-dua farmaai, yaane ri'l, zakwaan, aur banu lahyaan par qunoot ki aur usaiyya ke liye bhi, jinho'n ne Allah aur uske Rasool ﷺ ki naa-farmaani ki thi.[424]

[4092] Hazrat Anas ﷺ se riwayat hai, wo farmate hain: Jab unke maamu Hazrat Haraam bin Milhaan ﷺ ko baer-e-maaoona ke din neza maara gaya to unho'n ne is tarah apna khoon apne haath mein liya aur usey apne chehre aur sar par chidak liya, phir kaha: Rabb-e-Ka'aba ki qasam! Main kaamyaab ho gaya hoo'n.[425]

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[421] راجع: 1001
[422] راجع: 1001
[423] راجع: 1001
[424] راجع: 1001
[425] راجع: 1001

[4093] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke jab makkah mukarrama mein Abu Bakar ﵁ par kuffaar ki sakhtiyaa'n ziyaada ho gaee'n to unho'n ne Nabi ﷺ se hijrat ki ijaazat maangi. Aap ﷺ ne farmaya: "*Abhi thehre raho*". Unho'n ne poocha: Allah ke Rasool ﷺ! Kya aap ko bhi ijaazat milne ki ummeed hai? Rasool Allah ﷺ ne farmaya: "*Haa'n, main bhi hijrat ki ijaazat ka ummeedwaar hoo'n*". Hazrat Ayesha ﵂ farmati hain ke phir Hazrat Abu Bakar ﵁ intizaar karne lagey. Aakhir ek (1) din Rasool Allah ﷺ zohar ke waqt tashreef laae. Aap ne Hazrat Abu Bakar ﵁ ko pukaara aur farmaya: "*Jo ahle khana aap ke paas hain unhe'n ek (1) taraf kar do*". Hazrat Abu Bakar ﵁ ne kaha: Aur koi nahi sirf do (2) betiyaa'n hain. Aap ne farmaya: "*Kya tumhe'n ilm hai ke mujhe hijrat ki ijaazat mil gai hai*". Hazrat Abu Bakar ﵁ ne arz ki: Allah ke Rasool ﷺ! Kya mujhe rafaaqat naseeb hogi? Aap ne farmaya: "*Haa'n, tum mere saath chaloge*". Arz ki: Allah ke Rasool ﷺ! Mere paas do (2) oontniyaa'n hain aur maine unhe'n hijrat ke liye taiyyaar kar rakha hai. Chunache unho'n ne ek (1) ootni, jiska naam jad-aa (جَدْعَاء) tha, Nabi ﷺ ko de di. Dono buzurg sawaar ho kar chal pade, hatta ke ghaar-e-saur tak pohonch gae aur us ghaar mein dono chupe rahe. Hazrat Aamir bin Fuhaira, jo Hazrat Ayesha ﵂ ke maadri bhai Abdullah bin Tufail ke ghulam the, ye (Aamir) Hazrat Abu Bakar ﵁ ke doodh dene waali oonti ko subah o shaam charaane ke liye le jaate. Raat ke aakhri hisse mein un dono (Rasool Allah ﷺ aur Abu Bakar ﵁) ke paas aate. Phir usey charaane ke liye subah-subah le jaate. Is tarah kisi charwaahe ko bhi iska ilm na ho saka. Phir jab ye dono buzurg ghar-e-saur se nikal kar rawaana hue to Hazrat Aamir bin Fuhaira ﵁ bhi unke saath hi nikle. Wo dono hazraat isko baari-baari apna radeef[426] banaate the, yahaa'n tak ke madina taiyyaba pohonch gae. Baer-e-maaoona ke haadse mein Hazrat Aamir bin Fuhaira ﵁ bhi shaheed ho gae the.

Abu Usama ne kaha ke mujhe Hisham bin Urwah ne bayan kiya ke mujhe mere waalid-e-giraami (Hazrat Urwah) ne bataaya: Jab baer-e-maaoona ke haadse mein ye hazraat shaheed kar diye gae aur Hazrat Amr bin Umaiyya Zamri ko qiadi bana liya gaya to Aamir bin Tufail ne ek (1) maqtool ki taraf ishaara karke poocha: Ye kaun hain? Amr bin Umaiyya ﵁ ne usey bataaya ke ye Hazrat Aamir bin Fuhaira ﵁ hain. Usne kaha: Maine ise shaheed hone ke baad dekha ke usey aasmaan ki taraf uthaa liya gaya tha. Maine oopar nazar uthaai to uski laash zameen o aasmaan ke darmiyan thi. Phir usey zameen par rakh diya gaya. Jab Nabi ﷺ ko un shohada ki ittela mili to aap ne un hazraat ko khabar dete hue farmaya: "*Tumhare saathi shaheed ho chuke hain aur unho'n ne apne Rabb se darkhwaast ki hai. Aye hamaare Rabb!! Hamaare bhaiyyo'n ko is amr ki ittela de de ke ham tere paas pohonch kar khush hain aur tu ham se raazi hai*". Chunache Allah Ta'ala ne unki taraf se hame'n ye ittela kardi hai. Usi haadse mein Hazrat Urwah bin Asma bin Salat ﵁ bhi shaheed kar diye gae the. (Zubair ﵁ ke yahaa'n jab baccha paida hua to uska naam) Urwah, unhi Urwah bin Asma ke naam par rakha gaya. Hazrat Munzir bin Amr ﵁ bhi isi haadse mein shaheed kiye gae the to (Zubair ﵁ ke doosre saahebzaade ka naam) Munzir unhi ke naam par rakha gaya tha.[427]

[4094] Hazrat Anas ﵁ se riwayat hai, aap ne farmaya ke Nabi ﷺ ne mahina bhar namaz mein rukoo ke baad dua-e-qunoot farmaai. Us qunoot mein aap ne ri'l aur zakwaan naami qabaail ke khilaaf bad-dua ki. Aap farmate the: "*Qabila-e-Usaiyyah ne Allah aur uske Rasool ki naa-farmaani ki hai*".[428]

[4095] Hazrat Anas ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne un kuffaar par ek (1) mahina bad-dua ki thi, jinho'n ne baer-e-maaoona par aap ke muazzaz sahaaba ko qatl kiya tha. Aap qabaail-e-arab ri'l, banu lahyaan aur usaiyya ke khlaaf bad-dua karte the, jinho'n ne Allah aur uske Rasool ﷺ ki naafarmani ki thi.

Hazrat Anas ﵁ ka bayan hai ke Allah Ta'ala ne un logo'n ke mutaalliq jo baer-e-maaoona ke roz shaheed kiye gae the, apne Nabi ﷺ par Quran-e-Majeed ki aayaay naazil kee'n. Ham unki tilaawat karte the jo baad mein mansookh ho gaee'n. (unka tarjuma ye hai:) "Hamaari qaum ko paighaam pohoncha do ke ham apne Rabb se jaa mile hain, hamaare Rabb ham se raazi hai aur ham usse khush hain".[429]

[4096] Hazrat Aasim Ahwaal se riwayat hai, unho'n ne kaha ke maine Hazrat Anas ﵁ se namaz mein qunoot ke mutaalliq poocha to unho'n ne bataaya ke namaz mein qunoot mashroo hai. Maine poocha ke rukoo se pehle hai ya uske baad? Hazrat Anas ﵁ ne farmaya: Rukoo se pehle hai. Maine kaha: Falaa'n shakhs ne mujhe aap ke hawaale se

[426] T: (رَدِيف) Saathi, rafeeq, shareek [Rekhta]

[427] راجع: 476

[428] راجع: 1001

[429] راجع: 1001

bataaya ke aap ne rukoo ke baad kaha hai. Hazrat Anas ﷺ ne farmaya: Usne ghalat bayaani se kaam liya hai. Dar-asl Rasool Allah ﷺ ne rukoo ke baad sirf ek (1) mahina qunoot ki thi jabke aap ne sattar (70) qurra ko mushrikeen ki taraf rawaana farmaya. Jabke Rasool Allah ﷺ aur un mushrikeen ke darmiyan ehed o paimaan tha, lekin un logo'n ne us ehed ke paasdaari na ki aur wo ghaalib aagae (aur un sahaaba ko shaheed kar diya). Us mauqa par Rasool Allah ﷺ ne mahina bhar qunoot farmaai aur us mein un mushrikeen ke khilaaf bad-dua ki thi.[430]

Baab 30: Ghazwa-e-Khandaq, Yaane Ahzaab Ka Bayaan

Moosa bin Uqba ne kaha ke ye jung shawwal chaar (4) hijri mein hui.

[4097] Hazrat Ibne Umar ﷺ se riwayat hai ke unho'n ne khud ko ghazwa-e-uhud ke din Nabi ﷺ ke saamne bharti ke liye pesh kiya to aap ne unhe'n ijaazat na di, jabke unki umar us waqt chauda (14) saal thi. Lekin ghazwa-e-khandaq ke mauqa par khud ko Aap ﷺ ke saamne pesh kiya to aap ne ijaazat de di. Us waqt wo pandra (15) saal ki umar mein the.[431]

[4098] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke khandaq khodne mein ham Rasool Allah ﷺ ke hamraah the, deegar Sahaba Ikram ﷺ khandaq khod rahe the, jabke ham apne kandho'n par mitti utha-utha kar baahar daal rahe the. Us waqt Rasool Allah ﷺ ne ye dua farmaai: "*Aye Allah! Aakhirat ki zindagi hi aaraam ki zindagi hai, is liye tu muhajireen aur ansaar ko moaaf karde*".

[4099] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ khandaq ki taraf tashreef le gae to aap ne dekha ke muhajireen aur ansaar sakht sardi mein subah-subah khandaq ki khudaai kar rahe hain. Unke ghulam aur naukar waghaira nahi the jo khandaq khodne ki khidmat bajaa laate. Aap ne Sahaba Ikram ﷺ ki mashaqqat aur bhook dekhi to farmaya: "*Aye Allah! Zindagi to sirf akhirat ki hai, is liye muhajireen aur ansaar ki maghfirat farma*".

Sahaba Ikram ﷺ ne aap ko jawaab dete hue kaha: Ham wo log hain jinho'n ne jihaad karne ke liye Hazrat Muhammad ﷺ ki bait ki hai. Jab tak ham zinda rahe'nge hamesha jihaad karte rahe'nge.[432]

[4100] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke ansaar o muhajireen ne madina taiyyaba ke ird-gird khandaq khodna shuru ki. Wo apni pushto'n par mitti utha rahe the aur kehte the: Ham wo log hain jinho'n ne Hazrat Muhammad ﷺ se islaam par bait ki hai, jab tak hamari jaan mein jaan hai.

Nabi ﷺ unhe'n jawaab dete hue farmate the: "*Aye Allah! Khair o barkat to sirf ukhrawi*[433] *zindagi mein hai, is liye tu ansaar o muhajireen ko barkat ataa farma*".

Hazrat Anas ﷺ ka bayaan hai ke un mujahideen ke liye chullu bhar jau laae jaate aur badbudaar charbi mein unhe'n pakaaya jaata, aur is qism ki khuraak ko muhajireen ke saamne rakh diya jaata, jabke wo bohot bhooke hote the. Is qism ka bad-maza khaana halaq ko pakadta aur us mein phans jaata tha aur usse boo aati thi.[434]

Faaeda: Hadees ke aakhir mein Sahaba Ikram ﷺ ke jazba-e-jihaad ka bayaan hai, ke naaqis aur bad-boo-daar khana milne ke baawujood josh o kharosh mein kami nahi aati thi. Waaqai mujaahid ki yehi shaan hoti hai.

[4101] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya: Ham khandaq ke din zameen khod rahe the. Achaanak ek (1) sakht chattaan numudaar hui. Sahaba Ikram ﷺ Nabi ﷺ ke paas haazir hue aur arz ki: Khandaq mein ek (1) sakht chattaan nikal aai hai. Aap ne farmaya: "*Main khud utar kar usey door karta hoo'n*". Chunache aap khade hue to (bhook ki wajah se) aap ke pait par patthar bandhe hue the aur ham bhi teen (3) din se bhooke pyaase the. Nabi ﷺ ne kudaal apne haath mein li aur jab us chattaan par maari to maarte hi wo reit ki tarah reza-reza[435] ho gai. Maine

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[430] راجع: 1001

[431] راجع: 2624

[432] راجع: 2834

[433] T: (أُخْرَوِى) Aakhirat (uqba) se mansoob, qiyaamat se mutaalliq [Rekhta]

[434] راجع: 2834

[435] T: (ريزَه ريزَه) Tukde-tukde, zarra-zarra, baareek-baareek, chakna choor [Rekhta]

arz ki: Allah ke Rasool ﷺ! Mujhe ghar jaane ki ijaazat de'n. Phir maine ghar aakar apni biwi se kaha: Aaj maine Nabi ﷺ ko is haalat mein dekha hai jo mujh se bardaasht nahi ho saki. Kya tumhare paas kuch khaane ko hai? Usne kaha: Mere paas kuch jau hain aur ek (1) bakri ka baccha hai. Maine jaldi se bakri ka baccha zibah kiya aur meri biwi ne jau peese. Phir ham ne gosht ke tukde handiya mein rakhe. Uske baad main Nabi ﷺ ki khidmat mein haazir hua, jabke aata goondha jaa chuka tha aur gosh choolhe par pakne ke qareeb tha. Maine aap se guzaarish ki: Allah ke Rasool ﷺ! Ghar khane ke liye thoda sa khaana taiyyaar hai. Aap ek-do (1-2) aadmiyo'n ko saath le kar tahsreef le chale'n. Aap ﷺ ne farmaya: "*Khaana kis qadar hai?*" Maine aap ko sab kuch bataa diya, to aap ne farmaya: "*Ye to miqdaar mein bohot aur meyaar mein bohot umda aur paakiza hai*". Aap ﷺ ne farmaya: "*Bas apni biwi se kaho ke mere aane se pehle handiya choolhe se naa utaare aur na tannoor se roti nikaale*". Phir Aap ﷺ ne Sahaba Ikram ﷺ se famraya: "*Sab log chale'n*". Chunache tamaam muhajireen aur ansaar taiyyaar ho gae. Jab Hazrat Jaabir ﷺ ghar pohonche to apni biwi se kaha: Ab kya hoga? Nabi ﷺ to tamaam muhajireen aur ansaar ko saath le kar tashreef laa rahe hain. Unki biwi ne poocha: Kya Aap ﷺ ne tum se kuch dariyaaft kiya tha? Maine kaha: Haa'n. Us dauraan mein Aap ﷺ ne Sahaba Ikram ﷺ se farmaya: "*Sab andar aajaao, lekin izdihaam*[436] *na karo*". Phir Aap ﷺ ne rotiyo'n ke tukde kiye aur un par gosht daalne lagey. Jab aap handiya aur tannoor se kuch nikaalte to unhe'n dhaanp dete. Aap ﷺ ne wo khaana apne Sahaba Ikram ﷺ ke qareeb kar diya. Isi arah aap musalsal rotiyo'n ke tukde karte rahe aur un par gosht daalte rahe, hatta ke tamaam Sahaba Ikram ﷺ ser ho gae aur khana bhi bach gaya. (Aakhir mein) Aap ﷺ ne Hazrat Jaabir ki biwi se farmaya: "*Ab ye khana tum khud bhi khaao aur logo'n ko hadiya bhi bhejo, kyou'nke log aaj kal faaqe mein mubtalaa hain*".[437]

[4102] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai, unho'n ne kaha: Jab khandaq khodi jaa rahi thi, to maine Nabi ﷺ ko sakht bhook mein mubtalaa dekha. Main apni biwi ke paas palat kar aaya aur usey kaha: Kya tumhare paas koi khaane ki cheez maujood hai? Kyou'nke maine Rasool Allah ﷺ ko sakht bhook ki haalat mein dekha hai. Usne ek (1) thaila nikaala jis mein ek (1) saa' (صاع) khajoor the, nez hamaare yahaa'n paaltu bakri ka ek (1) baccha bhi tha. Maine usey zibah kiya aur usne jau pees ka aata taiyyaar kiya, mere zibah se faarigh hone tak wo bhi aata goondh kar faarigh ho gai. Maine gosht ke tukde karke handiya mein daal diye. Phir main Rasool Allah ﷺ ki khidmat mein waapas aane laga to biwi kehne lagi: Mujhe Rasool Allah ﷺ aur Aap ke saathiyo'n ke saamne ruswa na karna, chunaache maine Aap ﷺ ki khidmat mein haazir ho kar aahista se baat ki. Maine kaha: Allah ke Rasool ﷺ! Hamaara ek (1) chota sa bakri ka baccha tha, jise ham ne zibah kiya hai aur meri biwi ne ek (1) saa' (صاع) jau ka aata peesa hai, jo hamaare paas the, aap aur aap ke chand ashaab tashreef laae'n. Nabi ﷺ ne ba-aawaaz-e-buland farmaya: "*Aye khandaq khodne waalo! Jaabir ne khaane ki daawat di hai, lehaaza tum sab log aajaao*". Rasool Allah ﷺ ne mujhe farmaya: "*Mere aane tak handiya ko choolhe se na utaaro aur na goondhe hue aate ki rotiyaa'n hi pakaao*". Chunache main ghar aaya aur Rasool Allah ﷺ bhi logo'n ke aage-aage tashreef laa rahe the. Maine jaldi se aakar biwi ko ittela di, to usne kaha: Allah Ta'ala tere saath aisa-aisa sulook kare! Maine usey kaha ke jo toone kaha tha, maine wohi kuch Aap se kaha tha. Bahar-haal usne Aap ﷺ ki khidmat mein goonda hua aata pesh kiya to aap ne us mein apna luaab-e-dahan daala aur barkat ki dua farmaai. Phir aap handiya ki taraf mutawajjahue to us mein bhi luaab-e-dahan daala aur barkat ki dua ki. Phir aap ne farmaya: "*Rotiyaa'n pakaane waali ko bulaao jo tumhare saath rotiyaa'n pakaae aur handiya se saalan nikaalti raho, lekin usey choolhe se na utaaro*". Haal ye tha ke sahaba ki taadaad ek-hazaar (1000) thi. Main Allah ki qasam utha kar kehta hoo'n ke un sab ne ser ho kar khana khaaya, hatta ke unho'n ne wo khana chod diya (aur khana bach gaya) jab tamaam log faarigh ho kar waapas gae to hamari handiy joo'n ki too'n josh maar rahi thi, aur goondhe hue aate se usi tarah rotiyaa'n pakaai jaa rahi thee'n.[438]

[4103] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne darj-e-zel farmaan-e-Baari Ta'ala ke mutaalliq farmaya: "Jab Wo (mushrikeen) Tumhaare Baalaai Ilaaqe Se Aur Tumhare Nashebi Ilaaqe Se Tum Par Chadh Aae Aur (maare dark e) Tumhari Aankhe'n Pathraa Gai Thee'n Aur Dil Halaq Tak Aagae The".[439] Ye soorat-e-haal ghazwa-e-khandaq ke waqt pesh aai thi.

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[436] T: (اِزْدِحام) Bheed, majma, hujoom [Rekhta]

[437] راجع: 3070

[438] راجع: 3070

[439] Surah al Ahzab: 10

[4104] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ khandaq ke din mitti uthaate the, hatta ke ghubaar ne aap ka pait chupaa diya tha, ya aap ke pait ghubaar-aalood ho chuka tha, aur aap ye ash'aar padhte the: "*Allah ki qasam! Agar Allah (ka karam) na hota to ham hidaayat na paate, na sadqa karte aur na namaz hi padhte. (Aye Allah!) Ham par sukoon o itminaan naazil farma aur agar ham dushman ka muqaabla kare'n to hame'n saabit qadam rakh. Bila-shubha un logo'n (ahle makkah) ne ham par ziyaadati ki hai. Jab unho'n ne fitne ka iraada kiya to ham ne saaf inkaar kar diya*".

"*Ham ne saaf inkaar kar diya, ham ne saaf inkaar kar diya*" kehte hue Aap ki aawaaz buland ho jaati thi.[440]

[4105] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Baad-e-saba ke zariye se meri madad ki gai aur qaum-e-aad ko daboor hawaa se tabaah kiya gaya*".[441]

[4106] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke ghazwa-e-ahzaab ke mauqa par Rasool Allah ﷺ ko maine khud dekha ke aap khandaq khodte aur uski mitti bhi utha-utha kar baahar laate the, hatta ke aap ke batn-e-mubarak ki jild ghubaar se att[442] gai thi, jabke aap ke seene par ghane baal the. Maine khud suna ke Aap ﷺ mitti uthaate hue Hazrat Ibne Rawaaha ﷺ ke rajziya[443] ash'aar padh rahe the: "*Aye Allah! Agar tu na hota to hame'n seedha raasta na milta, na ham sadqa karte aur na namaz padhte. Ham par apni taraf se sakeenat naazil farma aur agar (dushman se) hamaara aamna-saamna ho jaae to hame'n saabit qadmi ataa farma. Ye log hamaare khilaaf chadh aae hain aur jab ye (ham se) koi fitna chaahte hain to ham unki baat nahi maante, balke inkaar kar dete hain*".

Raawi kehta hai ke Aap ﷺ aakhir kalimaat ko khoob kheench-kheench kar padhte the.[444]

[4107] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Sab se pehle maine jis jung mein shirkat ki, wo ghazwa-e-khandaq tha.

[4108] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Main Hazrat Hafsa bint Umar ﷺ ke paas gaya, to unke sar ke baalo'n se paani ke qatre tapak rahe the. Maine unse kaha: Aap ne dekha ke logo'n ne kya kiya hai? Mujhe to hukumat ka kuch hissa bhi nahi mila. Hazrat Hafsa ﷺ ne farmaya: Logo'n ke ijtema mein shirkat karo, wo tumhara intizaar kar rahe hain. Mujhe andesha hai ke tumhare ruk jaane se mazeed ikhtelaaf hoga. Aakhir-kaar unke israar karne par wo ijtema mein gae. Jab log Hazrat Muawiya ﷺ ki bait karke chale gae to Ameer Muawiya ne khutba dete hue farmaya: Is (khilafat ke) mauzu par jisne koi baat karni hai, wo apna sar uthaae, yaqeenan ham usse aur uske baap se khilafat ke ziyaada haqdaar hain.

Hazrat Habib bin Maslama ﷺ ne kaha: Us waqt aap ne is baat ka jawaab kyou'n na diya? Hazrat Ibne Umar ﷺ ne farmaya ke maine to girah khol kar baat karne ka pukhta iraada kar liya tha ke unhe'n jawaab doo'n. Khilafat ka tumse ziyaada haqdaar wo shakhs hai jisne tum se aur tumhare baap se islaam ki sarbulandi ke liye jung ladi thi, lekin mujhe khatra laahiq hua ke mabaada meri is baat se musalmaano ke darmiyan ikhtelaaf badh jaae aur khoonrezi ho jaae aur meri taraf aisi baat mansoob kardi jaae jo maine na kahi ho. Nez, mujhe wo ajar o sawaab yaad aagaya jo sabr karne waalo'n ke liye Allah Ta'ala ne jannato'n mein taiyyaar kar rakha hai. Habibi ne kaha: Accha hua, aap mehfooz rahe aur fitno'n se bach gae.

(Raawi-e-hadees) Mahmood ne Abdur Razzaq se "نَسْوَاتُهَا" ke bajaae "نَوْسَاتُهَا" ke alfaaz naqal kiye hain.

[4109] Hazrat Sulaiman bin Surd ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ghazwa-e-ahzaab ke din farmaya: "*Ab ham un par chadhaai kare'nge wo ham par chadh kar nahi aae'nge*".[445]

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[440] راجع: 2836

[441] راجع: 1035

[442] T: (اٹ) Lat-pat hona, aalooda hona [Rekhta]

[443] T: (رَجْزِيَہ) Joshili, jazbaati [Rekhta]

[444] راجع: 2836

[445] Dekhiye: 4110

[4110] Hazrat Sulaiman bin Surd ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ se lashkar door kar diye gae to maine aap ko ye farmate hue suna: "*Ab ham un par hamla-aawar ho'nge. Unhe'n ham se ladne ki taaqat nahi hogi. Ham un par chadhaai kare'nge*".[446]

[4111] Hazrat Ali ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne khandaq ke din farmaya: "*Allah Ta'ala in (kaafiro'n) ke gharo'n aur unki qabro'n ko aag se bhar de, kyou'nke unho'n ne hame'n salaat-e-wusta adaa karne se rok diya, hatta ke sooraj ghuroob ho gaya*".[447]

[4112] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke khandaq ke din Hazrat Umar ﷺ sooraj ghuroob hone ke baad aae aur kuffaar-e-quraish ko bura-bhala kehne lagey. Unho'n ne kaha: Allah ke Rasool ﷺ! Main to namaz nahi padh saka, ta-aa'nke sooraj ghuroob ho gaya. Nabi ﷺ ne farmaya: "*Allah ki qasam! Maine bhi namaz-e-asr nahi padhi*". Uske baad ham Nabi ﷺ ke hamraah waadi-e-buthaan mein thehre aur aap ne namaz ke liye wazoo kiya to ham ne bhi namaz ke liye wazoo kiya. Phir aap ne sooraj ghuroob hone ke baad namaz-e-asr padhi. Phir uske baad aap ne namaz-e-maghrib adaa ki.[448]

Faaeda: Salaat-e-Wusta ke mutaalliq saraahat hai ke isse muraad namaz-e-asr hai. Rasool Allah ﷺ ko is namaz ke faut hone ka is qadr malaal tha ke aap ne mushrikeen par bad-dua farmaai.

[4113] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne khandaq ke din farmaya: "*Kaun hai jo hame'n dushmano ke haalaat se aagah kare?*" Hazrat Zubair ﷺ ne kaha: Main unki khabar laata hoo'n. Aap ne poocha: "*Qaum ki khabar kaun laaega?*" To Hazrat Zubair ﷺ ne kaha: Main laau'nga. Aap ne teesri martaba poocha: "*Qaum ke haalaat se hame'n kaun muttala karega?*" To us martaba bhi Hazrat Zubair ﷺ ne arz ki, ke ye kaam main sar-anjaam du'nga. Uske baad Aap ﷺ ne farmaya: "*Har nabi ke mukhlis madadgaar hote hain aur mera khaas madagaar Zubair hai*".[449]

[4114] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ farmaya karte the: "*Allah ke siwa koi maabood-e-barhaq nahi, wo tanha hai, usne apne lashkar ko ghaalib kiya aur apne bande ki madad farmaai. Us akele ne kaafiro'n ke Lashkar ko maghloob kiya. (Wo baaqi hai aur) uske baad kuch bhi nahi*".

[4115] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne afwaaj-e-kuffaar par baae'n-alfaaz bad-dua farmaai: "*Aye Allah! Kitaab ke naazil karne waale, jaldi hisaab lene waale, lashkar-e-kuffaar ko shikast de. Aye Allah! Unhe'n shikast de aur unki taaqat ko mutazalzil karde*".[450]

[4116] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ jab kisi jung ya hajj o umrah se waapas aate to pehle teen (3) martaba Allahu Akbar kehte, phir you'n farmaate: "*Allah ke siwa koi maabood-e-barhaq nahi, usi ki hukumat hai. Ham o sana bhi usi ke liye hai aur wo har cheez par poori tarah qaadir hai. Aye Allah! Ham waapas ho rahe hain, tauba karte hue ibaadat karte hue, apne Rabb ke huzoor sajda karte hue aur apne Rabb ki ham do sana karne waale hain. Allah Ta'ala ne apna waada saccha kar dikhaaya, apne bande ki madad farmaai aur us akele ne kuffaar ki faujo'n ko shikast de di*".[451]

Baab 31: Nabi ﷺ Ka Ghazwa-e-Ahzaab Se Waapas Aaka Banu Quraiza Par Chadhaai Karna Aur Unka Muhaasra Karna

[4117] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ ghazwa-e-khandaq se waapas laute aur hathiyaar utaar kar ghusl farmaya to aap ke paas Hazrat Jibraeel ﷺ haazir hue aur kaha: Aap ne to hathiyaar utaar dye hain. Allah ki qasam! Ham ne unhe'n nahi utaara. Ab aap unki taraf kooch farmae'n. Aap ne farmaya: "*Kis taraf*

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[446] راجع: 4109
[447] راجع: 2931
[448] راجع: 596
[449] راجع: 2846
[450] راجع: 2933
[451] راجع: 1797

jaana hai?" Hazrat Jibraeel ﷺ ne kaha ke us taraf aur Banu Quraiza ki taraf ishaara kiya. Phir Nabi ﷺ ne unki taraf lashkar-kashi ki.[452]

[4118] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Main ab bhi qabila-e-banu ghanam ki galiyo'n mein Hazrat Jibraeel ﷺ ki sawaari ki wajah se uth-ta hua gard-o-ghubaar dekh raha hoo'n, jab Rasool Allah ﷺ ne banu quraiza par chadhaai ki thi.

[4119] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ahzaab ke din farmaya: "*Har shakhs namaz-e-asr banu quraiza pohonch kar hi adaa kare*". Baaz hazraat ko namaz-e-asr ka waqt raaste mein aagaya, to un mein se baaz ne kaha ke ham to banu quraiza pohonch kar hi namaz adaa kare'nge, jabke baaz ne kaha: Ham to abhi namaz padhte hain. Aap ﷺ ne hamaare mutaalliq ye iraada nahi kiya ke ham namaz na padhe'n. Baad mein Nabi ﷺ ke saamne uska tazkira hua to aap ne kisi par bhi khafgi[453] ka izhaar na farmaya.[454]

[4120] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Sahaba Ikram ﷺ apne baaghaat mein se kuch darakht Nabi ﷺ ke liye muqarrar kar dete the, yahaa'n tak ke jab banu quraiza aur banu nazeer ko fatah kiya to mere ahle-khaana ne mujhe Nabi ﷺ ki khidmat mein bheja, taake main aap se tamaam ya kuch khajooro'n ki waapsi ka mutaalba karu'n, jo unho'n ne aap ko de rakhi thee'n. Nabi ﷺ hamari kuch khajoore'n Hazrat Umme Aiman ﷺ ko de rakhi thee'n. Us dauraan mein wo bhi tashreef le aaee'n, to unho'n ne meri gardan mein kapda daal kar kaha: Qat-an nahi, mujhe us zaat ki qasam jiske siwa koi maabood-e-bar-haq nahi! Jo khajoore'n aap ne mujhe ataa ki hain, wo tumhe'n hargiz waapas nahi mile'ngi, ya is tarah ke koi aur kalimaat kahe. Nabi ﷺ (unse ye) farmate the: "*Tumhe'n unke ewaz itne darakht de dete hain*". Lekin wo kehtee'n: Hargiz nahi, Allah ki qasam! Ye khajoore'n tumhe'n waapas nahi karu'ngi. (Raawi-e-hadees Mo'tamir ke waalid-e-giraami Sulaiman ne kaha:) Mera khayaal hai, Hazrat Anas ﷺ ne kaha ke Aap ﷺ ne unhe'n dus (10) guna ziyaada khajoore'n de kar raazi kiya. Ya (Hazrat Anas ﷺ ne) isse milte-julte alfaaz bayaan farmae the.[455]

Faaeda: Hijrat ke baad ansaar-e-madina ne muhajireen se muwasaat[456] aur hamdardi karte hue apne nakhlistaan se kuch darakht waqti taur par nafaa uthaane ke liye unhe'n de diye the. Hazrat Umme Sulaim ﷺ ne is binaa par Rasool Allah ﷺ ko chand darakht istemaal ke liye diye the. Aap ne un mein se kuch darakht Hazrat Umme Aiman ﷺ ko ataa farma diye. Jab banu quraiza aur banu nazeer ke baaghaat fatah hue to muhajireen unke maalik ban gae. Is liye ansaar ki taraf se waqti taur par ataa-karda darakht unhe'n waapas kar diye gae. Lekin Hazrat Umme Aiman ﷺ ne ye khayaal kiya ke wo un darakhto'n ki maalik hain, is liye unho'n ne wo darakht waapas karne se inkaar kar diya, choo'nke wo Rasool Allah ﷺ ki parwarish-kuninda aur khidmat-guzaar thee'n, is liye haq-e-hizaanat[457] ki wajah se Rasool Allah ﷺ unka bohot ehteraam karte the. Rasool Allah ﷺ ne unse waada farmaya ke un khajooro'n ke ewaz tumhe'n dus (10) guna khajoore'n di jaae'ngi to aap ne wo darakht waapas kar diye.

[4121] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Banu Quraiza Hazrat Saad bin Moaaz ﷺ kef aisle ko tasleem karte hue qila se neeche utre. Nabi ﷺ ne Hazrat Saad ﷺ ko paighaam bheja to wo gadhe par sawaar ho kar aae. Jab wo masjid ke qareeb aae to Nabi ﷺ ne ansaar se farmaya: "*Apne sardar ya Afzal ki taraf aage badho*". Uske baad aap ne unse farmaya: "*Banu quraiza ne tumhe'n saalis maan kar hathiyaar daal diye hain*". Chunache unho'n ne ye faisla diya ke un mein se jungjoo logo'n ko qatl kar diya jaae aur unke baccho'n aur aurto'n ko qaidi bana liya jaae. (Us par) Rasool Allah ﷺ ne farmaya: "*Aap ne Allah kef aisle ke mutaabiq faisla kiya*". Ya is tarah farmaya: "*Toone baadshahaana faisla diya*".[458]

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[452] راجع: 463

[453] T: (خَفَگی) Naaraazi, itaab, ghussa [Rekhta]

[454] راجع: 946

[455] راجع: 2630

[456] T: (مُواسات) Hamdardi, khair-khwahi, murawwat [Rekhta]

[457] T: (حِضانَت) Baccho'n ko godh mein lena, parwarish karna [Rekhta]

[458] راجع: 3043

[4122] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Ghazwa-e-khandaq ke mauqa par Hazrat Saad ﷺ zakhmi ho gae the. Quraish ke ek (1) Hibban bin Ariqa naami shakhs …Jiska asal naam Hibban bin Qais tha aur wo Banu Maees bin Aamir bin Luai ke qabile se tha… ne unhe'n teer maara, jo unke baazu ki rag mein laga tha. Nabi ﷺ ne masjid mein unka khema nasb karaaya tha, taake qareeb se unki bimaar-pursi kar liya kare'n. Jab Rasool Allah ﷺ ghazwa-e-khandaq se waapas laute, hathiyaar utaar diye, aur ghusl farmaliya, to Hazrat Jibraeel ﷺ haazir hue, jabke wo apne sar se ghubaar jhaad rahe the. Unho'n ne Rasool Allah ﷺ se kaha: Aap ne to hathiyaar utaar diye hain, Allah ki qasam! Maine abhi nahi utaare. Aap unki taraf chale'n. Nabi ﷺ ne farmaya: "*Kidhar?*" To unho'n ne banu quraiza ki taraf ishaara kiya. Rasool Allah ﷺ ne banu quraiza par chadhaai ki, to unho'n ne aap ka faisla qubool kar liya, lekin aap ne unka faisla Hazrat Saad bin Moaaz ﷺ ke hawaale kar diya. Hazrat Saadne kaha: Main to unke mutaalliq ye faisla deta hoo'n ke un mein se jungjoo log qatl kar diye jaae'n, unki aurte'n aur bacche qaidi bana liye jaae'n aur unka maal o daulat taqseem kar diya jaae.

(Raawi-e-hadees) Hisham ne kaha: Mujhe mere waalid-e-giraami (Hazrat Urwah ﷺ) ne Hazrat Ayesha ﷺ se riwayat bayan ki, ke Hazrat Saad ﷺ ne ye dua ki thi: Aye Allah! Tujhe ba-khoobi ilm hai ke mujhe isse ziyaada koi cheez aziz nahi ke main tere raaste mein us qaum se jihaad karu'n jisne tere Rasool Allah ﷺ ko jhutlaaya aur unhe'n (unke watan se) nikalne par majboor kar diya. Lekin mujhe aisa maaloom hota hai ke toone hamari aur unki ladaai ko khatam kar diya hai. Lehaaza agar unse jung ka koi hissa baaqi hai to mujhe zindagi ataa farma, taake main teri razaa ke liye unse jung karu'n, lekin agar toone ladaai ke silsile ko khatam hi kar diya hai to mere is zakhm ko phir se hara kar de aur usi wajah se meri maut waaqe karde. Is dua ke baad unke seen se khoon jaari ho gaya. Masjid mein qabila-e-banu ghifaar ka khema bhi tha. Jab khoon unki taraf behta hua aaya to wo ghabrae aur unho'n ne kaha: Kheme waalo! Tumhari taraf se ye khoon hamaari taraf kyou'n beh raha hai? Jab dekha to Hazrat Saad ﷺ ke zahm se khoob beh raha tha. Isi zakhm se unki shahaadat waaqe hui. ﷺ.[459]

[4123] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke ghazwa-e-banu quraiza ke mauqa par Nabi ﷺ ne Hazrat Hassaan bin Saabit ﷺ se farmaya: "*Mushrikeen ki hajoo*[460] *karo, Hazrat Jibraeel* ﷺ *tumhare saath hain*".[461]

[4124] Hazrat Baraa bin Aazib ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne ghazwa-e-banu quraiza ke mauqa par Hazrat Hassaan bin Saabit ﷺ se farmaya tha: "*Mushrikeen ki hajoo karo, bila-shubha Hazrat Jibraeel* ﷺ *ki ma'iyyat* (مَعِيَّت) *tumhe'n haasil hai*".[462]

Baab 32: Ghazwa-e-Zaat-ir-Riqaa Ka Bayaan

Ye jung muhaarib qabile se hui thi, jo khasafah ki aulaad the aur ye khasafah banu sa'laba ki aulaad se tha, jo ghatafaan qabile ki ek (1) shaakh hai. Aap ﷺ ne is jung mein muqaam-e-nakhl par qiyaam kiya tha. Ye ghazwa, ghazwa-e-khybar ke baad hua, kyou'nke Hazrat Abu Moosa Ashari ﷺ ghazwa-e-khybar ke baad tashreef laae the (aur ghazwa-e-zaat-ir-riqaa mein unki shirkat sabit hai).

[4125] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ ne apne Sahaba Ikram ﷺ ko saatwe'n ghazwe, yaane ghazwa-e-zaat-ir-riqaa mein salaat-ul-khauf padhaai thi.

Hazrat Ibne Abbas ﷺ ne farmaya: Nabi ﷺ ne salat-ul-khauf muqaam-e-zi-qard mein padhi thi.[463]

[4126] Hazrat Jaabir ﷺ hi se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne apne ashaab ko ghazwa-e-muhaarib aur banu sa'laba mein salat-ul-khauf padhaai thi.[464]

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[459] راجع: 463

[460] T: (بَجْو) Kisi ki buraai karna, nafrat aur ghusse waghaira ka izhaar, mazammat, malaamat [Rekhta]

[461] راجع: 3213

[462] راجع: 3213

[463] Dekhiye: 4126 4127 4130 4137

[464] راجع: 4125

[4127] Hazrat Jaabir ﷺ se ek (1) aur riwayat hai ke Nabi ﷺ ghazwa zaat-ir-riqaa ke liye muqaame nakhl se rawaana hue the. Wahaa'n aap ka qabila-e-ghatafaan ki ek (1) jamaat se saamna hua, lekin baa-qaaeda jung nahi hui thi. Albatta musalmano par kuffaar ke achaanak hamle ka khatra tha, is liye Nabi ﷺ ne do (2) rakat salat-ul-khauf padhaai.

Hazrat Salama bin Akwa ﷺ ka bayaan hai ke main Nabi ﷺ ke hamraah ghazwa zaat-e-qard mein shareek tha.[465]

Faaeda: Salaat-ul-Khauf ke mutaalliq Imam Bukhari ﷺ ne mukhtalif riwayaat pesh ki hain. Isse maqsood salat-ul-khauf ke mutaalliq jo ikhtelaaf hai usey bayaan karna hai. Ke pehle-pehle ise kis muqaam par adaa kiya gaya. Is baat par ittefaaq hai ke ghazwa-e-khandaq ke waqt salaat-ul-khauf ka hukum nahi tha. Yehi wajah hai ke Rasool Allah ﷺ ne jungi masrufiyaat ki wajah se salat-e-wusta, yaane namaz-e-asr ko tark farmaya. Halaa'nke uski muhaafazat ke mutaalliq Quran-e-Kareem mein khusoosi hukum hai.

Ghazwa-e-khandaq mein ek (1) aisa mauqa bhi aaya ke Rasool Allah ﷺ ne zohar, asr, aur maghrib ko ishe ke waqt adaa kiya. Ahle-seer ne bayaan kiya hai ke salat-ul-khauf ka hukum ghazwa-e-zaat-ir-riqaa mein hua. Baaz ne ghazwa-e-isfaan [466]mein bayan kiya hai aur baaz ghazwa-e-zee-qard ke mauqa par uske hukum ke qaael hain. In mukhtalif riwayaat mein jamaa ki yehi soorat mumkin hai ke iske mutaalliq awwaliyat ki qaid na lagaai jaae. Sirf ye kiya jaae ke Rasool Allah ﷺ ne ghazwa-e-zaat-ir-riqaa, ghazwa-e-zee-qard aur ghazwa-e-ghasfaan[467] waghaira mein salat-ul-khauf ada farmaai hai. والله أعلم

[4128] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke ham ek (1) ghazwe mein Nabi ﷺ ke hamraah rawaana hue, jabke ham che (6) aadmi the. Hamaare paas ek (1) hi oont tha, jis par baari-baari sawaari karte the. Us safar mein hamaare paao'n zakhmi ho gae. Mere qadam bhi zakhmi hue, hatta ke mere (paao'n ke) naakhun gir gae to ham ne apne paao'n par cheethde lapet liye. Is liye is ghazwe ka naam zaat-ir-riqaa rakha gaya, kyou'nke ham ne apne paao'n par pattiyaa'n baandhi thee'n.

Hazrat Abu Moosa ﷺ ne ye hadees bayan ki, lekin phir wo ise pasand nahi karte the aur farmate the ke ye neki maine is liye nahi ki thi ke uska shehra[468] karu'n. Goya unho'n ne apne us amal ko zaahir karna pasand nahi kiya.

[4129] Hazrat Saaleh bin Khawwaat ﷺ se riwayat hai, wo us sahabi se bayan karte hain jinho'n ne Rasool Allah ﷺ ke hamraah salat-ul-khauf padhi thi, ke ek (1) giroh ne Aap ﷺ ke hamraah saff-bandi ki, jabke doosra giroh dushman ke saamne khada ho gaya. Jo giroh aap ke hamraah tha, aap ne usey ek (1) rakat padhaai. Phir aap khade rahe ke un logo'n ne apni namaz mukammal Karli. Phir wo chale gae aur dushman ke saamne saff-bandi ki. Phir dosora giroh aaya, to aap ne unko baaqi-maanda[469] doosri rakat padhaai. Phir aap baithe rahe, hatta ke logo'n ne apni-apni namaz poori kar li. Phir aap ne unke saath salaam phera.

[4130] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah muqaam-e-nakhl mein the. Phir unho'n ne salaat-ul-khauf ka zikr kiya.

Imam Maalik ﷺ bayan karte hain ke namaz-e-khauf ke mutaalliq main jitni bhi riwayaat suni hain, ye riwayaat un sab se behtar hai. Doosri sanad se marwi ek (1) riwayat mein hai ke Nabi ﷺ ne ghazwa bani anmaar mein salaat-ul-khauf padhi thi.[470]

Faaeda: Ghazwa bani anmaar, ghazwa bani muhaarib o sa'laba aur ghazwa-e-zaat-ir-riqaaq ek (1) hi jung ke mutaaddi naam hain. Ghazwa-e-zaat-ir-riqaaq ka sabab ye hai ke ek (1) eraabi madina taiyyaba kuch saamaan laaya aur usne kaha ke maine banu sa'laba aur banu inmaar ke logo'n ko dekha hai, ke wo tum par hamle ki taiyyaari kar rahe hain aur tum unse ghaafil ho. Ye sun kar Rasool Allah ﷺ ne chaar-sau (400) mujahideen apne saath liye aur unki sarkobi ke liye rawaana hue. Ek-doosri riwayat ke mutaabiq mujahideen ki taadaad saat-sau (700) thi. Nez is riwayat se bhi

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[465] راجع: 4125

[466] T: Urdu pdf mein likha hai "غزوه عسفان" [RSB]

[467] T: Urdu pdf mein likha hai "غزوه غسفان" [RSB]

[468] T: (شُہْرَہ) Charcha, dhoom-dhaam, umooman acche maano'n mein shohrat ki jagah [Rekhta]

[469] T: (بَاقِی مانْدَہ) Bachaa hua, baaqi [Rekhta]

[470] راجع: 4135

maaloom hota hai ke ghazwa-e-bani inmaar, ghazwa-e-muhaarib o sa'laba se muttahid hai aur ghazwa-e-muhaarib o sa'laba hi gahzwa-e-zaat-ir-riqaa hai.[471]

[4131] Hazrat Saaleh bin Khawwaat ﷺ se riwayat hai, wo Hazrat Sahal bin Abi Hathma ﷺ se bayan karte hain, unho'n ne farmaya ke salat-ul-khauf mein imam qibla-roo ho kar khada hoga aur mujahideen ka ek (1) giroh imam ke saath khada ho. Us dauraan mein mujahideen ka doosri giroh dushman ke saamne saff-aara rahe, unke mu'n dushman ki taraf ho'n. Imam apne saath waale giroh ko pehle ek (1) rakat padhaae, phir wo khade ho kar apna-apna rukoo aur do-do (2-2) sajde usi jagah kar le'n. Phir ye giroh doosre giroh ki jagah chala jaae aur imam unko bhi ek (1) rakat padhaae, is tarah imam ki do (2) rakate'n poori ho jaae'ngi aur ye doosra giroh ek (1) rukoo aur do (2) sajde khud adaa karega.

(Raawi-e-hadees) Musaddad apne ustad Yahya se, wo Shu'ba se, aur wo Abdur Rahman bin Qasim se ba-waasta-e-Qasim, unho'n ne Hazrat Saaleh bin Khawwaat se riwayat kiya aur wo Sahal bin Abi Hathma ﷺ se bayan karte hain, unho'n ne ye kaifiyat Aap ﷺ se bayaan ki hai.

Muhammad bin Obaidullah ne apni sanad se is hadees ko riwayat kiya hai.

[4132] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Main Rasool Allah ﷺ ke hamraah najd ki taraf jihaad mein shareek hua. Ham ne dushman ka muqaabla kiya aur unke saamne saff-bandi ki.[472]

[4133] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne do (2) giroho'n mein se ek (1) ko namaz padhaai, jabke doosra giroh dushman ke saamne khada raha. Phir jin logo'n ne namaz padhi, wo gae aur apne saathiyo'n ki jagah khade ho gae, to Aap ﷺ ne unko ek (1) rakat padha di, phir salaam pher diya. Uske baad ye log khade hue aur apni reh jaane waali rakat adaa ki. Isi tarah wo bhi khade hue to unho'n ne bhi apni ek (1) rakat poori ki jo baaqi reh gai thi.[473]

[4134] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne bataaya ke wo Rasool Allah ﷺ ke hamraah najd ki taraf jihaad ke liye gae the.[474]

[4135] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai ke unho'n ne najd ki taraf Rasool Allah ﷺ ke hamraah jihaad mein hissa liya. Jab Rasool Allah ﷺ waapas laute to main bhi aap ke saath waapas lauta aur ek (1) aisi waadi mein dopaher ka waqt ho gaya jis mein khaardaar darkht bohot ziyaada the. Rasool Allah ﷺ ne wahee'n padaao kiya, jabke ham log waadi mein phail gae aur darakhto'n ka saaya talash karne lagey. Rasool Allah ﷺ babool ke ek (1) darakht ke neeche mahoo-e-isteraahat hue aur apni talwaar darakht se latka di. Hazrat Jaabir ﷺ kehte hain ke ham thodi hi der soe ho'nge, ke achaanak Rasool Allah ﷺ ne hame'n aawaaz di. Ham aap ke paas aae to dekha ke ek (1) eraabi aap ke paas baitha hua hai. Rasool Allah ﷺ ne farmaya: "*Main so raha tha, isne meri talwaar-sonth-li*[475]*, main bedaar hua to nangi talwaar uske haath mein thi. Ye kehne laga: Ab tujhe mere haath se kaun bacha sakta hai? Maine kaha: Allah, aur dekho ye baitha hua hai*". Phir Rasool Allah ﷺ ne usey koi saza na di.[476]

[4136] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke ham ghazwa-e-zaat-ir-riqaa mein Nabi ﷺ ke hamraah the. Jab ham ek (1) saaya-daar darakht ke paas aae to wo ham ne Nabi ﷺ ke liye chod diya. Us dauraan mushrikeen mein se ek (1) mushrik aaya, jabke Nabi ﷺ ki talwaar darakht se latak rahi thi. Usne aap ki talwaar ko niyaam se nikaal kar kaha: Kya aap mujhse darte hain? Aap ne farmaya: "*Nahi*". Usne kaha: Aap ko mujhse kaun bachaaega? Aap ﷺ ne farmaya: "*Allah*". Nabi ﷺ ke Sahaba Ikram ﷺ ne ye soorat-e-haal dekh kar usey khoob daant-dapat ki. Phir namaz khadi kardi gai, to Aap ﷺ ne ek (1) giroh ko do (2) rakate'n padhaee'n, phir Sahaba Ikram ﷺ peeche hatt gae, to dosore giroh ko do (2) rakate'n padhaee'n. Nabi ﷺ ki chaar (4) rakat aur logo'n ki do-do (2-2) rakate'n thee'n.

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[471] Fath-ul-Baari: V7 P530

[472] راجع: 942

[473] راجع: 942

[474] راجع: 2910

[475] T: Talwaar kheech li, aamaada-e-jung ya qatl hona [Rekhta]

[476] راجع: 2910

(Raawi-e-hadees) Musaddad ne Abu Awaana se, unho'n ne Abu Bishr se riwayat ki, ke us aadmi ka naam Ghauras bin Haaris tha aur us ghazwe mein Aap ﷺ ne muhaarib-e-khasafah se qitaal kiya tha.[477]

[4137] Hazrat Jaabir ؓ hi se ek (1) aur riwayat hai ke ham muqaam-e-nakhl mein Rasool Allah ﷺ ke hamraah the ke aap ne salat-ul-khauf padhaai.

Hazrat Abu Huraira ؓ farmate hain ke maine Nabi ﷺ ke hamraah ghazwa-e-najd mein salat-ul-khauf padhi aur Hazrat Abu Huraira ؓ Nabi ﷺ ke paas un ayyaam mein aae the jab aap ne khybar ka muhaasra kiya hua tha.[478]

Faaeda: Najd oonchi zameen ko kehte hain, jabke nashebi zameen ko ghor ya tihaama kehlaati hai aur zaat-ir-riqaa ka ilaaqa bhi najd mein hai. Goya ghazwa-e-najd se muraad ghazwa-e-zaat-ir-riqaa hai. Hazrat Abu Huraira ؓ ne gahzwa-e-najd, yaane ghazwa-e-zaat-ir-riqaa mein salat-ul-khauf padhi thi aur Hazrat Abu Huraira ؓ muhaasra-e-khybar ke dino'n mein musalman ho kar Rasool Allah ﷺ ki khidmat mein haazir hue the.

Baab 33: Banu Khuza'ah Se Hone Waale Ghazwa-e-Banu Mustaliq Ka Bayaan Aur Yehi Gahzwa-e-Muraisee Hai

Ibne Ishaq bayan karte hain ek ye ghazwa 6 hirji mein hua tha aur Moosa bin Uqba kehte hain ke ye waaqea 4 hijri mein pesh aaya.

Noman bin Raashid, Imam Zohri se bayaan karte hain ke waaqea-e-ifk ghazwa-e-muraisee mein pesh aaya.

[4138] Hazrat Ibne Muhairiz se riwayat hai, unho'n ne kaha ke main masjid mein daakhil hua, maine wahaa'n Hazrat Abu Saeed Khudri ؓ ko dekha to unki khidmat mein baith gaya aur unse a'zl (عَزْل) ke mutaalliq sawaal kiya. Hazrat Abu Saeed Khudri ؓ ne farmaya: Ham ghazwa-e-banu mustaliq mein Rasool Allah ﷺ ke hamraah nikle, to hame'n arab ke qaidi aurte'n dastiyaab huee'n. Phir hame'n aurto'n ki khwahish hui, kyou'nke hamaare liye mujarrad[479] rehna mushkil ho gaya tha. Ham ne chaaha ke a'zl kare'n, phir ham ne socha ke jab Rasool Allah ﷺ ham mein maujood hain to phir ham aap se pooche baghair kyou'nkar a'zl kare'n? Chunache ham ne aap se dariyaaft kiya to aap ne farmaya: "*Tum aisa nab hi karo to bhi koi harj nahi, kyou'nke jo rooh qiyamat kak paida hone waali hai, wo zaroor paida ho kar rahegi*".[480]

Faaeda: A'zl ki taareef aur uske jawaaz ya adm-e-jawaaz ki baabat tafseeli bahes Kitab un Nikah, Baab-ul-A'zl mein mulaahaza farmae'n.

[4139] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Ham Rasool Allah ﷺ ke hamraah ghazwa-e-najd mein shareek hue. Jab aap ko dopaher ki garmi ne paa liya to aap us waqt bohot khaardaar darakhto'n ki waadi mein the. Chunache aap ne ek (1) ghane saaya-daar darakht ke neeche saae ke liye qiyaam kiya aur apni talwaar darakht se latka di. Sahaba Ikram ؓ bhi darakhto'n ke neeche saaya haasil karne ke liye phail gae. Abhi ham isi kaifiyat mein the ke Rasool Allah ﷺ ne hame'n aawaaz di. Ham haazir hue to kya dekhte hain ke ek (1) eraabi aap ke saamne baitha hua hai. Aap ﷺ ne farmaya: "*Ye shakhs jab mere paas aaya to main so raha tha. Us dauraan mein usne meri talwaar (mujh par) sonth li. Jab main bedaar hua to ye meri nangi talwaar sonte hue mere sar par khada tha, kehne laga: Aap ko mujh se kaun bachaaega? Maine kaha: Allah. Phir usne talwaar niyaam mein Karli aur baith gaya aur dekhlo ye baitha hua hai*". Rasool Allah ﷺ ne usey koi saza na di.

Baab 34: Ghazwa Inmaar Ka Bayaan

[4140] Hazrat Jaabir bin Abdullah Ansari ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ghazwa-e-inmaar mein apni sawaari par nafil namaz padhte hue dekha, jabke aap mashriq ki taraf mu'n kiye hue the.[481]

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[477] راجع: 2910
[478] راجع: 4125
[479] T: (مُجَرَّد) Akela, tanha [Rekhta]
[480] راجع: 2229
[481] راجع: 400

Baab 35: Waaqea-e-Ifk Ka Bayaan

Lafz-e-ifk nijs "نِجْس" aur najs "نَجَس" ki tarah hai, yaane aen (عين) kalma-e-saakin aur maftooh dono tarah padha gaya hai aur "أَفَكَهُمْ" ko Hamza ke kasrah aur fatha se padha gaya hai. Jisne usey maazi ke seghe se padha hai to uske maane ye ho'nge: Usne unko imaan se pher diya aur jhoota qaraar diya, jaisa ke doosri jagah par hai: "Is (quran ya imaan ya qiyaamat) Se Wohi Munharif Hota Hai Jo Allah Ke Ilm Mein Munharif Qaraar Paa Chuka Hota Hai".[482]

[4141] Hazrat Ibne Shihab se riwayat hai, unho'n ne kaha ke mujh se Urwah bin Zubair, Saeed bin Musaiyyib, Alqama bin Waqqas, aur Obaidullah bin Abdullah bin Utbah bin Masood ne Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se bayan kiya ke jab tohmat lagaane waalo'n ne unke mutaalliq wo sab kuch kaha jo unhe'n kehna tha, un tamaam hazraat ne mujhse Hazrat Ayesha ؓ ki hadees ka ek-ek (1-1) hissa bayaan kiya. Un mein se baaz ko ye qissa ziyaada behtar tareeqa se yaad tha aur wo acche usloob mein usey bayaan karta tha. Maine un mein se har ek ki riwayat yaad rakhi jo usne Hazrat Ayesha ؓ se li thi, agarche kuch logo'n ko doosro'n ke muqaable mein ye riwayat ziyaada behtar tareeqa se yaad thi, taaham un mein se ek (1) ki riwayat doosre ki bayaan karda riwayat ki tasdeeq karti thi. Un logo'n ne bayan kiya ke Hazrat Ayesha ؓ ne farmaya: Rasool Allah ﷺ ki aadat-e-mubaraka thi ke jab aap safar ka iraada karte to apni azwaaj-e-mutahharaat ke darmiyan qura-andaazi karte, jis biwi ka qura nikal aata Rasool Allah ﷺ usey apne saath safar mein le jaate.

Hazrat Ayesha ؓ farmati hain: Aap ﷺ ne ek (1) ghazwa, jo aap ne lada us mein hamaare darmiyan qura-andaazi farmaai to mera naam nikal aaya. Main Rasool Allah ﷺ ke hamraah rawaana hui. Ye waaqea parde ke ahkaam naazil hone ke baad ka hai, chunache mujhe haudaj samet utha kar sawaar kar diya jaata aur uske saath utaara jaata tha. Is tarah ham rawaana hue. Phir jab Rasool Allah ﷺ us ghazwe se faarigh ho gae to waapas hue. Waapsi par ham madina taiyyaba ke qareeb the (aur ek (1) jagah hamaara padaao tha) Ek (1) raat aap ne kooch ka elaan farmaya. Jab logo'n ne kooch ki taiyyaari ki to main uthi aur thodi door chal kar Lashkar ki hudood se baahar nikal gai. Phir qazaa-e-haajat se faarigh ho kar main apni sawaari ke paas pohonch kar maine apna seena tatola to zafaar ki moongo'n ka bana hua mera haar gumm tha. Ab main waapas hui aur apna haar talaash karne lagi. Us talaash mein kuch der ho gai.

Hazrat Ayesha ؓ bayan karti hain, jo log mera haudaj uthate the, aur mujhe sawaar kiya karte the, unho'n ne mere haudaj ko utha kar oont par rakh diya, jis par main sawaar hua karti thi. Unho'n ne ye khayaal kiya ke main haudaj ke andar hi hoo'n. Dar-asl un dino'n aurte'n bohot halki-phulki thee'n, bhaari-bharkam na hua karti thee'n, aur na un par koi gosht hi hota tha, kyou'nke unhe'n maamooli khuraak milti thi. Is liye uthaane waalo'n ne jab haudaj uthaya to uske halkepan mein unhe'n koi farq mehsoos na hua. You'n bhi main us waqt kam-umr ladki thi. Al-gharz unho'n ne oont ko uthaaya aur rawaana ho gae. Lashkar ke chale jaane ke baad mujhe haar bhi mil gaya. Jab main wahaa'n aai to koi bhi nahi tha, na pukaarne waala aur na jawaab dene waala, is liye mere na hone ka jab unhe'n ilm hoga to jald hi mujhe lene ke liye waapas aae'nge.

Us dauraan mein baithe-baithe meri aankh lag gai aur main so gai. Hazrat Safwaan bin Muattal Sulami Zakwaani ؓ Lashkar ke peeche-peeche aarahe the. Wo mere thikaane par aae to door se unhe'n koi soya shakhs dikhaai diya. Jab qareeb aakar mujhe dekha to pehchaan liya, kyou'nke parde ke ahkaam utarne se pehle wo mujhe dekh chuke the. Jab unho'n ne mujhe pehchaan liya to "إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْن" padhna shuru kar diya. Main unki aawaaz sun kar bedaar hui aur fauran apni chaadar se apna chehra dhaanp liya. Allah ki qasam! Ham ne koi guftagu nahi ki aur " إِنَّا لِلّٰهِ" ke siwa maine unse koi lafz nahi suna. Wo apne oont se utre, usey bithaaya aur uski agli taang ko apne paao'n se dabaae rakha. Us dauraan main uthi aur us par sawaar ho gai. Ab wo sawaari ko aage se pakde hue le kar chale. Jab ham Lashkar ke qareeb pohonche to theek dopaher ka waqt tha aur Lashkar bhi padaao kiye hue tha.

Hazrat Ummul Momineen ؓ ne bayan kiya ke phir jise halaak hona tha wo halaak hua aur jisne bohtaan ka beeda uthaaya tha wo Abdullah bin Ubai Ibne Salool tha. Hazrat Urwah ne bayan kiya.: Mujhe maaloom hua ke wo is tohmat ka charcha karta. Uske yahaa'n iska tazkira hota to wo uski tasdeeq karta. Khoob ghaur aur tawajjo se suntan aur

[482] Surah ad Dhaariyaat: 9

usey aage phailaane ke liye khoob khod-kured karta. Hazrat Urwah ne ye bhi kaha: Hassaan bin Saabit, Mistah bin AUsaasa, aur Hamna bint Jahash ﷺ ke alaawa mujhe kisi shakhs ka naam maaloom nahi ho saka jo tohmat lagaane waalo'n mein shareek the. Agarche us mein shareek hone waale bohot the, jaisa ke Allah Ta'ala ke irshad-e-se maaloom hota hai, lekin is muaamale mein badh-chadh kar hissa lene waala Abdullah bin Ubai Ibne Salool (raees-ul-munafiqeen) tha.

Hazrat Urwah ne kaha ke Ummul Momineen Hazrat Ayesha ﷺ is baat ko accha nahi khayaal karti thee'n ke unke paas Hazrat Hassaan bin Saabit ﷺ ko bura bhala kaha jaae, aur farmaya karti thee'n ke ye sher Hassaan hi ne kaha hai: Mera baap, dada, aur meri izzat o naamoos Muhammad ﷺ ki izzat (ki hifaazat) ke liye tumhare saamne dhaal bani rahe'ngi.

Hazrat Ayesha ﷺ farmati hain: Phir ham madina taiyyaba pohonch gae aur wahaa'n pohonchte hi main jo bimaar hui to mahina bhar bimaar hi rahi, us dauraan mein tohmat lagaane waalo'n ki afwaaho'n ka logo'n mein bohot charcha raha, lekin uske mutaalliq mujhe kuch bhi maaloom na tha. Bimaari ki haalat mein mujhe ye shak zaroor guzarta tha ke Rasool Allah ﷺ se wo lutf aur meherbaani na dekhti th, jo aap se bimaari ki haalat mein pehle dekha karti thi. Aap mere paas tashreef laate, salaam karte aur dariyaaft farmate: "*Tum kaisi ho?*" (tumhari tabiyyat kaisi hai?) Sirf itna pooch kar waapas tashreef le jaate. Aap ﷺ ne ke is tarz-e-amal se mujhe shubha hota tha, lekin mujhe us shark a shaoor tak na tha (jo phail chuka tha) hatta ke jab mujhe bimaari se kuch ifaaqa hua to main Umme Mistah ke saath manaase ki taraf gai aur manaase hamaare liye qazaa-e-haajat ki jagah thi. Ham wahaa'n sirf raat ke waqt jaate the aur ye hamaare ghar mein bait-ul-khula banaane se pehle ki baat hai. Maidaan mein jaa kar rafa-e-haajat karne mein hamara dastoor pehle arbo'n jaisa tha. Ham apne gharo'n mein bait-ul-khula banaane ko baais-e-takleef khayaal karte the.

Ummul Momineen (Hazrat Ayesha ﷺ) ne farmaya: Main aur Hazrat Mistah ﷺ ki waalida baahar niklee'n aur wo Abu Ruhm bin Muttalib bin Abd Manaaf ki beti thee'n aur unki maa Sakhr bin Aamir ki beti thee'n, jo Hazrat Abu Bakar ﷺ ki khala thee'n aur uska beta Mistah bin Usaasa bin Ibaad bin Muttalib hai. Al-gharz main aur Umme Mistah haajat se faarigh ho kar apne ghar ki taraf waapas aarahi thee'n ke Umme Mistah apni chaadar mein ulajh kar gir padee'n aur kehne lagee'n: Mistah zaleel ho. Maine kaha: Aap ne buri baat zubaan se nikaali hai. Kya aap ek (1) aise shakhs ko bura keh rahi hain jo ghazwa-e-badr mein shareek ho chuka hai? Usne kaha: Aye bholi bibi! Kya toone uski baate'n nahi sunee'n? Maine poocha: Usne kya kaha hai? Unho'n ne bohtaan lagaane waalo'n ka waaqea zikr kiya. Ummul Momineen ne kaha: Un baato'n ko sun kar meri bimaari aur ziyaada ho gai. Jab main apne ghar aai to Rasool Allah ﷺ mere paas tashreef laae. Aap ne salaam kiya aur poocha tumhara kya haal hai? Maine arz ki: Aap mujhe mere walidain ke yahaa'n jaane ki ijaazat dete hain? Mera iraada ye tha ke main apne waalidain se is khabar ki tasdeeq karu'ngi. Bahar-haal Rasool Allah ﷺ ne mujhe ijaazat de di. Maine apni waalid se (ghar jaakar) pocoha: Amma Jaan! Logo'n mein jo afwaahe'n gardish kar rahi hain, unki kya haqeeqat hai? Unho'n ne kaha: Pyaari beti! Aisi baato'n par tawajjo na do. Allah ki qasam! Aisa shayad hi kahee'n hua ho ke ek (1) khoobsoorat aurat kisi aise shauhar ke saath ho, jo usse mohabbat bhi rakhta ho aur uski saukane'n bhi ho'n to wo usse hasad na karti ho'n. Hazrat Ayesha ﷺ ne farmaya: Subhan-Allah! Kya in baato'n ka aam logo'n mein charcha hai? Main saari raato roti rahi. Mere aansu nahi rukte the aur na mujhe neend hi aati thi. Phir main subah ko bhi roti rahi. Unho'n ne farmaya: Doosri taraf Rasool Allah ﷺ ne Hazrat Ali bin Abi Taalib aur Hazrat Usama bin Zaid ﷺ ko bulaya, taake apni biwi ke firaaq[483] ke mutaalliq unse mashwara kare'n, kyou'nk is silsile mein abhi tak aap par koi wahee naazil nahi hui thi. Hazrat Usama ﷺ ne to Rasool Allah ﷺ ko wo mashwara diya jo wo aap ki biwi ki paakdaamani ke mutaalliq jaante the aur jo wo ahle-khaana ki apni dil mein mohabbat rakhte the, chunache unho'n ne kaha: Wo aap ki biwi hain, mujhe un mein khair o bhalaai ke alaawa aur kuch maaloom nahi. Lekin Hazrat Ali ﷺ ne kaha: Allah ke Rasool ﷺ! Allah Ta'ala ne aap par koi tangi nahi rakhi aur aurte'n bhi unke alaawa bohot hain. Aap Hazrat Barirah ﷺ se pooch le'n, wo bhi saheeh soorat-e-haal se aap ko aagaah kar degi. Rasool Allah ﷺ ne Hazrat Barirah ﷺ ko bulaya aur unse dariyaaft farmaya: "*Barirah! Kya tum ne koi aisi baat dekhi hai jisse tumhe'n us par koi shubha ho?*" Hazrat Barirah ﷺ ne arz ki: Us zaat ki qasam jisne

[483] T: (فراق) Judaai, alaahadgi [Rekhta]

aap ko haq de kar mab-oos kiya hai! Maine Ayesha ﷺ mein kuch nahi dekha, albatta itni baat zaroor hai ke wo ek (1) nau-umr ladki hain. Aata goondh kar so jaati hain aur bakri aakar usey khaa jaati hai.

Ummul Momineen ne farmaya: Phir us din Rasool Allah ﷺ ne mimbar par khade ho kar khutba diya aur Abdullah bin Ubai ke mutaalliq adl o insaaf ka mutaalba kiya. Aap ne farmaya: "*Aye giroh-e-muslimeen! Us shakhs ke baare mein meri madad kaun karega jisne mujhe meri biwi ke mutaalliq aziyyat pohonchaai hai? Allah ki qasam! Maine apni biwi mein bhalaai ke alaawa kuch nahi dekha aur unho'n ne ek (1) aise shakhs ka naam liya hai jiske baare mein bhi mujhe bhalaai ke alaawa kuch ilm nahi. Wo jab bhi mere ghar aae, mere saath hi aae*". Ye sun kar Hazrat Saad bin Moaaz ﷺ khade hue. Unka taalluq Banu Abdul Ash-hal qabile se tha. Unho'n ne kaha: Allah ke Rasool ﷺ! Main aap ki madad karu'nga. Agar wo shakhs qabila-e-aus ka ho to main uski gardan maaru'nga aur agar wo hamaare bhai qabila khazraj ka hua to uske mutaalliq aap ka jo bhi hukum hoga ham usey baja laae'nge. Ye sun kar qabila khazraj ka ek (1) aadmi khada hua …Hazrat Hassaan bin Saabit ﷺ ki waalida unke chacha ki beti thee'n aur wo us qabile se the aur wo Saad bin Ubadah jo qabila-e-khazraj ke sardar the, isse pehle wo nek seerat the, lekin qabile ki be-jaa himaayat un par ghaalib aagai… Unho'n ne Hazrat Saad bin Moaaz ﷺ se kaha: Tum khilaaf-e-waaqea baat karte ho. Tum ise qatl nahi kar sakte aur na tumhare andar itni taaqat hi hai. Agar wo tumhare qabile ka hota to tum uske qatl ka naam na lete. Uske baad Hazrat Saad bin Moaaz ﷺ ke chacha-zaat bhai Hazrat Usaid bin Huzair ﷺ khade hue aur Hazrat Saad bin Ubadah ﷺ ko mukhatib karke kaha: Allah ki qasam! Tum ghalat-fahmi ka shikaar ho. Ham usey zaroor qatl kare'nge. Ab is mein koi shubha nahi ke tum munaafiqo'n ka kirdaar adaa karte ho aur unke difaa mein zor bayan sarf karte ho. Itne mein ansaar ke dono qabile aus aur khazraj bhadak uthe aur aisa maaloom hota ke tha ke aapas mein lad pade'nge. Rasool Allah ﷺ abhi mimbar par hi tashreef farma the aur aap unhe'n musalsal khamosh karaate rahe, hatta ke wo sab chup ho gae aur Aap ﷺ khud bhi khamosh ho gae.

Ummul Momineen (Hazrat Ayesha ﷺ) ne farmaya: Maine us din bhi roti rahi, na mere aansu thamte the aur na meri aankh hi lagti thi. Subah ke waqt mere walidain mere paas aae to meri haalat ye thi ke do (2) raate'n aur ek (1) din mera raote hue guzar gaya tha. Is poore arse mein na mere aansu ruke aur na mujhe neend hi aai. Aisa maaloom hota tha ke rote-rote mera kaleja phat jaaega. Abhi mere walidain paas baithe hue the aur main musalsal roe jaa rahi thi, ke qabila-e-ansaar ki ek (1) khatoon ne andar aane ki ijaazat talab ki. Maine usey ijaazat de di to wo mere saath baith kar rone lagi.

Hazrat Ayesha ﷺ farmati hain: Abhi ham isi haalat mein the ke Rasool Allah ﷺ tashreef laae. Aap ne salaam kiya aur baith gae. Farmati hain: Jab se ye waaqea hua tha, Aap ﷺ us waqt se aaj tak mere paas nahi baithe the. Mahina bhar intizaar ke baawujood mere mutaalliq koi wahee aap par naazil nahi hui thi. Baithne ke baad Rasool Allah ﷺ ne khutba padha, phir farmaya: "*Amma baad, aye Ayesha! Muhe tumhare baare mein is-is tarah ki ittela-aat mili hain. Agar tum waaqai is muaamale mein paak saaf ho to Allah Ta'ala khud tumhari be-gunaahi bayaan kar de ga aur agar tum ne gunah kar hi liya hai to Allah Ta'ala se maghfirat talab karo aur uski taraf rujo karo, kyou'nke banda jab apne gunah ka eteraaf karke tauba karta hai to Allah Ta'ala uski tauba qubool kar leta hai*".

Ummul Momineen (Hazrat Ayesha) ﷺ ne farmaya: Jab Rasool Allah ﷺ apni baat poori kar chuke to mere aansu tham gae, yahaa'n tak ke mujhe ek (1) qatra bhi mehsoos nahi hota tha. Maine pehle apne waalid-e-giraami se arz ki: Aap, Rasool Allah ﷺ ko unki guftagu ka jawaab de'n. Unho'n ne farmaya: Allah ki qasam! Main kuch nahi jaanta ke mujhe Rasool Allah ﷺ se kya kehna hai? Phir maine apni waalid ase arz ki: Aap is baare mein Rasool Allah ﷺ ko mutmaeen kare'n. Meri waalida ne kaha: Allah ki qasam! Main nahi jaanti ke Rasool Allah ﷺ ko kya jawaab doo'n? Is binaa par main khud goya hui, halaa'nke main bohot kam-umr aur nau-khez ladki thi aur maine Quran-e-Majeed bhi bohot ziyaada nahi padha tha. Maine kaha: Allah ki qasam! Mujhe maaloom hai ke aap logo'n ne is tarah ki afwaaho'n pa kaan dhara aur mere khilaaf baate'n aap logo'n ke dilo'n mein utar gai hain aur aap logo'n ne unhe'n saccha samajh liya hai. Ab agar main aap logo'n se kahu'n ke main paak-daaman hoo'n to aap meri tasdeeq nahi kare'nge aur agar main us gunah ka iqraar kar du'n, halaa'nke Allah khoob jaanta hai ke main usse bari hoo'n to aap meri tasdeeq

karne lage'nge. Allah ki qasam! Meri aur aap logo'n ki misaal Hazrat Yusuf ke waalid jaisi hai, jab unho'n ne kaha tha: "Sabr Hi Accha Hai Aur Jo Kuch Tum Keh Rahe Ho Uske Mutaalliq Allah Hi Ki Madad Darkaar Hai".[484]

Phir main mu'n pher kar apne bistar par leit gai. Allah khoob jaanta tha ke main is muaamale mein qatai taur par paak-daaman thi aur Allah Ta'ala khud meri baraa-at naazil karega. Allah kiq asam! Mujhe ye gumaan na tha ke Allah Ta'ala mere baare mein wahee naazil farmaega, jo qiyaamat tak tilaawat ki jaati rahegi, kyou'nke main khud ko isse bohot kamtar khayaal karti thi ke Allah Ta'ala mere baare mein koi kalaam farmaega. Mujhe to sirf itni ummeed thi ke Rasool Allah ﷺ koi khwaab dekhe'nge jiske zariye se Allah Ta'ala meri baraa-at farma de ga. Lekin Allah ki qasam! Abhi Rasool Allah ﷺ us majlis se uthe bhi nahi the aur na koi ghar ka fard hi baahar gaya tha ke Rasool Allah ﷺ par wahee naazil hona shuru ho gai aur aap par wo kaifiyat taari hui jo shiddat-e-wahee ke mauqa par taari hoti thi. Motiyo'n ki tarah pasine ke qatre aap ke chehra-e-mubarak par girne lagey, halaa'nke sardi ka mausam tha. Ye kaifiyat us wahee ki wajah se thi jo aap par naazil ho rahi thi.

Hazrat Ayesha ؓ farmati hain: Phir jab ye kaifiyat khatam hui to aap muskura rahe the. Sab se pehal hukum jo aap ki zubaan-e-athar se nikla wo ye tha: "*Aye Ayesha! Allah Ta'ala ne tumhari baraa-at naazil farmadi hai*". Meri waalida ne mujhe kaha: Rasool Allah ﷺ ki taraf utho aur aap ka shukriya adaa karo. Maine kaha: Allah ki qasam! Main aap (ke shurkiye) ke liye nahi uthu'ngi. Main to sirf Allah Ta'ala ka shukar adaa karu'ngi (jisne meri baraa-at naazil farmaai hai). Chunache Allah Ta'ala ne ye aayat naazil farmaee'n: "Beshak Jin Logo'n Ne Bohtaan Ghada Wo Tum Hi Mein Se Ek (1) Tola Hai".[485] … se le kar dus (10) aayat tak. Uske baad Allah Ta'ala ne saraahat ke saath meri baraa-at naazil farmaai. Hazrat Abu Bakar ؓ ne kaha: …Jo rishtedaari aur tang-dasti ki wajah se Hazrat Mistah bin Usaasa par kharch karte the… Allah ki qasam! Main ab Mistah par kuch bhi kharch nahi karu'nga, kyou'nke usne Hazrat Ayesha ؓ ke mutaalliq tohmat-taraashi mein hissa liya hai. Is par Allah Ta'ala ne ye aayaat naazil farmaee'n: "Aur Tum Mein Se Saaheb-e-Fazal Aur Aasoodaa Haal Logo'n Ko Ye Qasam Nahi Khaani Chaahiye … Allah Ta'ala Behad bakhshne waala nihaayat meherbaan hai".[486]

Hazrat Abu Bakar ؓ ne kaha: Allah ki qasam! Kyou'n nahi, main to is baat ko pasand karta hoo'n ke Allah Ta'ala mujhe moaaf karde, chunache Hazrat Abu Bakar ؓ ne Hazrat Mistah ؓ ko kharcha dena shuru kar diya jo pehle diya karte the. Nez farmaya ke Allah ki qasam! Aainda mein is wazife ko kabhi band nahi karu'nga.

Ammi Ayesha ؓ ka bayaan hai ke Rasool Allah ﷺ ne mere muaamale ke baare mein Hazrat Zainab bint-e-Jahash ؓ se bhi dariyaaft kiya. Aap ne unse farmaya: "*Ayesha ke mutaalliq tumhe'n kya maaloomaat hain? Ya un mein tum ne kya baat dekhi hai?*" Unho'n ne kaha: Allah ke Rasool ﷺ! Main apne kaano'n aur aankho'n ko mehfooz rakhti hoo'n. Allah ki qasam! Main unke mutaalliq khair ke alaawa aur kuch nahi jaanti.

Hazrat Ayesha ؓ bayan karti hain: Yehi zainab thee'n jo Nabi ﷺ ki azwaaj-e-mutahharaat mein se mera muqaabla kiya karti thee'n, lekin Allah Ta'ala ne unki parhezgaari ki wajah se unhe'n bacha liya. Albatta unki hamsheer Hamna ؓ ne ghalat raasta ikhtiyaar kiya aur halaak hone waalo'n ke saath wo bhi halaak hui thee'n.

Ibne Shihab ne kaha: Is hadees ki yehi wo tafseel thi in akaabir ki taraf se mujhe pohonchi thi.

Hazrat Urwah ne bayan kiya ke Hazrat Ayesha ؓ ne farmaya: Allah ki qasam! Wo shakhs jise is qisse mein muttaham[487] kiya gaya tha, usne kaha: Subhan-Allah! Us zaat ki qasam jiske haath mein meri jaan hai! maine aaj tak kabhi kisi aurat ka satar nahi khola. Hazrat Ayesha ؓ ka bayaan hai ke wo is waaqie ke baad Allah ke raaste mein shaheed ho gae the.[488]

[4142] Hazrat Imam Zohri ؒ se riwayat hai, unho'n ne kaha ke mujh se waleed bin Abdul Malik ne poocha: Kya tumhe'n maaloom hai ke Hazrat Ali ؓ bhi siddiqa-e-kaaenaat Hazrat Ayesha ؓ par tohmat lagaane waalo'n mein

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[484] Surah Yusuf: 18
[485] Surah an Noor: 11
[486] Surah an Noor: 22
[487] T: (مُتَّهَم) Jis par tohmat lagaai jaae, jis par ilzaam lagaaya jaae [Rekhta]
[488] راجع: 2593

se the? Maine kaha: Nahi, albatta tumhari qaum ke do (2) aadmiyo'n, yaane Abu Salama bin Abdur Rahman aur Abu Bakar bin Abdur Rahman bin Haaris ne mujhe khabar di ke Hazrat Ayesha ﵂ ne un dono se kaha tha ke Hazrat Ali ﵁ un ke muaamale mein khaamosh the. Unho'n ne Zohri se phir poocha to unho'n ne iska siwa koi aur jawaab na diya. Puraane nuskha-e-kitaab mein bhi yehi lafz tha.

Faaeda: Waaqea-e-ifk ke mauqa par Rasool Allah ﷺ bohot pareshaan the, aap ne is silsile mein Hazrat Usama, Hazrat Barirah aur Hazrat Zainab ﵄ se istifsaar[489] farmaya, ye sab ghar ke afraad the, un sab ne pur-zor alfaaz mein Syeda Ayesha ﵂ ki paakbaazi ka bayaan diya. Chauthe (4th) ghar ke fard Hazrat Ali ﵁ the, jin se jab istifsaar kiya gaya to unho'n ne us ilzaam ki tardeed ya taaeed karne ke bajaae Rasool Allah ﷺ ki kabeedgi[490] aur khushnoodi ka lihaaza rakhte hue kaha: Allah Ta'ala aap par tangi nahi karega. Hazrat Ayesha ﵂ ke alaawa aur bohot aurte'n hain, taaham unki zabaan se bhi koi aisa lafz nahi nikla jisse Hazrat Ayesha ﵂ par lagaae gae ilzaam ki taaeed hoti ho, ya Hazrat Ayesha ﵂ ki zaat ya paakbaazi par koi harf aata ho. Rawaafiz ka ye propaganda hai ke unke darmiyan koi hasad o bughz tha, aisa hargiz nahi. والله أعلم

[4143] Hazrat Masrooq bin Ajdai (مَسْرُوْقُ بْنُ الْأَجْدَعِ) se riwayat hai, unho'n ne kaha: Mujhe Ummul Momineen Ayesha ﵂ ki waalida Hazrat Umme Rumaan ﵂ ne khabar di, ke ek (1) dafa main aur Ayesha ﵂ baithi hui thee'n. Us dauraan mein ek (1) ansari aurat aai aur kehne lagi ke Allah falaa'n ko aisa-aisa kare. Umme Rumaan ne poocha: Kya baat hai? Usne bataaya ke mera beta bhi un logo'n ke saath shareek ho gaya hai jinho'n ne is tarah ki baate'n ki hain. Umme Rumaan ﵂ ne poocha: Wo kya baate'n hain? To unho'n ne waaqea-e-bohtaan zikr kiya. Hazrat Ayesha ﵂ ne poocha: Kya Rasool Allah ﷺ ne bhi ye baate'n suni hain? Unho'n ne kaha: Ji haa'n. Hazrat Ayesha ﵂ ne poocha: Kya Hazrat Abu Bakar ﵁ ne bhi suni hain? Unho'n ne kaha: Haa'n. Hazrat Ayesha ﵂ ye sunte hi ghash[491] khaa kar gir padee'n. Jab unhe'n hosh aaya to unhe'n sardi ke saath bukhaar Chadha hua tha. Maine un par kapda daal diya aur unhe'n dhaanp diya. Us dauraan mein Nabi ﷺ tashreef laae to farmaya: "*Isko kya hua hai?*" Maine kaha: Allah ke Rasool ﷺ! Inhe'n jade ke saath bukhaar chadh gaya hai. Aap ﷺ ne farmaya: "*Shayad in baato'n ke baais jo bayaan ki jaati hain?*" Maine kaha: Ji haa'n. Uske baad Hazrat Ayesha ﵂ uth baithee'n aur kehne lagee'n: Allah ki qasam! Agar main qasam uthaau'n to tum meri tasdeeq nahi karoge aur agar kuch kahu'n to tum mera uzr nahi sunoge. Meri aur aap logo'n ki misaal Yaqoob ﵇ aur unke beto'n jaisi hai. Unho'n ne kaha tha: "In Baato'n Par Allah Ki Madad Darkaar Hai Jo Tum Banaate Ho".[492]

Hazrat Umme Rumaan ﵂ ne kaha: Aap ﷺ ye sun kar waapas chale gae aur koi jawaab na diya. Chunache Allah Ta'ala ne khud unki talaafi kardi to Hazrat Ayesha ﵂ ne kaha: Main sirf Allah ka shukr adaa karti hoo'n na tumhara aur na kisi aur ka.[493]

[4144] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne "إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ"[494] padha, yaane jis waqt tum apni zubaano'n se jhoot bolte the aur farmaya: "وَلَقَ" ke maane jhoot ke hain.

Ibne Abi Mulaika ne kaha: Hazrat Ayesha ﵂ is qirat ko doosro'n ki nisbat ziyaada jaanne waali thee'n, kyou'nke ye aayat unhi ke baare mein naazil hui thi.[495]

[4145] Hazrat Urwah se riwayat hai, unho'n ne kaha: Main Hazrat Ayesha ﵂ ke paas Hazrat Hassaan bin Saabit ﵁ ko bura-bhala kehne laga to unho'n ne farmaya: Unko bura-bhala na kaho, kyou'nke wo Rasool Allah ﷺ ka difaa karte the. Hazrat Ayesha ﵂ ne farmaya: Hazrat Hassaan bin Saabit ﵁ ne Rasool Allah ﷺ se mushrikeen ki mazammat karne ke mutaalliq ijaazat talab ki to Aap ne farmaya: "*Mere nasab ka kya karoge?*" Unho'n ne arz ki: Main aap ko unse aise nikaal lu'nga jaisa ke goondhe hue aate se baal nikaal liya jaata hai.

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[489] T: (اِسْتِفْسار) Dariyaaft, pooch-gach, poochna, sawaal karna [Rekhta]

[490] T: (کَبِیدَگی) Ranj, malaal [Rekhta]

[491] T: (غَش کھانا) Behosh ho jaana, hosh-o-hawaas ka ghayab ho jaana, chakraana [Rekhta]

[492] Surah Yusuf: 18

[493] راجع: 3388

[494] Surah an Noor: 15

[495] Dekhiye: 4752

Doosri sanad ke saath Hazrat Urwah kehte hain ke maine Hazrat Hassaan bin Saabit ﷺ ko bura-bhala kaha, kyou'nke wo waaqea-e-ifk mein Hazrat Ayesha ﷺ ke mutaalliq bohot kuch kaha karte the.[496]

[4146] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Ham Hazrat Ayesha ﷺ ki khidmat mein haazir hue, jabke unke paas Hazrat Hassaan bin SAabit ﷺ unki shaan mein mad-hiya[497] ash'aar padh rahe the, unho'n ne ye sher kahe: "Aap paak daaman, baa-wiqaar hain, unhe'n shak o shubha se muttaham (مُتَّهَم) nahi kiya jaata. Wo har subah bhooki ho kar bholi-bhaali aurto'n ka gosh nahi khaati".

Ye sun kar Hazrat Ayesha ﷺ ne kaha: Lekin tum to aise saabit nahi hue. Hazrat Masrooq ne kaha: Aap unhe'n apne paas aane ki ijaazat kyou'n detee'n hain, jabke Allah Ta'ala ne farmaya hai: "Un Mein Se Jo Shakhs Bohtaan Ka Sarghana Bana, Usey Azaab-e-Azeem Hoga".[498] Hazrat Ayesha ﷺ ne farmaya: Isse sakht azaab kya hoga ke wo duniya mein andha ho gaya? Iske baawujood Hazrat Ayesha ﷺ ne Masrooq se kaha: Hassaan ﷺ Rasool Allah ﷺ ki himaayat aur difaa kiya karte the.[499]

Faaeda: Mazkoora aayat-e-karima Raees-ul-Munafiqeen Abdullah bin Ubai ke mutaalliq hai, jaisa ke khud Hazrat Ayesha ﷺ se marwi hai.[500] Us surah mein Hazrat Ayesha ﷺ ne bataur-e-farz o tasleem Hazrat Hassaan bin Saabit ﷺ ko is aayat ka misdaaq thehraaya hai. Maqsad ye hai ke Allah Ta'ala ne ek (1) martaba unhe'n duniya mein saza dedi hai, shayad doosri martaba uski saza na di jaae. Iske baawujood Hazrat Ayesha ﷺ Hazrat Hassaan ﷺ ki shaan mein kisi bure kalme ko gawaara nahi karti thee'n, unse tohmat lagaane mein ghalati zaroor hui thi, lekin aap ne tauba Karli aur uski saza qubool Karli. Hazrat Ayesha ﷺ ka din unki taraf se saaf ho gaya tha, lekin jab kabhi is tarah ka zikr aajaata to dil ka ranjida hona ek (1) qudrati baat thi. Is binaa par riwayat mein ek-do chubhte hue jumle ghaaliban usi asar ka nateeja hain. Bahar-haal Hazrat Ayesha ﷺ ke nazdeek bataur-e-tansees[501] aayat ka misdaaq Abdullah bin Ubai munaafiq hai, aur is hadees mein bataur-e-farz o tasleem hai, taake tansees ki khilaaf-warzi na ho. والله أعلم

Baab 36: Ghazwa-e-Hudaibiya Ka Bayaan

Irshad-e-Baari Ta'ala: "Bila-shubha Allah Ta'ala Ahle Imaan Se Raazi Ho Gaya Jab Wo Darakht Ke Neeche Aap Se Bait Kar Rahe The…".[502]

[4147] Hazrat Zaid bin Khalid ﷺ se riwayat hai, unho'n ne kaha ke ham hudaibiya ke saal Rasool Allah ﷺ ke hamraah nikle to ek (1) raat hame'n baarish ne aa-liya. Rasool Allah ﷺ ne hame'n subah aki namaz padhaai, phir hamaari taraf mutawajjaho kar farmaya: "*Kya tumhe'n maaloom hai ke tumhare Rabb ne kya kaha hai?*" Ham ne kaha: Allah aur uske rasool hi ziyaada jaante hain. Aap ne farmaya: "*Allah Ta'ala ne farmaya hai: Mere kuch bando'n ne is haal mein subah ki, ke wo mere saath imaan rakhte hain aur kuch kufr karne waale hain, to jisne kaha: Allah ki rahmat, Allah ke rizq aur Allah ke fazal ke baais ham par baarish hui to ye log mujh par imaan laane aur sitaaro'n se kufr karne waale hain aur jinho'n ne kaha: ham par falaa'n sitaare ki wajah se baarish hui to wo sitaaro'n par imaan laane waal eaur mere saath kufr karne waale hain*".[503]

Faaeda: Daur-e-jaahiliyyat mein logo'n ka aqeeda tha ke kuch sitaare moassir-e-haqiqi[504] hain aur unke tuloo o ghuroob baarish ke aane aur mausam mein tabdeeli ka baais hai. Halaa'nke moassir-e-haqiqi zaat-e-Baari Ta'ala hai aur wo Allah Ta'ala ko moassir-e-haqiqi maanne ke bajaae sitaaro'n se apni aqeedat qaaem kiye hue the. Is liye Allah Ta'ala ne unhe'n tambeeh farmaai aur ise kufr qarar diya hai. Dar-haqeeqat har cheez ka muharrik[505] Allah Ta'ala hai, hatta ke kawaakib o nujoom ka muharrik bhi wohi hai. Is liye har etebaar se hame'n Allah ka shukriya adaa karna chaahiye. Allah Ta'ala ne agarche kuch cheezo'n ko baarish aane ka sabab qaraar diya hai, jaisa ke aag ko jalaane ka

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[496] راجع: 3531

[497] T: (مَدْحِيَہ) Jis mein kisi ki taareef o tauseef ho [Rekhta]

[498] Surah an Noor: 11

[499] Dekhiye: 4755 4756

[500] Saheeh Bukhari: at Tafseer: H4749

[501] T: (تَنصِيص) Hatmi saraahat, qatai qaraar dena [Rekhta]

[502] Surah al Fath: 18

[503] راجع: 846

[504] T: (مُؤَثِّر حَقِيقِی) Khaaliq-e-kaaenaat [Rekhta]

[505] T: (مُحَرِّک) Harkat dene waala, ubhaarne waala [Rekhta]

sabab banaaya hai, is binaa par agar koi kehta hai ke thandi hawaa chal rahi hai, ghane baadal chaae hain, aaj baarish hogi to ye kufr nahi, kyou'nke ye baarish ke aadi[506] asbaab hain, lekin moassir-e-haqiqi nahi. Haa'n, agar in asbaab ko moassir-e-haqiqi ka muqaam diya jaae to aisa aqeeda yaqeenan kufr hai. Jis par Rasool Allah ﷺ ne tambeeh farmaai hai.

[4148] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne chaar (4) umre kiye, jo sab ke sab dhul-qada mein the, siwaae us umre ke jo Aap ﷺ ne apne hajj ke saath kiya tha. Ek (1) umrah hudaibiya se dhul-qada mein kiya, doosra jo aainda saal dhul-qada mein kiya. Teesra umrah ju'ranah se, jaha'n aap ne hunain ki ghanimate'n taqseem farmae'n, ye bhi dhul-qada mein kiya. Aur chautha (4th) umrah apne hajj ke saath dhul-hajja mein adaa farmaya.[507]

[4149] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah hudaibiya ke saal rawaana hue. Aap ke tamaam Sahaba Ikram ؓ ne ehraam baandha tha, lekin ham ne ehraam nahi baandha tha.[508]

[4150] Hazrat Baraa ؓ se riwayat hai, unho'n ne farmaya: Tum log fatah se muraad fatah makkah lete ho, theek hai, fatah makkah to fatah thi hi, lekin ham log hudaibiya ke roz bait-e-rizwan ko fatah shumaar karte hain. Us din Nabi ﷺ ke hamraah ham chauda-sau (1400) afraad the. Hudaibiya naami wahaa'n ek (1) kooaa'n tha. Ham ne usse itna paani nikaala ke us mein ek (1) qatra bhi baaqi na choda. Jab Nabi ﷺ ko iski ittela hui to aap kooe'n'n par tashreef laae aur uske kinaar par baith kar ek (1) bartan mein paani talab kiya. Usse aap ne wazoo kiya, phir kulli ki aur dua farmaai, phir us paani ko kooe'n mein daal diya. Thodi der ke liye ham ne us kooe'n'n ko you'n hi rehne diya, phir to you'n hua ke usne hamaari chaahat ke mutaabiq hame'n aur hamaare oonto'n ko bhi saeraab kar diya.[509]

[4151] Hazrat Baraa bin Aazib ؓ hi se riwayat hai, unho'n ne bataaya ke hudaibiya ke roz Rasool Allah ﷺ ke hamraah chauda-sau (1400) ya usse ziyaada log the. Unho'n ne wahaa'n ek (1) kooe'n'n par padaao kiya aur uska saara paani nikaal liya. Phir Nabi ﷺ ki khidmat mein haazir hue to Aap ﷺ us kooe'n'n par tashreef laae aur uske kinaare par baith gae. Phir farmaya: "*Mere paas is paani ka dol laao*". Jab dol bhar kar laaya gaya to aap ne us mein luaab-e-dahan daala aur dua farmaai. Uske baad farmaya: "*Ise thodi der you'n hi rehne do*". Phir unho'n ne khud piya aur apni sawariyo'n ko bhi saeraab kiya, phir wahaa'n se madina ke liye aazim-e-safar hue.[510]

[4152] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha ke hudaibiya ke din logo'n ko pyaas lagi, jabke Rasool Allah ﷺ ke saamne paani ka ek (1) bartan tha. Aap ne usse wazoo farmaya. Phir log aap ke paas haazir hue to Rasool Allah ﷺ ne dariyaaft farmaya: "*Tumhe'n kya ho gaya hai?*" Unho'n ne kaha: Allah ke Rasool ﷺ! Hamaare paas paani nahi hai, jisse ham wazoo kare'n aur usey piye'n, sirf wohi paani hai jo aap ke bartan mein hai. Nabi ﷺ ne apna dast-e-mubarak paani ke bartan mein rakha to aap ki ungliyo'n se paani fawwaare ki tarah phootne laga. Hazrat Jaabir ؓ ne kaha: Ham sab ne paani piya aur usse wazoo kiya.

(Raawi kehta hai:) Maine Hazrat Jaabir ؓ se poocha: Us roz tumhari taadaad kitni thi? Unho'n ne kaha: Agar ham ek-lakh (100,000) bhi hote to ham sab ko paani kaafi hota, waise ham us roz pandra-sau (1500) ki taadaad mein the.[511]

[4153] Hazrat Qatada se riwayat hai, unho'n ne kaha ke maine Hazrat Saeed bin Musaiyyib se kaha: Mujhe ye khabar pohonchi hai ke Hazrat Jaabir ؓ ke kehne ke mutaabiq hudaibiya ke din logo'n ki taadaad chauda-sau (1400) thi, to Hazrat Saeed bin Musaiyyib ne kaha: Mujhe Hazrat Jaabir bin Abdullah ؓ ne bataaya ke wo pandra-sau (1500) the, jinho'n ne hudaibiya ke din Nabi ﷺ ke haath par bait ki thi.[512]

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[506] T: (عادی) Fitri, khalqi [Rekhta]

[507] راجع: 1778

[508] راجع: 1821

[509] راجع: 3577

[510] راجع: 3577

[511] راجع: 3576

[512] راجع: 3576

Abu Dawood ne kaha ke hame'n Quraah (قُرَّة) ne bayaan kiya, wo Hazrat Qatada se riwayat karte hain. Salat bin Muhammad ki Muhammad bin Bashaar ne mataaba-at ki hai. Abu Dawood ne kaha ke hame'n Shu'ba ne kahbar di hai.

[4154] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke hudaibiya ke din Rasool Allah ﷺ ne ham se farmaya: "*Tum tamaam ahle zameen se Afzal ho*". Ham us waqt chauda-sau (1400) afraad the. Agar main aaj beena hota to tumhe'n us darakht ki jagah dikhaata (jiske neeche bait hui thi)

Amash (أَعْمَشْ) ne Sufyan bin Uyayna ki mataaba-at ki hai ke waaqai unki taadaad chauda-sau (1400) thi.[513]

[4155] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke ashaab ush shajara (bait-e-rizwan karne waale) tera-sau (1300) the aur qabila-e-aslam ke log muhajireen ka aathwaa'n (8th) hissa the.

Us (Obaidullah bin Moaaz) ki mataaba-at Muhammad bin Bashaar ne ki. Unho'n ne kaha: Ham se Abu Dawood (Tayaalsi) ne bayaan kiya, unho'n ne kaha: Ham se Shu'ba ne bayan kiya.

Faaeda: Is hadees mein ashaab ush shajara (bait-e-rizwan karne waalo'n) ki taadaad chauda-sau (1400) bataai gai hai, jabke qabl-azee'n Hazrat Baraa bin Aazib ﷺ ki riwayat mein tha ke unki taadaad chauda-sau se ziyaada thi. Ek (1) riwayat mein pandra-sau (1500) aur doosri mein tera-sau (1300) hai. In mein tatbeeq ki soorat ye hai ke Sahaba Ikram ﷺ ki taadaad chauda-sau (1400) se ziyaada thi, baaz raawiyo'n ne arab ki aadat ke mutaabiq zaaed-kasr ko shumaar nahi kiya, unho'n ne chauda-sau (1400) bataaya aur baaz ne zaaed-kasr ko poora hi shumaar karke pandra-sau (1500) keh diya aur jis riwayat mein tera-sau (1300) hai wo is tarah ke raawi ke shumaar mein utne hi ho'nge, jabke doosre ne tamaam ko shumaar kiya aur siqa ki ziyaadati qubool hui hai. Ye bhi mumkin hai ke Hazrat Abdullah bin Abi Awfa ﷺ ne madina taiyyaba se chalte waqt shumaar kiye ho'n to us waqt tera-sau (1300) hi the, raaste mein sau (100) aur mil gae ho'n, is trah unki taadaad chauda-sau (1400) ho gai. Iske alaawa khuddaam aur aurto'n ko shumaar kiya to taadaad pandra-sau (1500) tak pohonch gai ho.[514] واللہ أعلم Is aakhri hadees mein hai ke qabila-e-aslam ke sau (100) afraad the, is etebaar se muhajireen ki taadaad aath-sau (800) hai, baaqi ansaar hazraat ho'nge.[515]

[4156] Hazrat Mirdaas Aslami ﷺ se riwayat hai aur wo ashaab-e-shajara mein se the, unho'n ne kaha ke nek log ek-ek (1-1) karke uthaa liye jaae'nge, phir raddi khajoor, ya jau ki bhoosi ki tarah bekaar log baaqi reh jaae'nge. Allah Ta'ala unki koi parwaah nahi karega. (Allah ke yahaa'n unki koi qadr na hogi).[516]

[4157 4158] Hazrat Marwan aur Hazrat Miswar bin Makhrama ﷺ dono se riwayat hai, unho'n ne kaha ke Nabi ﷺ sulah hudaibya ke mauqa par taqriban ek-hazaar (1000) Sahaba Ikram ﷺ ko saath le kar rawaana hue. Jab aap dhul hulaifah pohonche to aap ne qurbani ke jaanwaro'n ko haar pehnaaya aur un par nishaan lagaaya, phir wahaa'n se umre ka ehraam baandha.

Raawi-e-hadees (Ali bin Abdullah al Madani) ne kaha: Main shumaar nahi kar sakta ke maine is hadees ko sufyan se kitni martaba suna, hatta ke maine ek (1) martaba unhe'n ye kehte hue suna ke mujhe Zohri ne nishaan lagaane aur haar pehnaane ke mutaalliq yaad nahi raha. Is liye main nahi jaanta ke usse unki muraad sirf nishaan lagaane aur haar pehnaane se thi ya usse muraad poori hadees thi.[517]

Faaeda: Hadee (هدي) qurbani ke jaanwaro'n ko kaha jaata hai. Barkiyo'n ke gale mein haar pehnaaya jaata hai, taakel ogo'n ko pataa chal jaae ke ye qurbaani ke jaanwar hain aur unse ta'arruz[518] na kare'n aur oont ko kohaan ki daaee'n jaanib se neza maar kar khoon-aalood kiya jaata hai. Iska maqsad bhi sirf logo'n ko muttala karna hota hai.

[4159] Hazrat Kaab bin Ujrah ﷺ se riwayat hai ke Rasool Allah ﷺ ne unhe'n dekha, jabke unke chehre par jooe'n gir rahi thee'n. Aap ne farmaya: "*Kya tumhari jooe'n tumhe'n takleef de rahi hain*?" Unho'n ne kaha: Ji haa'n, to Rasool

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[513] راجع: 3576

[514] Fath-ul-Baari: V7 P549

[515] Fath-ul-Baari: V7 P554

[516] Dekhiye: 6434

[517] راجع: 1695 1294

[518] T: (تَعَرُّض) bejaa mudaakhalat [Rekhta]

Allah ﷺ ne unhe'n sar mundane ka hukum diya. Aap us waqt hudaibiya mein the aur aap ne logo'n par waazeh nahi kiya tha ke wo hudaibiya hi mein ehraam khol kar uski paabandiyo'n se aazaad ho jaae'nge, balke unhe'n ummeed thi ke wo makkah mein daakhil ho'nge. Phir Allah Ta'ala ne fidye ka hukum naazil farmaya to Rasool Allah ﷺ ne Kaab bin Ujrah ko hukum diya ke wo ek (1) farq (taqriban che-kilo-teen-sau-gram (6300 gram) anaaj che (6) miskeeno'n ko khila de'n, ya ek (1) bakri qurbani kare'n, ya teen (3) din ke roze rakhe'n.[519]

[4160 4161] Hazrat Zaid bin Aslam se riwayat hai, wo apne baap se bayaan karte hain, unho'n ne kaha ke main Hazrat Umar ﷺ ke hamraah baazaar gaya to wahaa'n aap se ek (1) naujawaan aurat ne mulaqaat ki. Usne arz ki: Ameer-ul-Momineen! Mera shauhar faut ho gaya hai aur apne peeche chote-chote bacche chod gaya hai. Allah ki qasam! Unke paas na to bakri ke paae hain jinhe'n pakaa kar khaae'n, na kheti hai aur na doodh ke jaawar hi hain. Mujhe andesha hai ke wo foqar o faaqa ki wajah se halaak na ho jaae'n aur main Khufaaf bin Eema Ghifaari ki beti hoo'n, jo Rasool Allah ﷺ ke hamraah hudaibiya mein maujood the. Hazrat Umar ﷺ ye sun kar aage badhne ke bajaae uske paas theher gae. Phir farmaya: Marhaban! Tumhara khandani taalluq to bohot hi qaribi hai. Uske baad aap ek (1) taaqatwar oont ki tarf gae jo ghar mein bandha hua tha aur us par do boriyaa'n gandum se bhar kar rakh de'n. Un dono boriyo'n ke darmiyan kuch kharcha aur kapde waghaira bhi rakh diye. Phir aap ne uski mahaar aurat ke haath mein de kar farmaya: Ise le jaao, iske khatam hone se pehle-pehle Allah Ta'ala koi aur behtar bandobast kar de ga. Ek (1) aadmi ne kaha: Ameer-ul-Momineen! Aap ne us aurat ko bohot sa maal de diya hai. Hazrat Umar ﷺ ne farmaya: Teri maa tujhe roe, Allah ki qasam! Us aurat ke waalid aur bhai ko maine dekha, unho'n ne ek (1) muddat tak qile ka muhaasra kiya, aakhir-kaar usey fatah kar liya, phir ham subah ke waqt maal-e-ghanimat se hissa wasool kar rahe the.

[4162] Hazrat Musaiyyib ﷺ se riwayat hai, unho'n ne kaha ke maine wo darakht dekha tha (jiske neeche bait-e-rizwan hui thi) lekin baad mein jab aaya to main usey pehchaan na saka. Mahmood ki riwayat ke mutaabiq unho'n ne farmaya: Phir mujhe wo darakht yaad nahi raha tha.[520]

[4163] Taariq bin Abdur Rahman se riwayat hai, unho'n ne kaha: Main hajj ke liye nikla to chand aise logo'n ke paas se guzra jo namaz padh rahe the. Maine poocha: Ye kaunsi masjid hai? Logo'n ne bataaya ke ye wohi darakht hai jahaa'n Rasool Allah ﷺ ne bait-e-rizwan li thi. Main Saeed bin Musaiyyib ke paas aaya aur unhe'n iski khabar di, to unho'n ne farmaya: Mujhe mere waalid ne hadees bayaan ki aur wo un logo'n mein shaamil the jinho'n ne darakht ke neeche Rasool Allah ﷺ se bait ki thi. Unho'n ne farmaya: Jab ham agle saal hajj ke liye nikle to uski jagah bhool gae aur usey maaloom karne par qaadir na ho sakey.

Hazrat Saeed bin Musaiyyib ne farmaya: Bila-shubha Hazrat Muhammad ﷺ ke Sahaba Ikram ﷺ to us darakht ko pehchaan na sakey aur tum logo'n ne usey pehchaan liya! Tum log unse ziyaada jaante ho?[521]

[4164] Hazrat Saeed bin Musaiyyib se riwayat hai, wo apne baap Hazrat Musaiyyib ﷺ se bayan karte hain, wo un logo'n mein se the jinho'n ne us darakht ke neeche bait ki thi. Unho'n ne farmaya: Jab ham doosre saal udhar gae to hame'n pataa hi na chal saka ke wo kaunsa darakht tha.[522]

[4165] Hazrat Taariq bin Abdur Rahman se riwayat hai, unho'n ne kaha ke Saeed bin Musaiyyib ki majlis mein (الشَّجَرَة) ash-shajarah ka zikr hua to wo has-pade aur kaha: Mere waali-e-giraami ne mujhe bataaya tha aur wo us darakht ke neeche bait ke waqt wahaa'n maujood the.[523]

[4166] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai aur wo ashaab-e-shajara mein se hain. Unho'n ne farmaya: Jab log Nabi ﷺ ke paas sadqa le kar aate to aap unke liye dua farmaate: "*Aye Allah! In par rahmat naazil farma*". Chunache mere waalid bhi aap ke paas sadqa le kar aae to aap ne dua farmaai: "*Aye Allah! Abi Awfa ki aulaad par rahmat naazil farma*".[524]

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[519] راجع: 1814
[520] راجع: 4163 4164 4165
[521] راجع: 4162
[522] راجع: 4162
[523] راجع: 4162
[524] راجع: 1497

[4167] Hazrat Abaad bin Tameem ﷺ se riwayat hai, unho'n ne kaha ke harra ke din Abdullah bin Hanzala ki log bait kar rahe the, to Hazrat Ibne Zaid ﷺ ne kaha: Ibne Hanzala logo'n se kiss hart par bait le rahe hain? Unhe'n bataaya gaya: Wo maut par bait le rahe hain. Unho'n ne farmaya: Main to Rasool Allah ﷺ ke baad kisi doosre shakhs se maut par bait nahi karu'nga aur wo (Abdullah bin Zaid ﷺ) Aap ﷺ ke hamraah hudaibiya mein maujood the.[525]

[4168] Hazrat Salama bin Akwa ﷺ se riwayat hai aur wo ashaab-e-shajara mein se the. Unho'n ne kaha: Ham Nabi ﷺ ke saath namaz-e-juma adaa karte, phir jab ham namaz se faarigh hote to deewaaro'n ka itna saaya na hota tha ke ham us mein baith sakte.

[4169] Hazrat Zaid bin Abu Obaid se riwayat hai, unho'n ne kaha ke maine Salama bin Akwa ﷺ se poocha ke tum ne hudaibiya mein Rasool Allah ﷺ ki kis shart par bait ki thi? Unho'n ne farmaya: Maut par.[526]

[4170] Hazrat Musaiyyib se riwayat hai, unho'n ne kaha ke main Hazrat Baraa bin Aazib ﷺ ki khidmat mein haazir hue aur arz ki: Aap ko mubarak ho! Aap ne Nabi ﷺ ki sohbat ikhtiyaar ki aur tumhe'n darkht ke neeche Aap ﷺ se bait-e-rizwan ka mauqa mila. Unho'n ne farmaya: Aye bhatije! Tum nahi jaante ke ham ne Aap ﷺ ke baad kya-kya kaam kiye.

[4171] Hazrat Saabit bin Zahack ﷺ se riwayat hai, unho'n ne bataaya ke ham ne darakht ke neeche Nabi ﷺ se bait ki thi.[527]

[4172] Hazrat Anas ﷺ se riwayat hai, unho'n ne "إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا"[528] ki tafseer karte hue farmaya: Fatah mubeen se muraad sulah hudaibiya hai. Sahaba Ikram ﷺ ne arz ki: (Allah ke Nabi!) aap ke liye ye mubarak hai. Hamaare liye kya hai? To Allah Ta'ala ne ye aayat naazil farmaai: "Allah Ta'ala Ahle Iman Aise Mardo'n Aur Khawateen Ko Baaghaat Mein Daakhil Karega Jin Ke Neeche Nehre'n Beh Rahi Hain".[529]

Shu'ba kehte hain ke maine kufa mein aakar Hazrat Qatada ke hawaale se is poori hadees ko bayaan kiya. Phir jab main waapas aaya to unse uska tazkira kiya to unho'n ne wazaahat ki, ke "إِنَّا فَتَحْنَا" ka hissa to Hazrat Anas ﷺ se marwi hai aur "هَنِيئًا مَّرِيئًا" ke alfaaz Hazrat Ikrima se naqal-karda hain.[530]

[4173] Hazrat Zahir bin Aswad Aslami ﷺ se riwayat hai aur wo bait-e-rizwan mein shareek the. Unho'n ne bayan kiya ke main gadho'n ka gosht handiya mein paka raha tha ke achaanak Rasool Allah ﷺ ki taraf se ek (1) elaan karne waale ne elaan kiya: Beshak Rasool Allah ﷺ ne tumhe'n gadho'n ke gosht se manaa farma diya hai.

[4174] Hazrat Majza-ah (مَجْزَأَة) Aslami se riwayat hai, wo apne hi qabile ke ek (1) aadmi se bayan karte hain jo bait-e-rizwan mein shareek the aur unka naam Ubhaan bin Aws ﷺ tha, unke ek (1) ghutne mein takleef thi, is liye ja bwo sajda karte to us ghutne ke neeche koi (naram) takiya rakh lete the.

[4175] Hazrat Suwaid bin Noman ﷺ se riwayat hai aur wo ashaab-e-shajara se hain, unho'n ne bayaan kiya ke Rasool Allah ﷺ aur aap ke Sahaba Ikram ﷺ ke paas sattu laae gae, jise unho'n ne nosh kiya.

Moaaz ne Shu'ba se riwayat karne mein Ibne Adi Ki mataaba-at ki hai.[531]

[4176] Abu Jamra se riwayat hai, unho'n ne kaha ke maine Hazrat Aaez bin Amr ﷺ se witr todne ke mutaalliq sawaal kiya aur wo Nabi ﷺ ke ashaab aur bait rizwan karne waalo'n se hain. Unho'n ne farmaya: Jab tum ne raat ke pehle hiss mein witr padh liye hain, to phir raat ke aakhri hisse mein padhne ki zaroorat nahi.

Faaeda: Is hadees mein naqz-e-witr[532] ka masla bayan hua hai. Agar koi namaz-e-isha ke baad witr padh le aur so jaae, phir raat ke kisi hisse mein bedaar ho kar tahajjud padhna chaahe to pehle se adaa-karda witro'n ki taadaad ko

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[525] راجع: 2959
[526] راجع: 2960
[527] راجع: 1363
[528] Surah al Fath: 4
[529] Surah al Fath: 5
[530] Dekhiye: 4834
[531] راجع: 209
[532] T: (نَقض) Todna, tootne ka amal [Rekhta]

ek (1) rakat padh kar juft[533] karna naqz-e-witr kekhlaata hai. Sahaba Ikram ﷺ mein naqz-e-witr ke mutaalliq ikhtelaaf tha, kuch hazraat iske qaael the aur aksariyyat iske khilaaf thi. Is silsile mein hamaara mauqif ye hai ke agar kisi ne raat ke pehle hisse mein witr padh liye hain to agar raat ke pichle hisse mein nafil padhne ke liye waqt muyassar aae to usey mazeed nafil padhne ki ijaazat hai. Wo na to naqz-e-witr kare aur na dobaara witro'n ko adaa kare. Hazrat Aaez bin Amr ﷺ ne mazkoora hadees mein isi mauqif ko ikhtiyar kiya hai.

[4177] Hazrat Zaid bin Aslam se riwayat hai, wo apne baap (Aslam) se bayan karte hain ke Rasool Allah ﷺ ek (1) safar (safar-e-hudaibiya) mein the aur Hazrat Umar bin Khattab ﷺ bhi aap ke hamraah the. Raat ka waqt tha, Hazrat Umar bin Khattab ﷺ ne Aap ﷺ se koi baat poochi, lekin Rasool Allah ﷺ ne koi jawaab na diya. Unho'n ne phir poocha tab bhi aap ne koi jawaab na diya. Unho'n ne teesri baar poocha magar phir bhi aap ki taraf se koi jawaab na mila. Aakhir Hazrat Umar bin Khattab ﷺ ne khud se mukhaatib ho kar kaha: Aye Umar! Tujhe teri maa'n roe, toone teen (3) martaba Rasool Allah ﷺ se israar se sawal kiya, magar aap ne ek (1) dafa bhi jawaab nahi diya. Hazrat Umar ﷺ kehte hain ke maine apne oont ko edi lagaai aur musalmano se aage badh gaya. Mujhe andesha tha ke mabaada meri baabat quran mein kuch hukum aajaae. Main thodi der thehra tha ke maine ek (1) pukaaren waale ki aawaaz suni, jo mujhe pukaar raha tha. Mujhe mazeed khatra laahiq hua ke shayad mere baare mein kuch quran utra ho. Aakhir-kaar main Rasool Allah ﷺ ke paas aaya aur aap ko salaam kiya to aap ne farmaya: "*Aaj raat mujh par ek (1) aisi surah naazil hui hai jo mujhe is tamaam kaaenaat se ziyaada aziz aur pyaari hai, jis par sooraj tuloo hota hai*". Phir Aap ﷺ ne ye surah tilaawat farmaai: "إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا".[534]. [535]

[4178 4179] Hazrat Miswar bin Makhrama aur Hazrat Marwan bin Hakam ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ Hudaibiya ke saal ek-hazaar (1000) se kuch zaaed Sahaba Ikram ﷺ ke saath rawaana hue. Aap jab dhul hulaifa pohonche to aap ne qurbani ke jaanwaro'n ko haar pehnaae aur unka sheaar[536] kiya. Wahaa'n se aap ne umre ka ehraam baandha, phir qabila-e-khuzaa' se ek (1) jaasoos bheja aur khud Nabi ﷺ safar karte rahe. Jab ghadeer ashtaat pohonche to aap ke jaasoos ne ittela di ke quraish ne aap (ke muqaable) ke liye bohot bada Lashkar taiyyaar kiya hua hai. Unho'n ne mukhtalif qabaail ko ekattha kar rakha hai aur wo aap se ladna chaahte hain. Nez aap ko baitullah se rokne ka program rakhte hain. Aap ﷺ ne farmaya: "*Aye logo! Mujhe mashwara do, kya tum munaasib samajhte ho ke main unke ahel o ayaal par hamla kar du'n, jo hame'n baitullah se rokna chaahte hain? Agar wo log (apne ahel o ayaal ko bachaane ki khaatir) hamaare paas (ladaai karne) aagae to Allah Ta'ala ne mushrikeen se hamaare jaasoos ko bacha liya hai. Aur agar wo na aae to ham unke baal baccho'n par hamla karke unhe'n jung ki haalat mein chod de'nge*". Hazrat Abu Bakar ﷺ ne arz ki: Allah ke Rasool ﷺ! Aap to baitullah ka iraada karke rawaana hue hain, na to ham kisi ko qatl karna chaahte hain aur na hamaara kisi se ladne ka program hi hai, is liye aap seedhe baitullah tashreef le jaae'n, jo shakhs is silsile mein rukaawat banega ham usse jung kare'nge. Aap ﷺ ne farmaya: "*Theek hai, Allah ka naam le kar apna safar jaari rakho*".[537]

[4180 4181] Imam Ibne Shihab Zohri se riwayat hai ke mujhe Urwah bin Zubair ne khabar di, unho'n ne Hazrat Marwan bin Hakam aur Miswar bin Makhrama ﷺ se suna, wo dono Rasool Allah ﷺ se umrah-e-hudaibiya ka qissa bayaan karte hain (Imam Zohri ne kaha:) Urwah ne mujhe un donose jo khabar di us mein ye bhi tha ke jab Rasool Allah ﷺ ne hudaibiya ke din Shuail bin Amr se ek (1) muqarrara muddat tak ke liye sulah naama likhne ka iraada kiya to Shuail bin Amr ki sharaaet mein se ek (1) shart ye bhi thi ke aap ke paas ham se jo shakhs bhi aaega, agarche wo aap ke deen par ho, aap ko usey hamaare paas waapas karna hoga. Aap hamaare aur uske darmiyan koi rukaawat nahi khadi kare'nge. Suhail isi shart par Rasool Allah ﷺ se sulah karne mein adaa raha, lekin musalmaan is shart par sulah karne mein bohot kabeeda-khaatir the. Wo ise bohot giraa'n khayaal karte the aur is baare mein guftagu kar rahe the jabke Suhail ko isi shart par Rasool Allah ﷺ se sulah karne par israar tha. Bil-aakhir Rasool Allah ﷺ ne ye shart bhi sulah-naama mein likh di. Chunache Rasool Allah ﷺ ne usi din Suhail ke bete Hazrat Abu Jandal ﷺ ko uske baap Suhail bin Amr (urdu = عمرو, Arabic = عَمْرٍو) ke paas lautaa diya, balke uske baad jo bhi mard musalman ho kar

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[533] T: (جُفْت) Joda, har shae jo do (2) ho'n [Rekhta]

[534] Surah al Fath: 4

[535] Dekhiye: 4833 5012

[536] T: (شِعار) Nishaan, pehchaan [Rekhta]

[537] راجع: 1694 1695

Rasool Allah ﷺ ke paas aata, aap usey muayyana[538] muddat mein waapas karte rahe. Is dauraan mein kuch ahle imaan khawateen (makkah se) hijrat karke aaee'n. Uqba bin Abi Muyeet ki beti Hazrat Umme Kulsoom ؓ bhi un muhajir khawateen mein se thee'n jo Rasool Allah ﷺ ke paas hijrat karke aai thee'n, aur wo naujawaan aurat thee'n. Uske ahle-khaana aae aur Rasool Allah ﷺ se uski waapsi ka mutaalba kiya. Us waqt Allah Ta'ala ne muhaajir khawateen ke mutaalliq aayaat naazil farmaee'n.[539]

[4182] Hazrat Ibne Shihab ne kaha: Mujhe Urwah bin Zubai ؒ ne khabar di, ke Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ ne farmaya: Beshak Rasool Allah ﷺ darj-e-zel aayat ke mutaabiq muahaajir khawateen ka imtihaan lete the: "Aye Nabi! Jab Tumhare Paas Ahle Imaan Khawateen Bait Ke Liye Aae'n".[540]

Aur unke chacha (Muhammad bin Muslim Zohri) se riwayat hai, unho'n ne kaha: Hame'n wo hadees bhi maaloom hai jab Allah Ta'ala ne apne Rasool Allah ﷺ ko hukum diya tha ke jo musalman aurte'n hijrat karke chali aai hain, unke mushrik shauharo'n ko wo sab kuch waapas kar diya jaae jo unho'n ne apni biwiyo'n par kharch kiya hai aur hame'n Abu Baseer ؓ ke waaqie ki khabar bhi pohonchi hai, phir unho'n ne tafseel se uska zikr kiya.[541]

Faaeda: Sulah Hudaibiya ki tafseelaat aur Hazrat Abu Baseer ؓ ke waaqea ko jaanne ke liye Saheeh Bukhari H2732 ka mutaala'a kare'n.

[4183] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ؓ fitne ke zamaane mein umre ke iraade se nikle. Phir unho'n ne kaha: Agar mujhe baitullah jaane se rok diya gaya to ham usi tarah kare'nge jis tarah ham ne Rasool Allah ﷺ ki ma'iyyat (مَعِيَّت) mein kiya tha. Phir unho'n ne sirf umre ka ehraam baandha, kyou'nke Rasool Allah ﷺ ne bhi sulah hudaibiya ke mauqa par sirf umre ka ehraam baandha tha.[542]

[4184] Hazrat Naafe hi se riwayat hai, wo Hazrat Ibne Umar ؓ se bayan karte hain ke unho'n ne umre ka ehraam baandha aur kaha: Agar mere aur baitullah ke darmiyan koi haael hua (rukaawat bana) to main usi tarah karu'nga jis tarah Nabi ﷺ ne kiya tha, jis waqt kuffaar-e-quraish, aap ke aur baitullah ke darmiyan haael hue the. Phir aap ne ye aayat padhi: "Yaqeenan Tumhare Liye Rasool Allah ﷺ (ki zaat) Mein Behtareen Namoona Hai".[543] [544]

[4185] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ؓ ke ek (1) bete ne Ibne Umar se arz ki: Agar aap is saal umre ke liye na jaae'n to behtar hai kyou'nke andesha hai ke aap baitullah tak nahi pohonch sake'nge. Unho'n ne farmaya: Ham Nabi ﷺ ke hamraah nikle to kuffaar-e-quriash ne hame'n baitullah jaane se rok diya tha. Nabi ﷺ ne qurbani ke jaanwar wahee'n zibah kar diye aur apne sar ke baal bhi mundhwa diye. Aap ke Sahaba Ikram ؓ ne bhi saro'n ke baal katwaae. Unho'n ne (mazeed) farmaya: Main tumhe'n gawaah banaata hoo'n ke maine apne oopar umrah waajib kar liya hai, is liye agar mere aur baitullah ke darmiyan koi cheez haael na hui to main baitullah ka tawaaf karu'nga aur agar mujhe rok diya gaya to main wohi kuch karu'nga jo Rasool Allah ﷺ ne kiya tha. Phir thodi door gae to farmaya ke main (hajj aur umre) dono ka ek (1) hi haal khayaal karta hoo'n. Is liye main tumhe'n gawaah banaata hoo'n ke maine hajj aur umrah dono waajib kar liye hain. Phir unho'n ne (makkah pohonch kar) ek (1) tawaaf aur ek (1) saee ki, yahaa'n tak ke dono se ehraam khola.[545]

[4186] Hazrat Naafe se riwayat hai, unho'n ne kaha: Log baate'n karte hai ke Hazrat Abdullah bin Umar ؓ apne waalid-e-giraami Hazrat Umar ؓ se pehle musalman hue the, halaa'nke aisa nahi hai. Asal waaqea ye hai ke hudaibiya ke roz Hazrat Umar ؓ ne apne bete Hazrat Abdullah ؓ ko ek (1) ansari ke paas apna ghoda laane ke liye bheja, taake usey jihaad mein istemaal kare'n. Us dauraan mein Rasool Allah ﷺ darakht ke neeche apne Sahaba Ikram ؓ se bait le rahe the. Hazrat Umar ؓ ko iska ilm nahi tha. Hazrat Abdullah bin Umar ؓ ne aap ki bait ki, phir ghoda lene ke liye gae aur usey Hazrat Umar ؓ ke paas laae, us waqt Hazrat Umar ؓ jihaad ke liye zirah pehen rahe

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[538] T: (مُعَيَّنَہ) Muqarrara, muqarrar kiya hua, tae-shuda [Rekhta]

[539] راجع: 1639 1694 1695

[540] Surah al Mumtahana: 12

[541] راجع: 2713

[542] راجع: 1639

[543] Surah al Ahzaab: 21

[544] راجع: 1639

[545] راجع: 1639

the. Hazrat Abdullah ﷺ ne aap ko bataaya ke Rasool Allah ﷺ darakht ke neeche bait le rahe hain. Tab Hazrat Umar ﷺ apne bete Abdullah ko saath le kar gae, hatta ke aap ne Rasool Allah ﷺ se bait ki. Ye hai asal waaqea jiske mutaalliq log baate'n karte hain ke Abdullah bin Umar ﷺ apne baap Hazrat Umar ﷺ se pehle musalman hue hain.[546]

[4187] Hazrat Ibne Umar ﷺ se riwayat hai ke log hudaibiya ke din Nabi ﷺ ke hamraah the jo darakhto'n ke saae mein phail gae. Phir achaanak log Nabi ﷺ ke ird-gird jamaa ho gae. Hazrat Umar ﷺ ne kaha: Aye Abdullah! Dekho, logo'n ka kya haal hai ke wo Rasool Allah ﷺ ke paas jamaa hain, chunache unho'n ne logo'n ko dekha ke wo Aap ﷺ ki bait kar rahe hain, phir unho'n ne bhi bait kar li. Uske baad Hazrat Umar ﷺ ke paas waapas aakar bataaya to wo gae aur unho'n ne bhi Aap ﷺ ki bait ki.[547]

[4188] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne jab umrah-e-qazaa kiya to ham aap ke hamraah the. Aap ne tawaaf kiya, to ham ne bhi aap ke saath tawaaf kiya. Aap ne namaz padhi to ham ne bhi aap ke saath namaz adaa ki. Jab aap ne safa aur marwa ke darmiyan saee ki, to ham makkah waalo'n se aap ki hifaazat kar rahe the, mabaada koi aap ko takleef pohonchaae.[548]

Faaeda: Ise umrah al qazaa is liye kaha jaata hai ke ye umrah us faisle ke mutaabiq hua tha jo Rasool Allah ﷺ aur kuffaar-e-quraish ke darmiyan hua tha. Ise guzishta saal ki qazaa ke taur par umrah-e-qazaa nahi kaha jaata, jaisa ke aam taur par khayaal kiya jaata hai.

[4189] Hazrat Abu Waael se riwayat hai, unho'n ne kaha: Jab Hazrat Sahal bin Hunaif ﷺ jung-e-siffeen se waapas aae to uske haalaat maaloom karne ke liye ham unki khidmat mein haazir hue, unho'n ne farmaya ke tum log us jung ke baare mein apni raae ko muttaham (مُتَّہم)[549] karo. Main hudaibiyya ke din Abu Jandal (rz0 ki waapsi ke waqt maujood tha, agar mere liye Rasool Allah ﷺ ke hukum ko maanne se inkaar mumkin hota, to main us din zaroor hukm-udooli karta, lekin (musaaleh[550] ko) Allah aur uske rasool hi behtar jaante the. Hamaara haal ye tha ke jab ham kisi mushkil kaam ke liye apni talwaaro'nk o apne kandhe par rakhte to soorat-e-haal aasaan ho jaati aur ham mushkil hal kar lete, lekin is jung ka kuch ajeeb haal tha, is mein ham ek (1) kinaare ko band karte to dosora kinaara khul jaata tha, ham nahi jaante the ke hame'n kya tadbeer karni caahiye.[551]

[4190] Hazrat Kaab bin Ujrah ﷺ se riwayat hai, unho'n ne kaha ke hudaibiya ke roz Nabi ﷺ mere paas tashreef laae to jooe'n mere chehre par gir rahi thee'n. Aap ﷺ ne farmaya: "*Tere sar ki jooe'n tujhe takleef de rahi hain?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Apna sar mundhwaa do, aur teen (3) din ke roze rakho, ya che (6) miskeeno'n ko khaana khilaao, ya ek (1) jaanwar zibah karo*".

(Raawi-e-hadees) Ayyub kehte hain ke ab mujhe yaad nahi raha ke mere ustad ne pehle kya zikr kiya tha.[552]

[4191] Hazrat Kaab bin Ujrah ﷺ hi se riwayat hai, ke unho'n ne kaha ke muqaam-e-hudaibiya mein ham Rasool Allah ﷺ ke hamraah the. Ham ne ehraam baandh rakha tha aur mushrikeen-e-makkah ne hame'n umrah karne se rok diya tha. Mere sar par lambe-lambe baal the, un mein padi hui jooe'n mere chehre par gir rahi thee'n. Nabi ﷺ mere paas se guzre to aap ne farmaya: "*Kya tumhe'n tumhare sar ki jooee'n aziyyat pohoncha rahi hain?*" Maine arz kiya: Ji haa'n. Unho'n ne kaha: uske baad ye aayat-e-karima naazil hui: "Jo Shakhs Mareez Ho Ya Uske Sar Mein Takleef Ho To (sar mundhwa sakta hai, ba-sharte ke) Rozo'n Se Ya Sadqa Se Ya Qurbani Se Uska Fidya Adaa Kare".[553] [554]

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[546] راجع: 3916

[547] راجع: 3916

[548] راجع: 1600

[549] T: (مُتَّہِم) Kisi par tohmat ya ilzaam lagaane waala [Rekhta]

[550] T: (مُصالِح) Wo waarish ya shareek jo deen-e-mushtarik mein se kisi shae-e-maaloom ko le kar alaaheda ho jaae aur doosre waaris ya shareek us par raazi ho'n, sulah karne waala [Rekhta]

[551] راجع: 3181

[552] راجع: 1814

[553] Surah al Baqara: 196

[554] راجع: 1814

Baab 37: Qabila-e-Ukl o Uraina Ka Waaqea

[4192] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke qabila-e-Ukl aur Uraina ke chand log madina taiyyaba mein Nabi ﷺ ki khidmat mein haazir hue aur kalma-e-tauheed padh kar izhaar-e-islaam kiya aur arz karne lagey: Allah ke Nabi ﷺ! Ham log maweshi rakhte hain, zar-ee[555] zameeno'n waale nahi hain. Unhe'n madina taiyyaba ki aab-o-hawaa muwaafiq na aai to Rasool Allah ﷺ ne kuch oont aur ek (1) charwaaha unke saath kar diya, aur hukum diya ke shahr se baahar khuli fiza mein nikal jaae'n aur un oonto'n ka doodh aur peshab nosh kare'n. Wo rawaana hue, lekin harra ke kinaare par pohonchte hi wo islaam se bar-gashta[556] ho gae aur Nabi ﷺ ke charwaahe ko qatl kar ke oonto'n ko haank kar le gae. Nabi ﷺ ko jab unki khabar mili to aap ne chand sahaba ko unke taaaqub mein bheja (jab wo unhe'n pakad kar laae to) aap ne unhe'n saza dene ka hukum diya. Chunache unki aankho'n mein garam aahini salaaiyaa'n pheri gaee'n. Unke haath kaat diye gae, aur unhe'n garam pathreeli zameen mein daal diya gaya. Aakhir wo usi haalat mein mar gae.

Qatada ne kaha: Hame'n ye khabar pohonchi hai ke Nabi ﷺ uske baad Sahaba Ikram ﷺ ko sadqa karne ki targheeb dilaaya karte aur musla[557] karne se manaa karte the. Shu'ba, Aabaan aur Hammad ne Qatada se bayan kiya ke ye log qabila-e-uraina ke the. Yahya bin Abu Kaseer aur Ayyub ne Abu Qilaaba ke zariye se Hazrat Anas ﷺ se riwayat ki ke qabila-e-ukl ke chand log aae.

[4193] Hazrat Umar bin Abdul Aziz ﷺ se riwayat hai, unho'n ne ek (1) din logo'n se mashwara liya aur farmaya: Tum is qasaamah ke mutaalliq kya kehte ho? Logo'n ne kaha: Ye haq hai. Rasool Allah ﷺ ne uske mutaabiq faisla farmaya aur aap se pehle khulafa-e-raashideen ne bhi uske mutaabiq faisla kiya.

Abu Rija bayan karte hain: Us waqt Abu Qilaaba Hazrat Umar bin Abdul Aziz ke takht ke peeche (khade) the. Itne mein Ambasah bin Saeed ne kaha: Phir qabila-e-uraina ke logo'n ke mutaalliq Hazrat Anas ﷺ se marwi hadees kaha'n gai? Us par Abu Qilaaba ne kaha ke Hazrat Anas ﷺ ne khud mujh se bayaan ki thi.

Abdul Aziz bin Suhaib ne Hazrat Anas ﷺ ke hawaale se sirf Uraina ka naam liya hai aur Abu Qilaaba ne apni riwayat mein Hazrat Anas ﷺ ke hawaale se sirf Qabila-e-Ukl ka zikr kiya hai, phir mazkoora waaqea tafseel se bayaan kiya.[558]

Baab 38: Ghazwa-e-Zee Qarad Ka Bayaan Aur Ye Wohi Ghazwa Hai Jis Mein Mushrikeen Ne Nabi ﷺ Ki Sheer-daar Oontniyo'n Par Daaka Daala Tha. Ye Ghazwa-e-Khybar Se Teen (3) Din Pehle Ka Waaqea Hai

[4194] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha ke main subah ki azaan se pehle ghar se nikla, jabke Rasool Allah ﷺ ki doodh-waali oontniyaa'n muqaam-e-zee-qarad mein char rahi thee'n. Us dauraan mein mujhe Hazrat Abdur Rahman bin Awf ﷺ ka ghulam mila to usne mujhe bataaya ke Rasool Allah ﷺ ki doodh dene waali oontniyaa'n pakad li gai hain. Maine poocha: Unhe'n kisne pakda hai? Usne kaha: Qabila-e-ghatafaan ke log le gae hain. Maine dastoor ke mutaabiq "يَا صَبَاحَاهُ" ya sahbaahahu ki teen (3) cheekhe'n lagaaee'n aur madina taiyyaba ke dono kinaaro'n ke darmiyan apni aawaaz pohonchaai, phir saamne ki taraf tez dauda, yahaa'n tak ke maine unko ek (1) chashme par paani peete hue paa liya. Main choo'nke teer-andaaz tha, is liye unhe'n teer maarna shuru kar diye, saath hi ye sher padhta tha: "main hoo'n salama bin akwa jaan lo – aaj kamine sab mare'nge maan lo".

Maine tamaam oontniyaa'n waapas kar lee'n aur unse tees (30) chaadare'n bhi cheen lee'n. Phir Nabi ﷺ aur doosre log bhi pohonch gae. Maine arz ki: Allah ke Rasool ﷺ! Wo log pyaase the, maine paani peene se unhe'n rok diya hai. Aap unki taraf abhi chand logo'n ko bhej de'n. Aap ﷺ ne farmaya: "*Aye Akwa ke bete! Aap apni ashyaa ke maalik*

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[555] T: (زَرْعی) Kheti-baadi, zaraa-ati [Rekhta]

[556] T: (بَر گَشْتَہ) Phir hua, badla hua, munharif, baaghi, ghaddaar [Rekhta]

[557] T: (مُثْلہ) (Bataur-e-saza ya inteqaam waghaira) naak, kaan kaat daalna, naash ko maskh karna [Rekhta]

[558] راجع: 233

ban gae hain, ab un par narmi kare'n aur unhe'n moaaf kar de'n". Taaham ham waapas aagae to Rasool Allah ﷺ ne mujhe apni oontni ke peeche sawaar kar liya, hatta ke ham madina taiyyaba aagae.[559]

Baab 39: Ghazwa-e-Khybar Ka Bayaan

[4195] Hazrat Suwaid bin Noman ؓ se riwayat hai, unho'n ne bataaya ke wo khybar ke saal Nabi ﷺ ke hamraah rawaana hue. Farmate hain ke jab ham muqaam-e-sahbaa par pohonche jo khybar ke qareeb hai to Aap ﷺ ne wahaa'n namaz-e-asr adaa ki, phir khana talab farmaya. Aap ko sirf sattu pesh kiye gae. Aap ke hukum ke mutaabiq unhe'n paani mein ghol diya gaya. Phir aap ne wo taiyyaar-shuda sattu khaae aur ham ne bhi khaae. Uske baad aap namaz-e-maghrib adaa karne ke liye uthe. Aap ne sirf kulli ki aur ham ne bhi aisa hi kiya. Phir aap ne namaz-e-maghrib adaa ki aur nae sire se wazoo nahi kiya.[560]

[4196] Hazrat Salama bin Akwa ؓ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke hamraah khybar ki taraf nikle to ham raat bhar chalte rahe. Ek (1) aadmi ne Hazrat Aamir ؓ se kaha: Aye Aamir! Tum hame'n apne sher kyou'n nahi sunaate ho? Hazrat Aamir ؓ shaaer the, apni sawaari se utar kar hadi-khwani[561] karte hue ye sher sunaane lagey:

Gar na hoti teri rahmat aye shah-e-aali sifaat
To namaaze'n ham na padhte aur na dete ham zakat
Tujh par sadqe jab talak ham zinda rahe'n
Bakhsh de ham ko ladaai mein ataa kar sabaat
Apni rahmat ham pe naazil kar she-waala-e-sifaat
Jab wo naa-haq cheekhte sunte nahi ham unki baat
Cheekh chilla kar unho'n ne ham se chaahi hai najaat

Ye sun kar Rasool Allah ﷺ ne poocha: "*Ya kaun hadi-khwan hai?*" Logo'n ne kaha: Hazrat Aamir bin Akwa ؓ! Aap ne farmaya: "*Allah Ta'ala us par apni rahmat naazil farmae*". Ye sun kar Hazrat Umar ؓ ne kaha: Allah ke Rasool ﷺ! Ab to Hazrat Aamir ؓ ke liye shahadat ya jannat laazim ho gai. Kaash! Aap hame'n unse mazeed faaeda uthaane dete. Phir ham khybar aae aur ahle khybar ka muhaasra kar liya. Us dauraan mein hame'n sakht bhook lagi. Aakhir Allah Ta'ala ne hame'n fatah ataa farmaai. Jis din khybar fatah hua us raat logo'n ne jagah-jagah aag raushan ki to Nabi ﷺ ne poocha: "*Ye kaisi aag hai?*" Sahaba Ikram ؓ ne kaha: Log gosht pakaa rahe hain. Aap ne dariyaaft farmaya: *"Kis jaanwar ka gosht hai?*" Unho'n ne kaha: Paaltu gadho'n ka gosht hai. Nabi ﷺ ne farmaya: "*Is gosht ko phenk do aur handiyo'n ko tod do*". Ek (1) shakhs ne arz ki: Allah ke Rasool ﷺ! Ham (aisa na kare'n ke) gosht ko phenk kar handiyo'n ko dho le'n? Aap ne farmaya: "*You'n hi kar lo*". Phir jab qaum saff-bandi kar chuki to Hazrat Aamir ؓ ne apni talwaar, jo choti thi, ek (1) yahoodi ki pindli par maari to uski nok palat kar Hazrat Aamir ؓ ke gutne par lagi. Hazrat Aamir ؓ us zakhm se faut ho gae.

Raawi ka bayaan hai ke jab sab log waapas aae to Salama ؓ kehte hain ke Rasool Allah ﷺ ne mujhe (maghmoom) dekh kar mera haath pakda aur farmaya: "*Kya baat hai?*" Maine arz ki: Mere maa-baap aap par qurbaan ho'n! Log kehte hain ke Aamir ki nekiyaa'n bekaar gaee'n. Nabi ﷺ ne farmaya: "*Jhoota hai wo shakhs jo is tarah ki baate'n karta hai. Hazrat Aamir ؓ ko to dohra ajar milega*" …phir aap ne apni dono ungliyo'n ko ek-saath milaaya… "*Aamir ne takleef aur mashaqqat bhi uthaai aur Allah ke raaste mein jihaad bhi kiya. Shayad hi koi aisa arabi ho jis ne un jaisi misaal qaaem ki ho*".

Ham se Qutaiba ne bayaan kiya, unse Haatim ne bayaan kiya: Koi arab madina taiyyaba mein Aamir jaisa paida nahi hua.[562]

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[559] راجع: 3041
[560] راجع: 209
[561] T: (حُدیٰ خوانی) Ooo'nto'n ko haankte hue makhsoos gaana gaane ka amal [RSB]
[562] راجع: 2477

[4197] Hazrat Anas ﷺ se riwayat hai ke Rasool Allah ﷺ raat ke waqt khybar pohonche aur aap ki aadat thi ke jab kisi qaum ke paas raat ke waqt pohonchte to subah hone tak un par hamla nahi karte the. Chunache jab subah hui to yahoodi kulhaadi aur tokriyaa'n le kar baahar nikle. Jab unho'n ne aap ko dekha to kehne lagey: Allah ki qasam! Ye to Muhammad aur unka Lashkar hai. Allah ki qasam! Ye to Muhammad aur unka Lashkar hai. Nabi ﷺ ne farmaya: "*Khybar tabaah ho gaya, jab ham kisi qaum ke maidaan mein utar pade'n to daraae hue logo'n ke liye subah bohot buri hoti hai*".[563]

[4198] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke ham ne subah ke waqt khybar par hamla kiya. Us waqt yahoodi apne kulhaade aur tokriyaa'n liye baahar nikal rahe the. Jab unho'n ne Nabi ﷺ ko dekha to kehne lagey: (Hazrat) Muhammad ﷺ aage hain, Allah ki qasam! Muhammad ﷺ Lashkar le kar hamla-aawar hue hain. Nabi ﷺ ne farmaya: "*Allah ki zaat sab se buland o bartar hai. Khybar tabaah o barbaad ho gaya. Jab ham kisi qaum ke maidaan mein utar pade'n to daraae hue logo'n ki subah bohot buri hoti hai*". Hame'n wahaa'n gadho'n ka gosht mila to Nabi ﷺ ki taraf se ek (1) elaan karne waale ne elaan kiya ke Allah aur uske Rasool, tumhe'n gadho'n ke gosht se manaa karte hain, kyou'nke ye paleed aur najis hain.

[4199] Hazrat Anas ﷺ se riwayat hai ke Rasool Allah ﷺ ki khidmat mein ek (1) aane waale ne aakar kaha: Gadho'n ka gosht khaaya jaa raha hai. Us par aap ne khamoshi ikhtiyaar ki. Phir wo dobaara aaya aur kaha: Gadho'n ka gosht khaaya jaa raha hai. Aap ﷺ us martaba bhi khaamosh rahe. Phir wo teesri martaba haazir hua aur arz karne laga ke gadhe khatam ho rahe hain. Uske baad Aap ﷺ ne ek (1) munaadi ke zariye se elaan karaaya: Allah aur uske Rasool tumhe'n paaltu gadho'n ka gosht khaane se manaa karte hain. Chunache us (elaan) ke baad tamaam haandiyaa'n ulat di gaee'n, halaa'nke un mein gosht pak raha tha.[564]

[4200] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne namaz-e-fajr khybar ke qareeb pohonch kar andhere mein adaa ki. Phir farmaya: "*Allahu Akbar! Khybar barbaad ho chuka. Yaqeenan jab ham kisi qaum ke maidaan mein utar jaate hain to daraae hue logo'n ki subah bohot buri ho jaati hai*". Uske baad yahooqi galiyo'n mein daudte hue nikle. Aakhir-kaar Nabi ﷺ ne jungjoo naujawaano'n ko qatl kar diya, aurto'n aur baccho'n ko qaidi bana liya. Un qaidi aurto'n mein Hazrat Safiyya ﷺ bhi thee'n jo Hazrat Dihya Kalbi ﷺ ke hisse mein aaee'n. Phir wo Nabi ﷺ ke hisse mein aagaae'n, chunache Aap ﷺ ne unki aazaadi ko haq-e-maher thehra kar unse nikah kar liya.

(Raawi-e-hadees) Hazrat Abdul Aziz bin Suhaib ne Hazrat Saabit se poocha: Aye Abu Muhammad! Kya tum ne Hazrat Anas ﷺ se poocha tha ke Aap ﷺ ne (Hazrat Safiyya ﷺ ko) haq-e-maher kya diya tha? Hazrat Saabit ne asaabat mein apna sar hilaa diya.[565]

[4201] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne Hazrat Safiyya ﷺ ko qaidi bana liya, phir unhe'n aazaad karke unse nikah kar liya.

(Raawi-e-hadees) Saabit ne Hazrat Anas ﷺ se poocha: Aap ﷺ ne unhe'n kya haq-e-maher diya tha? Unho'n ne jawab diya ke khud unki zaat hi haq-e-maher tha, yaane'n unhe'n aazaad kar diya tha.[566]

[4202] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ khybar par hamla karne ke liye nikle, ya kaha: Jab Rasool Allah ﷺ khybar ki taraf mutawajjahue to logo'n ne ek (1) waadi par chadh kar naara-e-takbeer buland kiya aur kehne lagey: "Allahu Akbar, Allahu Akbar, Laa Ilaaha Illallah", us par Rasool Allah ﷺ ne farmaya: "*tum apne aap par kuch narmi karo, tum kisi behre ya ghair-haazir ko nahi pukaar rahe, balke tum ek (1) khwaab sunne waale aur intehaai qareeb Allah ko pukaar rahe ho. Wo har lamha tumhare saath hai*".

Hazrat Abu Moosa Ashari ﷺ ne kaha ke main Rasool Allah ﷺ ki sawaari ke peeche tha. Aap ne mujhe ye kehte hue suna: "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ", to mujhe farmaya: "*Aye Abdullah bin Qais!*" Maine arz ki: Allah ke Rasool! Main haazir hoo'n. Aap ne farmaya: "*Kya main tujhe ek (1) kalma na bataau'n jo jannat ke khazaano'n mein se ek (1) khazaana*

[563] راجع: 371
[564] راجع: 371
[565] راجع: 371
[566] راجع: 371

hai?" Maine kaha: Allah ke Rasool ﷺ! Kyou'n nahi, aap zaroor bataae'n, mere maa-baap aap par fidaa ho'n! Aap ne farmaya: "*Wo "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ""*".[567]

[4203] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai ke Khybar ke muqaam par Rasool Allah ﷺ aur mushrikeen aamne-saamne hue to khoob ladaai hui. Phir jab Rasool Allah ﷺ apne Lashkar ki taraf waapas aagae aur mushrikeen apne Lashkar ki taraf laut gae, us dauraan mein Rasool Allah ﷺ ke saathiyo'n mein ek (1) aisa shakhs tha jo jamaat se alag ho jaane waale ya tanha reh jaane waale mushrik ko nahi chodta tha. Wo uska peeche karta aur apni talwaar se usey maut ke ghaat utaar deta. Uske mutaalliq charcha hone laga ke jitna kaam usne kiya hai ham mein se kisi ne bhi utna kaam nahi kiya. Lekin Rasool Allah ﷺ ne uske mutaalliq farmya: "*Tum aagaah raho ke ye shakhs dozakhi hai*". Qaum mein se ek (1) aadmi ne kaha: Main us shakhs ke saath rehta hoo'n, chunache wo uske saath raha. Jaha'n wo theherta ye bhi theher jaata aur jab wo tez chalta to ye bhi uske saath tez chalne lagta. Jab wo shakhs zakhmo'n se nidhaal ho gaya to usne jaldi marna chaaha, is liye usne apni talwaar zameen par rakhi aur uski tez nok apne seene par rakhi, phir apni talwaar par zor diya, is tarah usne khud-kushi Karli. Doosra shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool ﷺ! Main gawaahi deta hoo'n ke aap Allah ke rasool hain. Aap ne farmaya: "*Kya baat hai?*" Usne kaha: Jiske mutaalliq aap ne abhi-abhi zikr kiya tha ke wo jahannami hai aur logo'n par ye baat badi giraa'n guzri thi, maine uske mutaalliq zimmedaari uthaai thi, chunache main uski talaash mein nikla. Wo sakht zakhmi ho gaya aur jaldi marna chaaha to usne apni biwi ki nok zameen par rakhi. Phir usey apne seene ke darmiyan karke us par jhool gaya aur khud-kushi Karli. Us waqt Rasool Allah ﷺ ne farmaya: "*Aadmi ba-zaahir logo'n ke saamne ahle jannat waale kaam karta hai, halaa'nke wo jahannami hota hai aur isi tarah koi aadmi ba-zaahir logo'n ke saamne ahle jahannum waale kaam karta hai, lekin anjaam-e-kaar wo jannati hota hai*".[568]

[4204] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke ham khybar ki jung mein shareek the. Rasool Allah ﷺ ne ek (1) shakhs ke mutaalliq, jo aap ke hamraah tha aur islaam ka daawedaar tha. Farmaya: "*Ye shakhs ahle jahannum se hai*". Jab ladaai shuru hui to wo shakhs badi paa-mardi se lada aur usey bohot ziyaada zakhm aae. Qareeb tha ke kuch log shukook o shubhaat mein mubtalaa ho jaate, lekin us shakhs ke liye zakhmo'n ki takleef naa-qaabil-e-bardaasht thi, chunache usne apne tarkash se teer nikaala aur usse apna seena chaak kar liya. (Ye manzar dekh akr) kuch musalman daudte hue Aap ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! Allah Ta'ala ne aap ki baat ko saccha kar dikhaaya hai. Us shakhs ne teer se apne seene ko zakhmi karke khudh-kushi Karli. Aap ﷺ ne (ye sun kar) farmaya: "*Aye falaa'n! Uth kar elaan kar do ke jannat mein imaandaar ke alaawa koi doosra daakhil nahi hoga aur Allah Ta'ala kisi bad-kaar aadmi se deen ko taqwiyat pohoncha deta hai*". Is riwayat ki mataaba-at Ma'mar ne Zohri se ki hai.[569]

[4205] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah jung-e-hunain mein the. Ibne Mubarak ne Yunus ke zariye se Imam Zohri se, unho'n ne Saeed bin Musaiyyib se, unho'n ne Nabi ﷺ se bayaan kiya. Saaleh ne Zohri se riwayat karne mein Ibne Mubarak ki mataaba-at ki hai. Zubaidi ne kaha: Mujhe Zohri ne khabar di ke Abdur Rahman bin Kaab ne unse bayaan kiya, unse Obaidullah bin Kaab ne, unho'n ne kaha: Mujhe us sahabi ne bataaya jo ghazwa-e-khybar mein Nabi ﷺ ke saath maujood the. Zohri ne bayan kiya ke mujhe Obaidullah ne Saeed bin Musaiyyib ne Nabi ﷺ se khabar di.

[4206] Hazrat Yazeed bin Abu Obaid se riwayat hai, unho'n nekaha ke maine Hazrat Salama bin Akwa ﷺ ki pindli par ek (1) zakhm ka nishaan dekha to unse poocha: Abu Muslim! Ye zakhm kaisa hai? Unho'n ne farmaya: Ye talwaar ka zakhm hai, jo mujhe khybar ke din laga tha. Logo'n ne kaha ke Salama maare gae. Tab main Nabi ﷺ ki khidmat mein haazir hua to aap ne us par teen (3) martaba damm kiya, maine us waqt se ab tak us zakhm se koi bhi takleef mehsoos nahi ki.

[4207] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ aur mushrikeen ka ek (1) ghazwe mein sakht muqaabla hua. Dono jam kar ladey. Phir har fareeq apne-apne Lashkar ki taraf chalaa gaya. Us dauraan mein

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[567] راجع: 2992
[568] راجع: 2898
[569] راجع: 3062

musalmano mein ek (1) aisa aadmi tha jo mushrikeen ke kisi alag hone waale aur tanha rehne waale shakhs ko nahi chodta tha. Wo uske peeche lag jaata aur apni talwaar se usey qatl kar deta tha. Kaha gaya: Allah ke Rasool ﷺ! Kisi ne wo kaam nahi kiya jo falaa'n ne kiya hai. Aap ﷺ ne farmaya: "*Wo to jahannami hai*". Sahaba Ikraam رضي الله عنهم ne kaha: Agar wo dozakhi hai to phir ham mein se kaun jannati hoga? Logo'n mein se ek (1) shakhs ne kaha: Main zaroor uska peecha karu'nga. Wo tez daude ya aahista chale, main zaroor uske saath rahu'nga, hatta ke wo jab zakhmi hua aur jaldi marna chaaha to apni talwaar ka dasta zameen par rakha aur uski tez nok-dhaar apne seene ke darmiyaan rakhi, phir us par apna bojh daal auar is tarah usne khud-kushi Karli. Uska peeche karne waala shakhs Nabi ﷺ ke paas aaya aur arz karne laga: Main gawaahi deta hoo'n ke aap Allah ke Rasool ﷺ hain. Aap ne farmaya: "*Kya baat hai?*" Usne tamaam waaqea aap se bayaan kiya to aap ne farmaya: "*Beshak ek (1) aadmi logo'n ke saamne ahle jannat ke amal karta hai, halaa'nke wo jahannami hota hai. Isi tarah koi shakhs logo'n ki nazro'n mein ahle jahannum ke amal karta hai, halaa'nke wo jannati hota hai*".[570]

[4208] Hazrat Abu Imran se riwayat hai, unho'n ne kaha ke Hazrat Anas رضي الله عنه ne juma ke din logo'n par zard rang ki chaadare'n dekhee'n to farmaya: Ye log is waqt khybar ke yahoodiyo'n ki tarah maaloom hote hain.

[4209] Hazrat Salama bin Akwa رضي الله عنه se riwayat hai, unho'n ne kaha ke khybar ki jung mein Hazrat Ali رضي الله عنه Nabi ﷺ se peeche reh gae the, kyou'nke wo aashob-e-chashm mein mubtalaa the. Unho'n ne dil mein kaha ke main Nabi ﷺ se peeche reh jaau'nga, is liye baad mein wo bhi aagae. Jis raat khybar fatah hua tha, us raat Aap ﷺ ne farmaya: "*Kal main us shakhs ko jhanda du'nga ya alam wo shakhs pakdega jise Allah aur uske rasool azeez rakhte hain aur uske haatho'n khybar fatah hoga*". Ham sab log us saadat ke ummeedwaar the. Achaanak kaha gaya: Wo Ali رضي الله عنه aagae hain. Chunache Aap ﷺ ne unhe'n jhanda ataa farmaya, phir unke haatho'n khybar fatah hua.[571]

[4210] Hazrat Sahal bin Saad رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne khybar ke din farmaya: "*Main kal ye jhanda aise shakhs ko du'nga jiske haatho'n Allah Ta'ala fatah ataa karega. Wo shakhs Allah aur uske rasool se mohabbat karta hai, nez Allah aur uska rasool bhi usse mohabbat karte hain*". Log saari raat is amr mein ghaur karte rahe ke un mein se kisko jhanda diya jaaega? Jab subah hui to log Rasool Allah ﷺ ki khidmat mein haazir hue, un mein se har ek ko ummeed thi ke Aap ﷺ jhanda usey de'nge, lekin aap ne farmaya: "*Ali bin Abi Taalib kaha'n hain?*" Logo'n ne kaha: Allah ke Rasool ﷺ! Unki aankho'n mein shadeed dard hai. Aap ne unki taraf kisi aadmi ko bheja, chunache unhe'n laaya gaya to Rasool Allah ﷺ ne unki aankho'n mein labb-e-mubarak daala aur unke liye barkat ki dua farmaai to tandrust ho gae. Goya unki aankho'n mein kabh dard hi nahi hua. Phir aap ne unhe'n jhanda de diya. Hazrat Ali رضي الله عنه ne arz ki: Allah ke Rasool ﷺ! Main un (yahoodiyo'n) se jung karu'n yahaa'n tak ke wo hamari tarah musalman ho jaae'n? Aap ﷺ ne farmaya: "*Tum seedhe apni raah par chalte jaao, yahaa'n tak ke tum unke maidaan mein utro to unko daawat-e-islaam do aur Allah ke jo huqooq unke zimme farz hain, unhe'n unse aagaah karo. Allah ki qasam! Agar tumhare zariye se Allah Ta'ala kisi ek (1) aadmi ko hidayat se hamkinaar karde to tumhare liye surkh oonto'n se behtar hai*".[572]

[4211] Hazrat Anas bin Maalik رضي الله عنه se riwayat hai, unho'n ne kaha ke ham khybar aae. Jab Allah Ta'ala ne Aap ﷺ ko qile mein fatah inaayat farmaai to aap se Safiyya bint Huyai bin Akhtab ke husn o jamaal ka zikr kiya gaya. Uska khaawind qatl ho chuka tha aur ye dulhan bani hui thi. Lehaaza Nabi ﷺ usey apni zaat ke liye muntakhab farmaya. Aap unhe'n saath le kar rawaana hue, hatta ke sadd-e-sahba pohonch to wo haiz se paak ho chuki thee'n. Rasool Allah ﷺ ne unse khilwat farmaai. Phir aap ne khajoor, ghee, aur paneer se halwa bana kar ek (1) chote se dastarkhwan par rakh diya aur mujhe hukum diya: "*Apne aas-paas waalo'n ko bataa do*". Yehi Hazrat Safiyya رضي الله عنها ke nikah ka valima tha. Phir ham madina rawaana hue. Maine Nabi ﷺ ko dekha ke aap ne Hazrat Safiyya رضي الله عنها ke liye apne peeche chaadar ko lapeta. Phir aap apne oont ke paas baithe aur apna ghutna tikaa diya. Hazrat Safiyya رضي الله عنها ne apna paao'n aap ke ghutne mubarak par rakha aur sawaar ho gaee'n.[573]

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[570] راجع: 2898
[571] راجع: 2975
[572] راجع: 2942
[573] راجع: 371

[4212] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne khybar ke raaste mein teen (3) din tak Hazrat Safiyya ﷺ ke paas qiyaam farmaya, hatta ke unke saath khilwat farmaai. Wo un aurto'n mein se thee'n jin par parda kiya gaya tha.[574]

[4213] Hazrat Anas ﷺ se riwayat hai, wo farmate hain ke Nabi ﷺ ne madina aur khybar ke darmiyan teen (3) shab qiyaam farmaya. Unhi raato'n mein Hazrat Safiyya ﷺ se zufaaf[575] hua. Maine musalmano ko aap ke walime ke liye daawat di. Us walime mein roti thi na gosht, balke aap ne Hazrat Bilal ﷺ ko sirf dastarkhwan bichaane ka hukum diya. Chunache jab bicha diya gaya to us par khajoore'n, paneer, aur ghee rakha gaya. Ab musalman kehne lagey ke Hazrat Safiyya ﷺ ummahaat-ul-momineen mein se hain, ya aap ki kaneez hain? Phir khud hi kehne lagey: Agar aap ﷺ unhe'n parde mein rakhe'nge to ummahaat-ul-momineen se hain, agar parde mein na rakhe'nge to laundi hain. Phir jab Aap ﷺ ne kooch farmaya to Hazrat Safiyya ﷺ ke liye apne peeche baithne ki jagah banaai aur un par parda latka diya.[576]

Faaeda: Is hadees mein ek (1) ishkaal[577] hai ke jab Sahaba Ikram ﷺ ne daawat-e-valima khaai to unhe'n Hazrat Safiyya ﷺ ke mutaalliq taraddud[578] kyou'n hua, ke wo ummul momineen hain, ya aap ki kaneez hain? Iski taujeeh baae'n-taur par ki gai hai ke mazkoora taraddud nikah aur walime se pehle tha ya jinhe'n taraddud hua wo walime aur nikah mein haazir nahi the. Agar walime mein haazir the to unho'n ne aam daawat khayaal kiya, albatta parde ke baad waazeh ho gaya ke Hazrat Safiyya ﷺ Rasool Allah ﷺ ki zauja-e-mohtarma hain.

[4214] Hazrat Abdullah bin Mughaffal ﷺ se riwayat hai, unho'n ne kaha ke ham khybar ka muhaasra kiye hue the ke ek (1) shakhs ne ek (1) thaila phenka, jis mein charbi thi. Main usey uthaane ke liye lapka, lekin maine dekha ke Nabi ﷺ dekh rahe hain, is liye main sharm se paani-paani ho gaya.

[4215] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne ghazwa-e-khybar ke mauqa par lehsan aur gharelu gadho'n ka gosht khaane se manaa farmaya tha.[579]

Lehsan khaane ki mumaaneat ka zikr Hazrat Naafe aur gharelu gadho'n ki mumaaneat Hazrat Saalim se manqool hai.

[4216] Hazrat Ali bi Abi Taalib ﷺ se riwayat hai ke Rasool Allah ﷺ ne khybar ke din aurto'n se mut'a karne aur gharelu gadho'n ka gosht khaane se manaa farmaya tha.[580]

Faaeda: Kisi aurat se ek (1) muqarrar muddat tak nikah kar lene ko mut'a kehte hain. Pehle ye nikah mubaah tha, phir usse qiyaamat tak rok diya gaya, jaisa ke mazkoora hadees se maaloom hota hai. Nez, Hazrat Salama bin Akwa ﷺ se marwi hai ke Rasool Allah ﷺ ne ghazwa-e-autaas ke mauqa par teen (3) roz ke liye nikah-e-mut'a ki ijaazat di, phir usse manaa kar diya.[581] Hazrat Sabrah bin Ma'bad Johni ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Maine tumhe'n aurto'n se mut'a karne ki ijaazat di thi, ab usey Allah Ta'ala ne ta-roz-e-qiyaamat haraam kar diya hai*".[582]

[4217] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne khybar ke din gharelu (paaltu) gadho'n ke gosht (khaane) se rok diya.[583]

[4218] Hazrat Ibne Umar ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne paaltu gadho'n ka gosht khaane se rok diya tha.[584]

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[574] راجع: 371

[575] T: (زِفاف) Dulhan ko dulha ke paas bhejne ka amal, ek hi makaan mein sona [Rekhta]

[576] راجع: 371

[577] T: (اِشْكال) Diqqat, dushwaari [Rekhta]

[578] T: (تَرَدُّد) Hichkichaahat, tazabzub, taammul, shak o shubha [Rekhta]

[579] راجع: 853

[580] Dekhiye: 5115 5523 6961

[581] Musnad Ahmad: V4 P55

[582] Musnad Ahmad: V3 P404

[583] راجع: 853

[584] راجع: 853

[4219] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne khybar ke din gadho'n ka gosht khaane se manaa farmaya aur ghodo'n ka gosht khaane ki ijaazat di.[585]

Faaeda: Is hadees mein ghode ki hillat ka zikr hai, bila-shubha ghoda ek (1) halaal jaanwar hai, is waazeh nass ke baawujood bhi kuch fuqaha ne usey haraam qaraar diya hai. Hazrat Asma ﷺ farmati hain ke ham ne Rasool Allah ﷺ ke ahd-e-mubarak mein ghoda zibah kiy aau ruska gosht khaaya tha.[586] Bahar-haal ghoda halaal hai, agar kisi ka dil na chaahe to na khaae, lekin uski hurmat ka fatwa jaari na kare, iski tafseel ham aainda Kitaab-ul-At-amah mein bayaan kare'nge. بِإذن الله تعالىٰ

[4220] Hazrat Ibne Abi Awfa ﷺ se riwayat hai ke ghazwa-e-khybar ke mauqa par hame'n bhook ne sataaya, udhar handiyaa'n josh maar rahi thee'n aur kuch handiyaa'n pak chuki thee'n. Achaanak Nabi ﷺ ka munaadi aaya aur elaan kiya ke gadho'n ke gosht mein se kuch na khaao aur handiyo'n ko ulat do. Ibne Abi Awfa ﷺ ne kaha: Ham ne aapas mein baate'n kee'n aur gadho'n ke gosht se is liye aap ne manaa farmaya hai ke un mein se khums nahi nikaala gaya tha, jabke baaz logo'n ne kaha ke aap ne unse hatmi taur par manaa farma diya hai, kyou'nke ye gandagi khaate hain.[587]

[4221 4222] Hazrat Bara bin Aazib ﷺ aur Abdullah bin Abi Awfa ﷺ se riwayat hai, unho'n ne kaha ke wo Nabi ﷺ ke saath the, unhe'n gadhe dastiyab hue to unho'n ne unka gosht pakaya. Is dauraan mein Nabi ﷺ ke elaan karne waale ne elaan kiya ke handiyo'n ko undel do.[588]

[4223 4224] Hazrat Bara bin Aazib ﷺ aur Hazrat Ibne Ubai Awfa ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne ghazwa khybar ke mauqa par farmaya: "*Handiyo'n ko ulat do*" (gosht penk do). Us waqt handiyaa'n choolhe par rakhi jaa chuki thee'n.[589]

[4225] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah ek (1) gazwe mein shareek the. Phir unho'n ne pehli hadees ki tarah riwayat naqal ki.[590]

[4226] Hazrat Baraa bin Aazib ﷺ hi se riwayat hai, unho'n ne kaha ke hame'n Nabi ﷺ ne ghazwa-e-khybar ke din hukum diya ke ham gadho'n ka gosht kaccha aur pakaa hua phenk de'n. Phir aap ne kabhi uske khane ka hukum nahi diya.[591]

[4227] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: mujhe maaloom nahi ke Rasool Allah ﷺ ne gadhe ka gosht khaane se is liye mana kiya tha ke wo logo'n ka bojh uthaate hain, is liye aap ne ye pasand na kiya ke unke baar-bardaar khatam ho jaae'n ya aap ne khybar ke din gharelu gadho'n ka gosht hamesha ke liye haraam kar diya tha.

[4228] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne khybar ke din ghode ke do (2) hisse aur piyaade ke liye ek (1) hissa taqseem kiya. (Raawi hadees) Hazrat Naafe ne iski tafseer karte hue kaha: Jis aadmi ke saath ghoda hota to usko teen (3) hisse milte aur agar uske paas ghoda na hota to usey ek (1) hissa milta.[592]

[4229] Hazrat Jubair bin Muti'm ﷺ se riwayat hai, unho'n ne kaha ke main aur Hazrat Usman bin Affan ﷺ Nabi ﷺ ki khidmat mein haazir hue aur ham ne arz ki: Aap ne khums-e-khybar se banu Muttalib ko hissa diya hai aur hame'n nazar-andaaz kar diya. Halaa'nke ham aur wo aap se qaraabat mein baraabar hain? Aap ﷺ ne farmaya: "*Yaqeenan*

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[585] Dekhiye: 5520 5524

[586] Saheeh Bukhari: Al At-amah: H5519

[587] راجع: 3155

[588] Dekhiye: (for H4221) 4223 4225 4226 5525
Dekhiye (for H4222): 3155

[589] راجع: 4221 3155

[590] راجع: 4221

[591] راجع: 4221

[592] راجع: 2863

banu haashim aur banu Muttalib ek (1) hi cheez hain". Hazrat Jubair bin Muti'm ﷺ ne bayan kiya ke Nabi ﷺ ne banu abd-shams aur banu naufal ko (khums-e-khybar se) kuch nahi diya tha.[593]

[4230] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne farmaya: Ham log yemen mein the jab hame'n Nabi ﷺ ki (makkah se) rawaangi ki ittela mili. Ham bhi hijrat karke aap ki taraf chal pade. Ek (1) main aur do (2) mere bhai. Main sab se chota tha. Bhaiyyo'n mein se ek (1) ka naam Abu Burdah aur doosre ka naam Abu Ruhm tha. Unho'n ne kaha: Hamaare saath meri qaum ke pachaas (50) se kuch ziyaada ya unho'n ne kaha: Tirpan (53) ya baawan (52) afraad aur bhi the. Ham sab kashti mein sawaar hue to hamari kashti ne hame'n najjaashi ke sar-zameen-e-habsha mein jaa utaara. Wahaa'n hamari mulaqaat Hazrat Jaafar bin Abi Taalib ﷺ se hui aur ham ne unke paas hi qiyaam kiya. Phir ham sab ekatthe rawaana hue to Nabi ﷺ se us waqt mulaqaat hui jab aap khybar fatah kar chuke the. Doosre log ham ahle safina se kehne lagey ke ham hijrat ke etebaar se tum par sabqat rakhte hain. Hazrat Asma bint Umais ﷺ bhi hamaare saath aai thee'n. Wo Nabi ﷺ ki zauja-e-mohtarma ummul momineen Hazrat Hafsa ﷺ ke paas mulaqaat ke liye gaee'n, jabke Asma ﷺ ne bhi najjaashi ki taraf jamaat-e-muhajireen ke saath hijrat ki thi. Hazrat Umar ﷺ, Hazrat Hafsa ﷺ ke paas aae to us waqt Hazrat Asma bint Umais ﷺ bhi unke yahaa'n maujood thee'n. Hazrat Umar ﷺ ne Hazrat Asma ﷺ ko dekh kar poocha: Ye kaun hai? Hazrat Hafsa ﷺ ne kaha: Ye Hazrat Asma bint Umais ﷺ hain. Hazrat Umar ﷺ ne farmaya: Wohi habsha se hijrat karke aane waali? Samandari raaste se aane waali? Hazrat Asma ﷺ ne kaha: Haa'n, wohi hoo'n. Hazrat Umar ﷺ ne kaha: Ham ne tumse pehle hijrat ki hai, is binaa par ham Rasool Allah ﷺ par tumse ziyaada haq rakhte hain. Ye baat sun kar Hazrat Asma ﷺ ghusse mein aagaee'n aur kehne lagee'n: Allah ki qasam! Hargiz nahi, tum log Rasool Allah ﷺ ke saath the, tum mein se agar koi bhooka hota to aap usey khaana khilaate aur tumhare jaahilo'n ko naseehat karte the. Lekin ham aisi jagah mein ya sar-zameen-e-habsha ke aise-aise ilaaqe mein rehte the jo na sirf door tha balke deen-e-islaam se wahaa'n nafrat thi. Ye sab kuch ham ne Allah aur uske Rasool ﷺ ki khaatir bardaasht kiya tha. Allah ki qasam! Main us waqt tak na to khana khaau'ngi aur na kuch piyu'ngi jab tak main Rasool Allah ﷺ se in baato'n ka zikr na kar loo'n, jo aap ne kahi hain. Wahaa'n hame'n eeza di jaati thi aur ham khauf o hiraas mein mubtalaa rehte the. Main ye sab kuch Nabi ﷺ se zaroor bayaan karu'ngi aur aap se dariyaaft karu'ngi. Allah ki qasam! Main na jhoot bolu'ngi aur na ghalat kahu'ngi, aur na apni taraf se koi baat badhaau'ngi.[594]

[4231] (Unho'n ne mazeed kaha:) Phir jab Nabi ﷺ tashreef laae to Hazrat Asma bint Umais ﷺ ne arz ki: Allah ke Nabi! Hazrat Umar ﷺ ne ye aur ye baate'n ki hain. Aap ne farmaya: "*Toone Umar ko kya jawaab diya hai?*" Unho'n ne kaha: Maine Hazrat Umar ﷺ se ye aur ye kaha. Aap ﷺ ne farmaya: "*Wo tumse ziyaada mujh par haq nahi rakhte. Unki aur unke saathiyo'n ki ek (1) hijrat hai aur aye kashti waalo! Tumhari do (2) hijrate'n hui hain*". Hazrat Asma ﷺ ne kaha: Is waaqia ke baad maine

Hazrat Abu Moosa Ashari ﷺ mujhse is hadees ko baar-baar sunte the.

[4232] Hazrat Abu Burdah ﷺ ne Hazrat Abu Moosa Ashari ﷺ se bayan kiya ke Nabi ﷺ ne farmaya: "*Main Ashari ahbaab ke quran padhne ki aawaaz pehchaan leta hoo'n, jabke wo raat ke waqt aate hain. Agarche maine din ke waqt unki iqaamat-gaaho'n ko nahi dekha. Taaham unki aawaazo'n se unki iqaamat-gaaho'n ko pehchaan leta hoo'n. Un mein se ek (1) hakeem hain ke jab kahee'n uski dushmano'n se mudbhed ho jaati hai to unse kehta hai: Mere dosto'n ke kehne ke mutaabiq tum thodi der ke liye unka intizaar karlo*".

[4233] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ki khidmat mein fatah khybar ke baad haazir hue. Aap ne hamaare liye maal-e-ghanimat mein hissa muqarrar kiya aur hamaare alaawa jo shakhs fatah khybar mein haazir nahi hua, usey hissa nahi diya.[595]

[4234] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke ham ne khybar fatah kiya to hame'n maal-e-ghanimat mein sona, chaandi nahimila tha. Bale gaae, oont, saamaan, aur baaghaat miley the. Phir ham Rasool Allah ﷺ ke

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[593] راجع: 3140
[594] راجع: 3136
[595] راجع: 3136

hamraah waadi-ul-qura mein aae, jabke aap ke saath ek (1) mid-a'm (مِدْعَمْ) naami ghulam bhi tha, jo banu zibaab ke ek (1) shakhs ka kajaawa utaar raha tha, ke achaanak kisi naamaaloom simt se ek (1) teer aakar usey laga (aur wo ghulam teer lagne se mar gaya) To logo'n ne kaha: Usey shahaadat mubarak ho. Rasool Allah ﷺ ne farmaya: "*Balke aisa hargiz nahi, us zaat ki qasam jiske haath mein meri jaan hai! Jo chaadar usne khybar ke roz taqseem-e-ghanimat se pehle churaai thi wo us par aag ka shola ban kar bhadak rahi hai*". Nabi ﷺ ki ye baat sun kar ek (1) shakhs ek (1) ya do (2) tasme le kar haazir hua aur arz ki: Maine bhi ye utha liye the. Rasool Allah ﷺ ne farmaya: "*Ye ek (1) ya do (2) tasme mein jahannum ki aag bante hain*".[596]

[4235] Hazrat Umar bin Khattab ﷺ se riwayat hai, unho'n ne farmaya: Us zaat ki qasm jiske haath mein meri jaan hai! Agar mujhe aane waali naslo'n ke muflis hone ka dar na hota ke unke liye kuch nahi bachega to main jo ilaaqa fatah karta usey mujahideen mein taseem kar deta jaisa ke Nabi ﷺ ne araazi-e-khybar[597] ko taqseem kar diya tha. Lekin main un araazi ko aane waale musalmaano ke liye khazaane ke taur par chod raha hoo'n, aake wo aainda khud taqseem karte rahe'n.[598]

[4236] Hazrat Umar ﷺ se riwaayat hai, unho'n ne farmaya: Agar mujhe aane waale musalmano ki fikr na hoti to main maftooha araazi mujahideen mein taqseem kar deta, jaisa ke Nabi ﷺ ne khybar ki araazi ko taqseem kar diya tha.[599]

[4237] Hazrat Anbasa bin Saeed (عَنْبَسَةُ بْنُ سَعِيْدٍ) se riwayat hai ke Hazrat Abu Huraira ﷺ, Nabi ﷺ ki khidmat mein haazir hue aur aap se (amwaal-e-khyar mein se) kuch talab kiya. Saeed bin Aas ke kisi ladke ne kaha: Allah ke Rasool ﷺ! Usey kuch na de'n. Abu Huraira ﷺ ne kaha: Ye shakhs ko Ibne Qauqal ﷺ ka qaatil hai. Us ladke ne kaha: Hairat hai is billi jaise insaan par jo qudoom-e-zaain[600] naami pahaadi se utar aaya hai.[601]

[4238] Hazrat Ambasa bin Saeed hi se riwayat hai, unho'n ne Hazrat Abu Huraira ﷺ se suna, wo Saeed bin Aas ﷺ ko bata rahe the ke Rasool Allah ﷺ ne Aabaan bin Saeed ﷺ ko kisi muhim par madina taiyyaba se najd ki taraf bheja tha. Hazrat Abu Huraira ﷺ ne kaha: Phir Aabaan ﷺ aur unke saathi Nabi ﷺ ke paas khybar mein aae, jab aap usey fatah kar chuke the. Muhim se waapas aane waalo'n ke ghodo'n ki pattiyaa'n (dore'n) chaal ki thee'n. Abu Huraira ﷺ kehte hain ke maine arz ki: Allah ke Rasool ﷺ! Maal-e-ghanimat mein unka hissa na lagaaiye. Hazrat Aabaan ﷺ ne kaha: Aye wabr[602]! Teri haisiyat to sirf ye hai ke jungle beri ki choti se utar kar aaya hai. Ye sun kar Nabi ﷺ ne farmaya: "*Aye Aabaan! Tum baith jaao*". Aap ne maal-e-ghanimat se unhe'n kuch na diya. Abu Abdullah (Imam Bukhari ﷺ) ne kaha: "الضَّالُ" jungle beri ko kehte hain.[603]

[4239] Hazrat Aabaan bin Saeed ﷺ se riwayat hai ke wo Nabi ﷺ ke paas aae aur salaam arz kiya to Hazrat Abu Huraira ﷺ ne kaha: Allah ke Rasool ﷺ! Ye to Ibne Qauqal ka qaatil hai. Hazrat Aabaan ﷺ ne Hazrat Abu Huraira ﷺ se kaha: Tujh par hairat hai, aye wabr! Tu zaain pahaad se uthar kar mujhe us shakhs ki maut ka taana deta hai jisko Allah Ta'ala ne mere haatho'n izzat di aur usko apne haatho'n meri tauheen karne se rok diya.[604]

[4240 4241] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ki lakht-e-jigar Hazrat Fatima ﷺ ne Hazrat Abu Bakar ﷺ ki taraf qaasid rawaana kiya, wo unse Rasool Allah ﷺ ki us wiraasat ka mutaalba karti thee'n jo Allah Ta'ala ne aap ko madina taiyyaba mein bataur-e-fae di thi. Kuch fadak se aur kuch khybar ke khums se baaqi bachi thi. Hazrat Abu Bakar ﷺ ne jawaab diya ke Rasool Allah ﷺ ne farmaya: "*Hamaari wiraasat nahi chalti, jo kuch ham chod jaae'n wo sadqa hai. Albatta Aal-e-Muhammad us maal-e-fae se khaa-pi sakte hain*". Allah ki qasam! Main Rasool Allah ﷺ ke sadqaat mein kuch bhi tabdeeli nahi karu'nga. Wo usi haalat mein rahe'nge jis haalat par Rasool Allah ﷺ ke ahd-e-mubarak mein the. Aur main un mein wohi amal karu'nga jo Rasool Allah ﷺ ne kiya tha. Bahar-haal Hazrat Abu Bakar

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[596] Dekhiye: 6707

[597] T: (اَرْض) Zameen, ilaaqa [Rekhta]

[598] راجع: 2334

[599] راجع: 2334

[600] T: Tafseel je kute dekhiye H4238 [RSB]

[601] راجع: 2827

[602] T: (وَبْر) Ek (1) baghair dum ka jaanwar jo billi se mushaaba aur chota hota hai [Rekhta]

[603] راجع: 2827

[604] راجع: 2827

ﷺ ne Syeda Fatima ﷺ ko un amwaal mein se kuch dene se inkaar kar diya. Bana-baree'n wo Hazrat Abu Bakar se naaraaz ho gaee'n aur unse mel-mulaqaat tark kardi. Phir faut hone tak unse baat-cheet nahi ki aur wo Nabi ﷺ ke baad sirf che (6) maah ba-qaid-e-hayaat[605] rahee'n. Jab unki wafaat hui to unke shauhar Hazrat Ali ﷺ ne raato'n-raat unhe'n dafan kar diya aur Hazrat Abu Bakar ﷺ ko khabar tak na ki aur khud hi unki namaz-e-janaaza padhi. Syeda Fatima ﷺ ki hayaat-e-taiyyaba mein to Hazrat Ali ﷺ ki wajaahat logo'n mein rahi, jab Syeda ka intiqaal ho gaya to Hazrat Ali ﷺ ne logo'n ki tawajjo ko badla hua paaya, chunache Hazrat Ali ﷺ ne Hazrat Abu Bakar ﷺ se musaalahat[606] aur unse bait ka program banaaya, kyou'nke che (6) maah tak unho'n ne aap ki bait nahi ki thi. Unho'n ne Hazrat Abu Bakar ﷺ ko paighaam bheja ke aap hamaare paas tashreef laae'n aur aapke saath koi aur shakhs na aae. Wo Hazrat Umar ﷺ ki haazri ko naa-munaasib khayaal karte the. Hazrat Umar ﷺ ne farmaya: Allah ki qasam! Aap akele unke paas na jaae'n, lekin Hazrat Abu Bakar ﷺ ne farmaya: Mujhe unse ummeed nahi ke mere saath koi bad-sulooki kare'nge. Allah ki qasam! Main unke paas zaroor jaau'nga, chunache aap hazraatk-e-paas tashreef le gae to Hazrat Ali ﷺ ne pehle khutba padha aur kaha: Aye Abu Bakar! Ham tumhari buzurgi ko jaante hain aur wo fazaail jo Allah Ta'ala ne aapko ataa farmae hain, hame'n unka bhi eteraaf hai aur Allah Ta'ala ne jo khair o barkat aap ko di hai hame'n qat-an us par koi hasad nahi, lekin ye shikwa zaroor hai ke aap khilaafat ke muaamale mein munfarid rahe aur us silsile mein hamse koi mashwara nahi kiya. Ham log bhi Rasool Allah ﷺ se qaraabat ki wajah se mushaawarat ka haq to rakhte the. Baate'n sunte-sunte Hazrat Abu Bakar ﷺ ki aankho'n mein aa'nsu beh pade.

Phir Hazrat Abu Bakar ﷺ goya hua to farmaya: Qasam hai us zaat ki jiske haath mein meri jaan hai! Rasool Allah ﷺ ki qaraabat ka mujhe apni qaraabat se ziyaada azeez hai ke main uska lihaaza karu'n aur jo mere aur tumhare damiyan un matrooka amwaal ke mutaalliq ikhtelaaf waaqe hua hai to maine un mein khair-khwahi se koi kotaahi nahi ki aur maine wohi tareeqa ikhtiyaar kiya hai jo Rasool Allah ﷺ ko karte dekha tha. Uske baad Hazrat Ali ﷺ ne Hazrat Abu Bakar ﷺ se kaha: Aaj zawaal ke baad aap se bait ka waada hai. Chunache Hazrat Abu Bakar ﷺ ne jab namaz-e-zohar adaa ki to mimbar par tashreef laae, khutba padhne ke baad Hazrat Ali ﷺ ki shaan aur unka martaba aur muqaam bayan kiya, phir bait mein der aur us maazarat ko zikr kiya jo unho'n ne ki thi. Uske baad Hazrat Ali ﷺ ne istighfar aur khutba padha. Phir Abu Bakar ﷺ ki azmat-e-shaan ko bayaan kiya aur bataaya ke jo kuch unho'n ne kiya hai uska baais Hazrat Abu Bakar ﷺ par hasad karna nahi aur na unke fazaail se inkaar hi maqsood tha, jinki wajah se Allah Ta'ala ne unhe'n bartari[607] ataa farmaai hai. Lekin ham khilafat ke muaamale mein mashware ki hadd tak apna kuch na kuch haq zaroor samajhte the, jiske mutaalliq khud-mukhtaari ka muzaahara kiya gaya. Usse hame'n dili-ranj pohoncha. Hazrat Ali ﷺ ke is bayaan par tamaam musalman khush hue aur kehne lagey: Aye Ali! Tumne durust kaha hai. Aur jab Hazrat Ali ﷺ ne amr-e-maaroof ki taraf rujoo kar liya to tamaam musalman unke bohot qareeb ho gae.[608]

Faaeda: Maal-e-fae se muraad wo maal hai jo jung o qitaal ke baghair musalmano ke haath aae, madina taiyyba mein ye wo amwaal the jo banu nazeer ko jilaa-watan karne ke baad Rasool Allah ﷺ ko miley the. Isi tarah fadak ki zameen bhi aap ko bataur-e-fae hi mili thi, kuch khybar ki araazi bhi isi tarah aap ke haath aai thee'n.

[4242] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Khybar fatah hua to ham ne kaha: Ab ham log khajooro'n se ser[609] ho'nge.

[4243] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Ham ne kabhi pait bhar kar khana nahi khaaya tha, hatta ke ham nekhybar fatah kiya, tab ser-e-shikam hue.

Faaeda: In ahadees se maaloom hua ke khybar ke baad musalmano ko maali etebaar se kushaadgi naseeb hui aur khybar ki sarzameen khajooro'n ki paidawaar ke liye bohot mash-hoor thi, wahaa'n se ye phal ba-kasrat aane laga

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[605] T: (بَقَيْدِ حَيات) Zinda, jeeta-jaagta, zindagi mein [Rekhta]

[606] T: (مُصالِحَت) Baahami sulah-safaai, aapas mein sulah karna [Rekhta]

[607] T: (بَرْتَرِی) Fazilat, ghalba, badaai, bulandi [Rekhta]

[608] راجع: 3092 3093

[609] T: (سیر نا ہونا) pait na bharna [RSB]

to Sahaba Ikram ﷺ ko pait-bhar khaana naseeb hua. Qabl-azee'n unki maeeshat aur iqtisaadi haalat bohot kamzor thi. Hazrat Ayesha ﷺ farmati hain: Do-do (2-2), teen-teen (3-3) maah tak Rasool Allah ﷺ ke gharo'n mein aag na jalti thi, sirf khajoor'n aur paani par guzar hota tha.[610] Bahar-haal jab khybar fatah hua to moaashi haalat behtar ho gai aur gandum, jau, aur khajoor waghaira ki farawaani ho gai.

Baab 40: Nabi ﷺ Ka Ahle Khybar Par Tehseeldar Muqarrar Karna

[4244 4245] Hazrat Abu Saeed Khudri aur Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek (1) shakhs ko khybar ka tehseeldar muqarrar kiya. Wo wahaa'n se umda khajoore'n laaya to Rasool Allah ﷺ ne usse dariyaaft farmaya: "*Kya khybar ki tamaam khajoore'n aisi hain?*" Usne kaha: "*Allah ke Rasool ﷺ! Wallah aisi nahi hain. Ham is tarah ki ek (1) saa'* (صاع) *khajoore'n doosri do (2) ya teen (3) saa' ke ewz khareed lete hain*". Aap ne farmaya: "*Aisa mat kiya karo, balke ghatya khajoore'n dirhamo'n ke badle farokht karke un dirhamo'n se umda khajoore'n khareed liya karo*".[611]

[4246 4247] Hazrat Abu Saeed aur Hazrat Abu Huraira ﷺ hi se riwayat hai ke Nabi ﷺ ne ansaar ke khandaan-e-banu adee ke bhai ko khybar bheja aur usey wahaa'n ka aamil muqarrar farmaya.[612]

Abdul Majeed se riwayat hai, unho'n ne Abu Saaleh Sammaan se, unho'n ne Hazrat Abu Huraira aur Hazrat Abu Saeed Khudri ﷺ se isi tarah naqal kiya hai.

Baab 41: Nabi ﷺ Ka Ahle Khybar Se Muaamala Karna

[4248] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne yahoodiyo'n ko khybar ki zameen is shart par di ke wo usey durust rakhe'n aur us mein kheti-baadi kare'n to uski paidawaar se unhe'n nisf milega.[613]

Faaeda: Rasool Allah ﷺ ne ahle khybar se ye muaamala bataur-e-muzaara-at[614] kiya tha, jabke baaz aimma ke nazdeek muaamala muzaara-at jaaez nahi hai, agarche muzaara-at ki baaz soorate'n naajaaez hain, masalan: Kisi qata-e-arzi[615] ki paidawaar maalik apne liye mukhtas[616] kare. Doosri zameen paidawaar de ya na de, aisa karna shar-an naajaaez hai, taaham in makhsoos soorato'n ke adm-e-jawaaz ki wajah se mutlaq taur par is muaamale ko naajaaez kehna durust nahi hai, kyou'nke mutaaddid Sahaba Ikram ﷺ se qauli aur amali taur par uska jawaaz manqool hai. والله أعلم

Baab 42: Wo Bakri Jise Nabi ﷺ Ke Liye Khybar Mein Zaher-aalood Kiya Gaya Tha

Hazrat Urwah ne is riwayat ko Hazrat Ayesha ﷺ se aur unho'n ne Nabi ﷺ se bayan kiya hai.

[4249] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Jab khybar fatah kiya gaya to Rasool Allah ﷺ ko ek (1) bakri ka zaher-aalood gosht bataur-e-hadya pesh kiya gaya.[617]

Baab 43: Ghazwa-e-Zaid bin Haaritha

[4250] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne Hazrat Usama ﷺ ko ek (1) qaum par ameer muqarrar farmaya to kuch logo'n ne unki imaarat ko hadaf-e-tanqeed[618] banaaya. Aap ﷺ ne farmaya: "*Agar aaj tumhe'n uski imaarat par eteraaz hai to tum hi kuch din pehle uske baap ki imaarat par eteraaz kar chuke ho. Allah ki qasam! Yaqeenan wo is imaarat ke ahl aur haqdaar the aur bila-shubha wo mujhe sab se ziyaada azeez the, jis tarah ye (Usama bin Zaid ﷺ) unke baad mujhe sab se ziyaada azeez hai*".[619]

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[610] Saheeh Bukhari: Ar Riqaaq: 6459

[611] راجع: 2201 2202

[612] راجع: 2201 2202

[613] راجع: 2285

[614] T: (مُزارَعَت) Shirkat mein kaasht (ziraa-at) karne ka amal, kaash-kaar aur maalik ke darmiyan ghalle ki taqseem [Rekhta]

[615] T: (قطعہ عرضی) Zameen ka hissa ya tukda [RSB]

[616] T: (مُخْتَص) Muntakhab, khaas, makhsoos, chuna hua [Rekhta]

[617] راجع: 3169

[618] T: (بَدَفِ تَنقِيد بَنانا) Nukta-cheeni ka nishaana banana, tanqeed karna, eteraaz karna [Rekhta]

[619] راجع: 3730

Baab 44: Umrah-e-Qazaa Ka Bayaan

Isko Hazrat Anas ﷺ ne Nabi ﷺ se bayaan kiya hai.

[4251] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke jab Nabi ﷺ ne dhul-qada mein Umrah karne ka iraada kiya to ahle makkah ne aap ko makkah mein daakhil hone se rok diya, yahaa'n tak ke aap ne unse un sharaaet par sulah Karli ke aap aainda saal umrah ke mauqa par makkah mein teen (3) din tak theher sake'nge. Jab muaahada likha jaane laga to us mein likha ke ye wo muaahada hai jis par Muhammad Rasool Allah ﷺ ne sulah ki hai to mushrikeen-e-makkah ne kaha: Ham iska iqraar nahi karte. Agar hame'n yaqeen ho ke aap waaqai Allah ke Rasool ﷺ hain to phir aap ko kisi cheez se nahi rok sakte the, lekin aap Muhammad bin Abdullah hain. Aap ﷺ ne farmaya: "*Main Allah ka Rasool bhi hoo'n aur Muhammad bin Abdullah bhi hoo'n*". Phir aap ne Hazrat Ali ﷺ se farmaya: "*lafz-e-'Rasool Allah' mitaa do*". Hazrat Ali ﷺ ne kaha: Allah ki qasam! Main to aap ka naam kabhi nahi mitaau'nga, chunache Rasool Allah ﷺ ne wo dastawez apne haath mein li, halaa'nke aap acchi tarah likh nahi sakte the. Aap ne likha: "*Ye wo muaahada hai jis par Muhammad bin Abdullah ne sulah ki hai ke wo makkah mein hathiyaar le kar daakhil nahi ho'nge, magar wo talwaar jo niyaam mein hogi aur ahle makkah mein se agar koi aap ke saath jaana chaahe to aap usko apne saath nahi le jaae'nge aur agar aap ke saathiyo'n mein se koi makkah mein rehna chaahe to usko manaa nahi kare'nge*". Chunache jab aap aainda saal makkah mein daakhil hue aur muddat guzar gai to makkah waale Hazrat Ali ﷺ ke paas aae aur unse kaha ke aap apne saahab se kahe'n ke wo yahaa'n se chale jaae'n, kyou'nke muddat khatam ho chuki hai. Nabi ﷺ makkah se baahar tashreef le gae to Hazrat Hamza ﷺ ki beti ne aawaaz dena shuru ki: Aye chacha! Aye mere chacha-jaan! Hazrat Ali ﷺ ne usko apne qabze mein liya aur Syeda Fatima ﷺ se kaha: Ise sambhaalo. Ye tumhare chacha ki beti hai. Syeda Fatima ﷺ ne usey pakad liya, lekin uske mutaalliq Hazrat Ali, Hazrat Zaid aur Hazrat Jaafar ﷺ jhagadne lagey. Hazrat Ali ﷺ ne kaha: Maine usey pakda hai aur wo mere chacha ki beti hai. Hazrat Jaafar ﷺ ne kaha: Ye mere chacha ki beti hai aur uski khaala ki biwi hai. Aur Hazrat Zaid ﷺ ne kaha: Ye mere bhai ki beti hai. Nabi ﷺ ne uski khala ke haq mein faisla kiya aur farmaya: "*Khala, maa ki tarah hoti hai*". Hazrat Ali ﷺ se farmaya: "*Tum mujhse ho aur main tujh se hoo'n*". Hazrat Jaafar ﷺ se farmaya: "*Tum soorat o seerat mein mere mushaaba ho*". Aur Hazrat Zaid ﷺ se farmaya: "*Tum mere bhai aur maula ho*". Hazrat Ali ﷺ ne kaha: (Allah ke Rasool ﷺ!) Aap Hamza ki beti se nikah kyou'n nahi kar lete? Aap ne farmaya: "*Wo mere razaai bhai ki beti hai (jisse mera nikah nahi ho sakta)*".[620]

[4252] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ jab umrah ki niyyat se nikle to kuffaar-e-quraish aap ke aur baitullah ke darmiyan haael ho gae. Chunache aap ne apna qurbani ka jaanwar muqaam-e-hudaibiya mein zibah kar diya aur wahee'n apna sar mundwa diya aur unse is shart par muaahada kiya ke aap aainda saal umrah kar sake'nge. Nez, talwaaro'n ke alaawa doosra koi hathiyaar hamraah nahi laae'nge, aur na makkah mukarrama mein unki marzi ke khilaaf qiyaam hi kare'nge. Is liye aap ne aainda saal umrah kiya aur muaahada ke mutaabiq aap makkah mukarrama mein daakhil hue. Jab aap ne teen (3) din iqaamat mukammal Karli to kuffaar ne kaha ke ab aap chale jaae'n to aap wahaa'n se chale aae.

[4253] Hazrat Mujaahid se riwayat hai, unho'n ne kaha: Main aur Hazrat Urwah bin Zubai dono masjid-e-nabawi mein daakhil hue to Hazrat Ibne Umar ﷺ Hazrat Ayesha ﷺ ke hujre ke nazdeek baithe hue the. Urwah ne sawaal kiya ke Nabi ﷺ ne kul kitne umre kiye the? Hazrat Ibne Umar ﷺ ne jawab diya: Aap ne chaar (4) umre kiye the aur ek (1) un mein se maah-e-rajab mein kiya tha.[621]

[4254] Phir ham ne Hazrat Ayesha ﷺ ke miswaak karne ki aawaaz suni. Hazrat Urwah ne unse poocha: Aye Ummul Momineen! Kya aap ne Abu Abdur Rahman (Hazrat Abdullah bin Umar ﷺ) ki baat nahi suni? Ke Nabi ﷺ ne chaar (4) umre kiye hain, un mein se ek (1) rajab mein tha. Hazrat Ayesha ﷺ ne farmaya: Nabi ﷺ ne jab bhi umrah kiya to Abdullah bin Umar ﷺ aap ke hamraah the, lekin aap ne maah-e-rajab mein koi umrah nahi kiya.[622]

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[620] راجع: 1781

[621] راجع: 1775

[622] راجع: 1776

Faaeda: Hazrat Ayesha ﵂ ne Hazrat Abdullah bin Umar ﵁ ki kisi baat ka inkaar nahi kiya, sirf is baat ki wazaahat ki ke aap ne koi umrah rajab mein nahi kiya, ye wazaahat sun kar Hazrat Abdullah bin Umar ﵁ khamosh ho gae, isse maaloom hota hai ke unho'n ne bhool kar ya sahoo-an ye baat keh di thi. Hazrat Abdullah bin Umar ﵁ ke mutaalliq mohaddiseen ne tera (13) nisyanaat[623] ko jamaa kiya hai, un mein se ek (1) ye hai ke Rasool Allah ﷺ ne ek (1) umrah rajab mein kiya tha. Hazrat Ayesha ﵂ ka eteraaz taadad par nahi tha, balke maah-e-rajab mein umrah karne par tha, ek (1) riwayat mein hai ke Hazrat Ayesha ﵂ ne farmaya ke Allah Ta'ala Abu Abdur Rahman par rahem farmae, Rasool Allah ﷺ ne koi umrah rajab mein nahi kiya.[624]

[4255] Hazrat Ibne Abi Awfa ﵁ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ ne umrah kiya to ham ne aap ko mushrikeen aur unke ladko'n se parde mein rakha, taake wo Rasool Allah ﷺ ko aziyyat na pohoncha sake'n.[625]

[4256] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ aur aap ke Sahaba Ikram ﵃ makkah mukarrama tashreef laae to mushrikeen ne kaha ke tumhare paas wo log aarahe hain jinhe'n yasrib ke bukhaar ne kamzor kar diya hai. Is liye Nabi ﷺ ne Sahaba Ikram ﵃ ko hukum diya ke wo pehle teen (3) chakkaro'n mein ramal[626] kare'n, nez rukn-e-yamaani aur hajr-e-aswad ke darmiyan aaraam se chale'n. Aap ne tamaam chakkaro'n mein akad kar chalne ka hukum is liye nahi diya ke mubaada[627] ummat par dushwaar ho jaae.

[4257] Hazrat Ibne Abbas ﵄ se hi riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne baitullah ka tawaaf aur safa o marwa ke darmiyan saee is liye ki thi ke mushrikeen ko apni quwwat dikhaae'n.[628]

Ibne Abbas ﵄ hi se marwi ek-doosri riwayat mein hai ke jab Nabi ﷺ aman ke saal makkah mukarrama tashreef laae to farmaya: "*Akad kar chalo, taake mushrikeen ko apni taaqat dikhaae'n*" aur mushrikeen jabl-e-qua'eqiaan (قُعَيْقِعَانَ) ki taraf khade dekh rahe the.

[4258] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne Hazrat Maimoona ﵂ se nikah kiya to aap ba-haalat-e-ehraam the aur jab aap ne unse khilwat ki to apna ehraam khol chuke the. Hazrat Maimoona ﵂ ka intiqaal bhi usi muqaam-e-sarf mein hua tha.[629]

[4259] Hazrat Ibne Abbas ﵄ se riwayat hai, aap ne farmaya: Nabi ﷺ ne Hazrat Maimoona ﵂ se umrah-e-qazaa mein nikah kiya tha.[630]

Baab 45: Ilaaqa-e-Shaam Mein Ghazwa-e-Mut'a Ka Bayaan

[4260] Hazrat Ibne Umar ﵁ se riwayat hai, unho'n ne bataya ke Hazrat Jaafar ﵁ ki shahaadat ke din maine un (ki laash) par khade ho kar unke jism par nezo'n aur talwaaro'n ke pachaas (50) zakhm shumaar kiye. Aur (wo saare zakhm jism ke agle hisse par the) unki pusht par koi zakhm na tha.[631]

Faaeda: Aainda riwayat mein nawwe (90) zakhmo'n ka zikr hai. In mein munaafaat[632] nahi hai, kyou'nke pachaas (50) zakhm jism ke agle hisse par the aur nawwe (90) zakhm tamaam jism par ho'nge, ya pachaas (50) zakhm nezo'n aur talwaaro'n ke ho'nge aur nawwe (90) teero'n waghaira ke ho'nge, uske alaawa ek (1) adad[633] ki takhsees[634] zaaed ki nafi par dalaalat nahi karti. [635] والله أعلم

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[623] T: (نِسيان) Nisyaan ki jamaa, Bhool-chook, bhool jaana [Rekhta]

[624] Saheeh Bukhari: Al Umrah: H1776

[625] راجع: 1600

[626] T: (رَمَل) Tawaaf ke pehle teen (3) chakkaro'n mein hajr-e-aswad ke paas mondhe hilaae aur zara daudte hue chalne ki soorat [Rekhta]

[627] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]

[628] راجع: 1649

[629] راجع: 1837

[630] راجع: 1837

[631] Dekhiye: 4621

[632] T: (مُنافات) Ek-doosre ki zidd hona, ek-doosre ki nafi karna [Rekhta]

[633] T: (عَدَد) Ginti, taadaad [Rekhta]

[634] T: (تَخْصِيص) Makhsoos karna, makhsoos hona, khaas karna [Rektha]

[635] Fath-ul-Baari: V7 P641

[4261] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne jung-e-mut'a mein Hazrat Zaid bin Haaritha ﷺ ko ameer muqarrar kiya. Phir Rasool Allah ﷺ ne farmaya: "*Agar Zaid shaheed ho jaae'n to Jaafar, aur agar Jaafar shaheed ho jaae'n to Abdullah bin Rawaaha ameer ho'nge*". Hazrat Abdullah bin Umar ﷺ farmate hain: Main us jung mein mujahideen ke saath maujood tha. Jab ham ne Hazrat Jaafar bin Abi Taalib ﷺ ko talaash kiya to unki laash deegar laasho'n mein padi hui thi aur ham ne unke jism par nezo'n aur teero'n ke nawwe (90) se ziyaada zakhm dekhe.[636]

[4262] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Zaid, Hazrat Jaafar, aur Hazrat Abdullah bin Rawaaha ﷺ ki shahaadat ki khabar us waqt apne Sahaba Ikram ko di, jab unke mutaalliq deegar zaraae se koi ittela nahi aai thi. Aap ﷺ ne farmaya: "*Zaid ne islami jhanda uthaaya wo shaheed kar diye gae, to phir jaafar ne jhanda uthaa liya*". Wo bhi jaam-e-shahaadat nosh kar chuke to phir Ibne Rawaaha ne jhanda utha liya, wo bhi shaheed kar diye gae. Us dauraan mein aap ki dono'n aankho'n se aansu jaari the. Hatta ke Allah ki talwaaro'n mein se ek (1) talwaar (Khalid bin Waleed ﷺ) ne jhanda pakad liya. Phir Allah ne uske haatho'n fatah ataa farmaai.[637]

[4263] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Hazrat Ibne Haaritha, Jaafar bin Abi Taalib, aur Abdullah bin Rawaaha ﷺ ke shaheed hone ki khabar pohonchi to Rasool Allah ﷺ (masjid mein) biath rahe, jabke aap mein hizn o malaal[638] ke aasaar maaloom hote the. Ummul Momineen Hazrat Ayesha ﷺ ne farmaya: Main darwaze ke suraakh mein se dekh rahi thi ke ek (1) shakhs ne aap ke paas aakar kaha: Allah ke Rasool ﷺ! Hazrat Jaafar ﷺ ke khandaan ki aurte'n ro rahi hain. Aap ne usey hukum diya ke unhe'n rone-dhone se manaa karo, chunache wo aadmi gaya aur waapas aakar kehne laga: Maine unko manaa kiya hai, lekin wo mera kehna nahi maateen. Aap ne phir usey wohi hukum diya. Wo gaya aur waapas aakar kehne laga: Allah ki qasam! Wo ham par ghaalib aagai hain. Hazrat Ayesha ﷺ ne kaha: Rasool Allah ﷺ ne farmaya: "*Un ke mu'n mein mitti daalo*". Hazrat Ummul Momineen ne farmaya ke maine kaha: Allah Ta'ala teri naak khaak-aalood kare, Allah ki qasam! Tu na to wo kaam karta hai aur na Rasool Allah ﷺ ko tang karne se baaz hi aata hai.[639]

[4264] Hazrat Aamir se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Umar ﷺ jab Hazrat Jaafar ﷺ ke saahebzaade ko salaam kehte to you'n farmaate: Aye do (2) paro'n waale ke bete! Tujh par salaam ho.[640]

Faaeda: Jung-e-mut'a mein Hazrat Zaid bin Haaritha ﷺ ki shahadat ke baad Hazrat Jaafar ﷺ ne lapak kar jhanda uthaya aur dushmano se jung shuru kardi. Jab jung shiddat ikhtiyaar kar gai to apne ghode se kood pade, ladte-ladte dushman ki zarb se daayaa'n haath kat gaya. Uske baad unho'n ne baae'n-haath mein jhanda le liya aur usey musalsal band rakha, yahaa'n tak ke baayaa'n haath bhi kat gaya, hatta ke aap shaheed ho gae. Rasool Allah ﷺ ne farmaya ke: "*Allah Ta'ala ne unhe'n do no baazuo'n ke ewaz jannat mein aise do (2) baazu ataa farmae jinke zariye se wo jaha'n chaahte hain udhkar pohonch jaate hain*". Is liye unka laqab Jaafar-e-Taiyyaar aur Jaafar-e-Dhul Janaaheen pad gaya. Un dono paro'n ki kaifiayat ka bayan kisi hadees mein nahi hai, is liye ham usey haqeeqat par mahmool karte hue un par imaan laate, aur unki kaifiyat Allah ke supurd karte hain aur na uski koi taaweel hi karte hain. Baaz log uski taaweel karte hain ke usse muraad sifat-e-malakiya aur quwwat-e-roohaaniya hai jo Hazrat Jaafar ﷺ ko ataa ki gaaee'n lekin hame'n is taaweel se ittefaaq nahi hai. والله أعلم

[4265] Hazrat Khalid bin Waleed ﷺ se riwayat hai, unho'n ne farmaya: Jung-e-mut'a mein nau (9) talwaare'n mere haath se tooti thee'n. Sirf ek (1) chaude phal waali Yemeni talwaar mere haath mein reh gai thi.[641]

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[636] راجع: 4260
[637] راجع: 1246
[638] T: (حُزْن) Gham, ranj, ghamgeen hona [Rekhta]
Malaal (مَلال) = Ranj, gham, afsos [Rekhta]
[639] راجع: 1299
[640] راجع: 3709
[641] Dekhiye: 4266

[4266] Hazrat Khalid bin Waleed ﷺ hi se riwayat hai, unho'n ne farmaya: Ghazwa-e-mut'a mein mere haath se nau (9) talwaare'n tooti thee'n aur mere haath mein sirf ek (1) Yemeni chodi talwaar[642] reh gai thi.[643]

[4267] Hazrat Noman bin Basheer ﷺ se riwayat hai, unho'n ne kaha: Ek (1) martaba Hazrat Abdullah bin Rawaaha ﷺ par ghashi taari hui to unki hamsheer A'mrah (عَمْرَہ), haae pahaad jaisa bhaai, haae aisa! Haae aisa! Kehkar rone lagi aur unki deegar sifaat shumaar karti thi. Jab wo hosh mein aae to kehne lagey: Aye hamsheer! Toone mere mutaalliq jo kuch bhi kaha, mujhe kaha gaya ke waaqai tu aisa hai?[644]

[4268] Hazrat Noman bin Basheer ﷺ hi se riwayat hai ke jab Hazrat Abdullah bin Rawaaha ﷺ behosh ho gae. Unho'n ne pehli hadees ki tarah bayan kiya, phir jab wo shaheed ho gae to unki behen un par na roi.[645]

Baab 46: Nabi ﷺ Ka Hazrat Usama bin Zaid ﷺ Ko Qabila Juhaina Ki Ek (1) Shaakh Huraqaat Ki Taraf Bhejna

[4269] Hazrat Usama bin Zaid ﷺ se riwayat hai, wo farmate hain ke hame'n Rasool Allah ﷺ ne Hurqa ki taraf rawaana kiya. Ham ne us qaum par subah ke waqt hamla karke unhe'n shikast se do-chaar kar diya. Us dauraan mein main aur ek (1) ansari aadmi kuffaar ke ek (1) shakhs se miley. Jab ham ne us par ghalba paa liya to wo "لَا إِلٰهَ إِلَّا اللّٰهُ" kehne laga. Ansari to fauran ruk gaya, lekin maine usey neza maar kar qatl kar diya. Jab ham madina taiyyaba waapas aae to Nabi ﷺ ko is waaqie ki ittela hui. Aap ne farmaya: "*Aye Usama! Toone usey "لَا إِلٰهَ إِلَّا اللّٰهُ" padhne ke baad qatl kar diya?*" Maine arz ki: Usne to qatl se bachne ke liye kalma padha tha. Bahar-haal Aap ﷺ apni baat ko baar-baar dohraate rahe, yahaa'n tak ke mere dil mein aarzu paida hui, kaash! Main aaj se pehle musalman na hota.[646]

[4270] Hazrat Salama bin Akwa ﷺ se riwayat hai, wo farmate hain ke main Nabi ﷺ ke hamraah saat (7) jungo'n mein shareek raha hoo'n aur nau (9) aise lashkaro'n mein shirkat ki hai jinhe'n aap ne rawaana kiya tha. Kabhi hamaare ameer Hazrat Abu Bakar ﷺ hote aur kabhi fauj ke sarbaraah Usama bin Zaid ﷺ hote the.[647]

[4271] Hazrat Salama bin Akwa ﷺ hi se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ke hamraah saat (7) ghazwaat mein hissa liya aur nau (9) aise lashkaro'n mein shirkat ki hai jinhe'n khud Aap ﷺ ne rawaana kiya tha. Kabhi hamaare ameer Hazrat Abu Bakar ﷺ hote aur kabhi Hazrat Usama bin Zaid ﷺ hote.[648]

[4272] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ke saath saat (7) jungo'n mein shirkat ki hai aur maine Ibne Haaritha ke hamraah bhi ek (1) jung mein shirkat ki thi. Aap ﷺ ne unhe'n ham par ameer muqarrar kiya tha.[649]

[4273] Hazrat Salama bin Akwa ﷺ hi se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke hamraah saat (7) junge'n ladi hain. Unho'n ne ghazwa-e-khybar, ghazwa-e-hudaibiya, ghazwa-e-hunain, aur ghazwa zaat-e-qard ka zikr kiya. (Raawi-e-hadees) Yazeed bin Abu Obaid ne kaha ke baaqi ghazawaat ke naam main bhool gaya hoo'n.[650]

Baab 47: Ghazwa Fatah-e-Makka Ka Bayaan

Aur us khat ki wazaahat jo Hazrat Haatib bin Abi Balta'a ﷺ ne ahle makkah ko likha tha, jis mein unho'n ne ahle makkah ko Nabi ﷺ ke hamle ki khabar di thi.

[4274] Hazrat Ali ﷺ se riwayat hai, farmate hain ke Rasool Allah ﷺ ne mujhe, Hazrat Zubair, aur Hazrat Miqdaad ﷺ ko rawaana farmaya, aur hukum diya: "*Tum chalte raho, hatta ke raudha-e-khaakh pohoncho. Yaqeenan wahaa'n*

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[642] T: Urdu pdf mein "chaudi talwaar" (چوڑی تلوار) likha. Maulana Daud Raz ﷺ ke tarjuma mein "Yemeni tegha" (یمنی تیغہ) likha hai.
Rekhta iske maane hain: choti tegh (talwaar) aur Urduinc mein Khanjar aur kataar maane likha hai. [RSB]

[643] راجع: 4265

[644] Dekhiye: 4268

[645] راجع: 4267

[646] Dekhiye: 6872

[647] Dekhiye: 4271 4272 4273

[648] راجع:4270

[649] راجع: 4270

[650] راجع: 4270

tumhe'n oontni par sawaar aurat milegi, jiske paas ek (1) khat hai, tum usse haasil karke le aao". Unho'n ne kaha: Ham wahaa'n se chal pade, hamaare mein ghode hame'n badi tezi se le jaa rahe the. Jab ham raudha-e-khaakh pohonche to waaqai wahaa'n hame'n oontni par sawaar ek (1) aurat mili. Ham ne usse kaha ke khat nikaal de. Wo kehne lagi: Mere ne usse kaha ke khat nikaal de, wo keh lagi: Mere paas koi khat waghaira nahi hai. Ham ne kaha: Tujh ekhat nikaalna hoga, basoorat-e-deegar ham tere kapde utaar phenkenge, chunache usne apne baalo'n ke jode se khat nikaal kar hamaare hawaale kar diya, jise le kar ham Rasool Allah ﷺ ki khidmat mein haazir hue to us mein ye likha tha: "Haatib bin Abi Balta'a ki taraf se mushrikeen-e-makkah ke naam". Us khat ke zariye se wo Rasool Allah ﷺ ke kuch raaz mushrikeen ko bataa rahe the. Rasool Allah ﷺ ne farmaya: "*Aye Haatib! Ye kya hai?*" Haatib ne arz ki: Allah ke Rasool ﷺ! Aap mere muaamale mein jaldi se kaam na le'n. Dar-asl main quraish ke khandaan se nahi tha, balke main unka haleef tha aur aap ke saath jo muhajireen hain unki makkah mukarrama mein qaraabat-daari hai, jiski wajah se ahle makkah unke ahel o ayaal aur amwaal o mataa ki hifaazat kare'nge. Maine khayaal kiya ke jab mera unse koi nisbati rishta nahi hai to main un par koi ehsaan kar du'n, jiski wajah se wo meri qaraabat ki nigehbaani kare'n. Maine ye kaam apne deen se bar-gashta[651] ho kar nahi kiya aur na islaam ke baad kufr ko pasand karne ki wajah hi se aisa kiya hai. Rasool Allah ﷺ ne farmaya: "*Bila-shubha is shakhs ne sach-sach keh diya hai*". (Iske baawujood Hazrat Umar رضی اللہ عنہ ne arz ki: Allah ke Rasool ﷺ! Aap mujhe ijaazat de'n, main is munaafiq ki gardan udaata hoo'n. Aap ﷺ ne farmaya: "*Ye shakhs badr ki jung mein shareek ho chuka hai. Tumhe'n maaloom nahi ke Allah Ta'ala ne ghazwa-e-badr mein haazir hone waalo'n se farmaya hai:* Tum Jo Chaaho Amal Karo Yaqeenan Main Tumhe'n Bakhsh Chuka Hoo'n". Phir Allah Ta'ala ne ye surah naazil farmaai: "Aye Imaan Waalo! Mere Aur Apne Dushmano Ko Dost na Banaao, Tum Unhe'n Apni Mohabbat Aur Dosti Ka Yaqeen Dilaate Ho, Halaa'nke Wo Haq (sacche deen) Ke Munkir Hue Hain, Jo Tumhare Paas Aaya Hai…. To Yaqeenan Wo Seedhi Raah Se Batak Gaya".[652] [653]

Faaeda: Raudha-e-Khaakh, madina taiyyaba aur makkah mukarrama ke darmiyan ek (1) muqaam hai. Hazrat Haatib رضی اللہ عنہ ne us aurat ko dus (10) dinar diye the ke wo us khat ko mushrikeen-e-makkah tak ba-hifaazat pohoncha de, lekin ba-zariya-e-wahee ye raaz faash ho gaya aur musalmano ki jungi taiyyaariyo'n ki khabar quraish tak na pohonch saki, bil-aakhir Aap ﷺ ne 10 Ramzan-ul-Mubarak ko makkah mukarrama ka rukh kiya uar aap ke saath 10,000 Sahaba Ikram رضی اللہ عنہم ki nafari[654] thi.

Baab 48: Ghazwa Fatah-e-Makka Ka Bayaan Jo Ramzan-ul-Mubarak Mein Hua

[4275] Hazrat Ibne Abbas رضی اللہ عنہ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ghazwa fatah-e-makkah ramzan-ul-mubarak mein kiya. Raawi-e-hadees kehte hain ke maine Hazrat Ibne Musaiyyib ko isi tarah kehte suna hai.

Ek-doosri riwayat ke mutaabiq Hazrat Ibne Abbas رضی اللہ عنہ ka bayaan hai ke us safar mein Nabi ﷺ ba-haalat-e-roza mein the, lekin jab Qudaid aur Usfaan ke darmiyan Kudaid naami chashme par pohonche to roza tod diya. Uske baad Aap ﷺ ne roza nahi rakha, hatta ke ramzan ka mahina khatam ho gaya.[655]

Faaeda: Qudaid, chashmo'n aur baaghaat par mushtamil ek (1) basti ka naam hai. Jabke Kudaid usse sola (16) meel ke faasle par ek (1) chashma hai aur ye chashma makkah ke qareeb hai.

[4276] Hazrat Ibne Abbas رضی اللہ عنہ se riwayat hai ke Nabi ﷺ maah-e-ramzan mein dus-hazaar (10,000) Sahaba Ikram رضی اللہ عنہم ke hamraah madina taiyyaba se makkah mukarrama ki jaanib rawaana hue. Us waqt aap ko madina taiyyaba mein tashreef laae saade-aath (8 ½) saal poore hone waale the. Us safar mein aap aur aap ke saath aane waale musalman roze se the. Phir jab aap muqaam Kudaid par pohonche jo Usfaan aur Qudaid ke darmiyan ek (1) chashma hai to wahaa'n aap ne roza tod diya aur aap ke saath musalmano ne bhi roza tod diya.

Imam Zohri farmate hain ke sharai ahkaam mein Rasool Allah ﷺ ke sab se aakhri amal ko hi liya jaaega.[656]

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[651] T: (بَر گشتہ) Phir hua, badla hua, munharif, baaghi, ghaddaar [Rekhta]

[652] Surah Baqara: 108

[653] راجع: 3007

[654] T: (نَفَری) Fauj ya police ke afraad [Rekhta]

[655] راجع: 1944

[656] راجع: 1944

[4277] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ Hunain ki taraf maah-e-ramzan mein tashreef le gae aur aap ke hamraah logo'n ka haal mukhtalif tha. Kuch to roza rakhe hue the aur kuch roze ke baghair the. Jab aap apni oontni par poori tarah bath to doodh ya paani ka bartan mangwaaya aur usey apni hatheli ya oontni par rakha. Phir aap ne logo'n ki taraf dekha (aur roza iftaar kiya) to be-roza logo'n ne rozadaaro'n se kaha: Ab tum bhi apni roza tod lo.[657]

[4278] Hazrat Ma'mar se riwayat hai, unhe'n Ikrima ne ba-waasta-e-ayyub bataaya, wo Ibne Abbas ﷺ se bayan karte hain ke Nabi ﷺ fatah makkah ke saal nikle. Hammad bin Zaid ne Ayyub se, unho'n ne Ikrima se ba-riwaayat Ibne Abbas ﷺ Nabi ﷺ se zikr kiya.[658]

Faaeda: Hunain makkah mukarrama se dus (10) meel door ek (1) waadi hai. Is ghazwe ka sabab ye tha ke jab Rasool Allah ﷺ ne khuza'ah ki madad ke liye makkah mukarrama se nikalne ka iraada kiya to qabila hawaazin ko ye khabar pohonchi gai ke aap un par hamla karne waale hain. Wo aap ka muqaabla karne ke liye dhul majaaz mandi mein aagae. Rasool Allah ﷺ chalte rahe hatta ke waadi hunain mein itwaar ki raat ko pohonche, phir nisf shawwal itwaar ke din, in se sulah hogai.[659]

[4279] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne ramzan-ul-Mubarak mein safar kiya. Aap us waqt ba-haalat roza the lekin jab muqaam-e-usfaan par pohonche to aap ne paani ka bartan talab farmaya. Aap ne din ke waqt paani nosh farmaya, taake log aap ko dekh le'n (aur wo bhi roza tod de'n), phir aap ne roza nahi rakha hatta ke makkah mukarrama mein daakhil hue. Hazrat Ibne Abbas ﷺ kaha karte the ke Rasool Allah ﷺ ne dauraan-e-safar mein roza rakha aur tark bhi kiya, is liye dauraan-e-safar mein jis ka jee chaahe roza rakhle aur jo koi chaahe iftaar kare, yaane musaafir ke liye ijaazat hai.[660]

Baab 49: Nabi ﷺ Ne Fatah Makka Ke din Jhanda Kaha'n Nasb Kiya?

[4280] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ fatah makkah ke saal rawaana hue aur quraish ko ye khabar pohonchi to Abu Sufyan bin Harb, Hakeem bin Hizaam aur Budail bin Warqa Rasool Allah ﷺ ke mutaalliq maaloomaat lene nikle. Chalte-chalte jab marra az zahraan pohonche to unho'n ne dekha ke jagah-jagah ba-kasrat aag raushan hai, goya wo arfa ki aag hai. Abu Sufyan ne kaha: Yahaa'n jagah-jagah aag kyou'n raushan hai? Ye jagah-jagah aag ke aalaao to maidaan-e-arafaat ka manzar pesh kar rahe hain. Budail bin Warqa ne kaha: Ye banu amr ki aag maaloom hoti hai. Abu Sufyan ne kaha: Banu Amr ke log to isse bohot kam hain. Itne mein Rasool Allah ﷺ ke muhaafiz daste (pehredaaro'n) ne unhe'n gher kar giraftaar kar liya aur pakad kar Rasool Allah ﷺ ke paas le aae. Hazrat Abu Sufyan us dauraan mein musalman ho gae. Phir jab Aap ﷺ rawaana hue to Hazrat Abbas ﷺ ne farmaya: "Abu Sufyan ko ghodo'n ke hujoom ki jagah rakhna, taake wo musalmano ki shaan o shaukat ba-chashm-e-khud mulaahaza kare". Chunache Hazrat Abbas ﷺ ne unhe'n aisi hi jagah thehraaya. Ab wo qabaail jo Rasool Allah ﷺ ke saath the, unke qareeb se giroh-dar-giroh guzarne lagey. Jab pehla qaafila guzra to Abu Sufyan ne poocha: Abbas! Ye kaun hain? Unho'n ne jawab diya ke ye qabila-e-ghaffaar ke log hain. Abu Sufyan ne kaha: Mujhe unse koi gharz nahi. Phir qabila-e-juhaina guzra to Abu Sufyan ne aisa hi kaha. Qabila-e-Saad bin Huzaim guzra to bhi unho'n ne yehi kaha. Phir Qabila-e-Sulaim guzra to bhi unho'n ne yehi kaha. Aakhir mein ek (1) aisa lashkar guzra ke Abu Sufyan ne us jaisa Lashkar kabhi nahi dekha tha. Poocha ye kaun hain? Hazrat Abbas ﷺ ne jawab diya: Ye ansari hain aur unke ameer Hazrat Saad bin Ubadah ﷺ hain jo jhanda thaame hue hain. Tab Hazrat Saad ﷺ ne kaha: Abu Sufyan! Aaj to gardane'n maarne ka din hai. Aaj Ka'aba mein kuffaar ka qatl jaaez hoga. Abu Sufyan ne kaha: Aye Abbas! Tahaffuz o hifaazat ka din accha hai. Phir ek (1) sab se choti jamaat aai. Us mein khud Rasool Allah ﷺ aur aap ke kuch Sahaba Ikram ﷺ bhi the aur Nabi ﷺ ka jhanda Hazrat Zubair bin Awwaam ﷺ ke haath mein tha.

Jab Rasool Allah ﷺ Abu Sufyan ke qareeb se guzre to usne kaha: Aap ko maaloom nahi ke Saad bin Ubadah ne kya kaha hai? Aap ne poocha: "*Usne kya kaha hai?*" Abu Sufyan ne kaha: Usne aise-aise kaha hai. Aap ne farmaya: "*Saad ne ghala kaha hai, kyou'nke ye to wo din hai ke Allah Ta'ala us mein Ka'aba ko buzurgi de ga aur us din Ka'aba ko*

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[657] راجع: 1944
[658] راجع: 1944
[659] Umdatul Qaari: V12 P264
[660] راجع: 1944

ghilaaf pehnaaya jaaega". Us (Urwah) ne bayan kiya ke phir Rasool Allah ﷺ ne hukum diya ke aap ka jhanda muqaam-e-hajoor mein gaad diya jaae.

Urwah ne kaha: Mujhe Naafe bin Jubair bin Muti'm ne khabar di, unho'n ne kaha ke maine Hazrat Abbas ؓ se suna, unho'n ne Zubair bin Awwaam ؓ se kaha: Abu Abdullah! Rasool Allah ﷺ ne aap ko yahee'n jhanda nasb karne ka hukum diya tha? Raawi bayan karte hain ke us din Rasool Allah ﷺ ne Hazrat Khalid bin Waleed ؓ ko hukum diya tha ke Kadaa ki baalaai jaanib se Makka mein daakhil ho'n aur khud Nabi ﷺ Kuda (ke nashebi ilaaqe) ki taraf se daakhil hue. Us din Hazrat Khalid bin Waleed ؓ ki faut mein do (2) aadmi, yaane Hazrat Hubaish bin Ash-a'r (حُبَيْشُ بْنُ الْأَشْعَر) aur Kurz bin Jaabir Fihri ؓ shaheed hue.

[4281] Hazrat Abdullah bin Mughaffal ؓ se riwayat hai, unho'n ne farmaya: Maine fatah makkah ke din Rasool Allah ﷺ ko oontni par sawaar dekha. Aap us waqt Surah Fatah badi khush-ul-haani[661] se padh rahe the. Raawi kehta hai: Agar mere gird logo'n ke jamaa hone ka andesha na hoa to main bhi usi tarah khush-ul-haani ke saath padh kar sunaata jaise unho'n ne padh kar sunaaya tha.[662]

[4282] Hazrat Usama bin Zaid ؓ se riwayat hai, unho'n ne fatah makkah ke roz arz ki: Allah ke Rasool ﷺ! Ham kal kaha'n qiyaam kare'nge? Nabi ﷺ ne farmaya: "*Kya aqeel ne hamaare liye koi makaan choda hai?*".[663]

[4283] Phir aap ne farmaya: "*Momin, kaafir ka waaris nahi banta aur na kaafir momin ka waaris banta hai*". Zohri se kaha gaya: Abu Taalib ka waaris kaun hua tha? To unho'n ne kaha: Aqeel aur Taalib waaris hue the. Ma'mar ne Zohri se riwayat karte hue kaha: Ham kal kaha'n iqaamat[664] kare'nge. Ye hajjat-ul-wida ke waqt kaha tha. Albatta Yunus ne apni riwayat mein hajjat-ul-wida ka zikr nahi kiya aur na fatah makkah hi ka zamaana kaha hai.

Faaeda: Abu Taalib ke chaar (4) bete the: Taalib, Aqeel, Jaafar aur Ali. Taalib aur Aqeel kaafir the, unho'n ne apne baap ki jaaedaad par qabza kar liya tha aur Hazrat Jaafar aur Hazrat Ali ؓ musalman hone ki wajah se Abu Taalib ke waaris na ban sakey. Taalib ghazwa-e-badr mein maara gaya aur Aqeel matrooka jaaedaad ko farokht kar raha tha. Is liye Rasool Allah ﷺ ne farmaya: "*Aqeel ne hamaare liye kya choda hai, jaha'n ham iqaamat kare'n*".

[4284] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab Allah Ta'ala ne hamaare liye makkah fatah kiya to in-sha-Allah hamara qiyaam "kheef" mein hoga, jaha'n quraish ne kufr par jame rehne ki qasme'n uthaai thee'n*".[665]

Faaeda: Kheef ke maane pahaad ki dhalwaan ke hain, yaane pade pahaad se utarne ki jagah. Isse muraad Waadi-e-Muhassab hai, jo kheef-e-banu kinaana ke naam se mash-hoor thi. Wahaa'n quraish aur kinaana ne banu haashim se boycott ke liye aapas mein ehed o paimaan kiya tha, ke jab tak ye log Rasool Allah ﷺ ko hamaare hawaale nahi karte, ham unse khareed o farokht aur rishta-naata nahi kare'nge. Rasool Allah ﷺ ne wahaa'n, yaane kheef mein Allah ka shukr adaa karne ke liye qiyaam farmaya, ke makkah fatah hua, islaam ko Allah Ta'ala ne ghalba inaayat farmaya, wo kufr jiske liye kuffaar ne is qadr ehtemaam kiya tha wo baatil saabit hua.

[4285] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne jab hunain ka iraada kiya to farmaya: "*In-sha-Allah, kal hamari qiyaam-gaah kheef-e-banu kinaana hogi, jaha'n kuffaar-e-makkah ne kufr par qaaem rehne ki qasme'n uthaai thee'n*".[666]

[4286] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ fatah makkah ke waqt jab makkah mein daakhil hue to aap ke sar-e-mubarak par khud[667] tha. Aap ne usey utaara hi tha ke ek (1) aadmi ne aakar arz ki: Ibne Khatal Ka'aba

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[661] T: (خوش اِلْحانی) Sureeli, acchi aawaaz [Rekhta]

[662] Dekhiye: 4835 5034 5047 7540

[663] راجع: 1588

[664] T: (اِقامَت) Kisi jagah theherna, qiyaam, padaao [Rekhta]

[665] راجع: 1589

[666] راجع: 1589

[667] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

ke parde se chimta hua hai. Aap ﷺ ne farmaya: "*Usey wahee'n qatl kar do*". Imam Maalik farmate hain: Hamaare gumaan ke mutaabiq Nabi ﷺ us din mohrim nahi the. واللہ أعلم

Faaeda: Ibne Khatal ka naam Abdullah tha, ye islaam laane ke baad murtad ho gaya. Nez usne ek (1) aadmi ko naa-haq qatl bhi kiya tha. Uski do (2) laundiyaa'n thee'n jo Rasool Allah ﷺ ki hajoo mein gaaya karti thee'n. Us mardood ko chaah-e-zamzam aur muqaam-e-ibrahim ke darmiyan khada karke qatl kar diya gaya[668]

[4287] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ makkah mukarrama mein daakhil hue to baitullah ke chaaro'n taraf teen-sau-saath (360) buth the. Unhe'n aa pane haath ki chadi se maarte aur farmate: "*Haq aagaya aur baatil mit gaya, haq aagaya, baatil se na pehle kuch hua hai, na aainda kuch ho sakega*".[669]

[4288] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ jab makkah mukarrama laae to aap ne (us waqt tak) baitullah mein daakhil hone se inkaar kar diya, jab tak us mein maaboodaan-e-baatila hain. Aap ke hukum se un butho'n ko baitullah se nikaal diya gaya. Hazrat Ibrahim aur Hazrat Ismail ؑ ki moortiyo'n ko nikaala gaya to unke haatho'n mein qismat-aazmaai ke teer the. Nabi ﷺ ne farmaya: "*Allah Ta'ala in mushrikeen ko halaak kare! Ye khoob jaante the ke un dono hazraat ne in teero'n se kabhi qismat-aazmaai nahi ki*". Uske baad aap baitullah mein daakhil hue aur uske atraaf mein naara-e-takbeer buland kiya, phir baahar tashreef laae aur namaz nahi padhi. Ma'mar ne Ayyub se riwayat karne mein Abdul Samad ki mataaba-at ki. Wuhaib ne kaha: Ayyub ne Ikrima ke zariye se Nabi ﷺ se riwayat bayan ki hai.[670]

Baab 50: Nabi ﷺ Baalaai Jaanib Se Makka Mukarrama Mein Daakhil Hue

[4289] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ apni sawaari par fatah makkah ke din, makkah mukarrama mein uski baalaai jaanib se daakhil hue the, jabke Hazrat Usama bin Zaid ؓ aap ki sawaari par aap ke peeche baithe hue the. Aap ke hamraah Hazrat Bilal ؓ aur Ka'aba ke darbaan Hazrat Usman bin Talha ؓ bhi the. Aap ne apni sawaari ko masjid ke qareeb bithaaya aur Hazrat Usman ؓ ko baitullah ki chaabi laane ka hukum diya. Uske baad Rasool Allah ﷺ baitullah ke andar daakhil hue. Aap ke hamraah Hazrat Usama bin Zaid, Hazrat Bilal, aur Hazrat Usman bin Talha ؓ bhi the. Aap baitullah ke andar kaafi der tak thehre. Jab baahar tashreef laae to log andar jaane ke liye daudne lagey. Hazrat Abdullah bin Umar ؓ sabse pehle andar jaane waalo'n mein the. Unho'n ne baitullah ke darwaaze ke peeche Hazrat Bilal ؓ ko khade hue dekha to unse poocha ke Rasool Allah ﷺ ne namaz kaha'n padhi hai? Unho'n ne jagah ki nishandahi ki, jaha'n aap ne namaz padhi thi. Hazrat Abdullah bin Umar ؓ ne farmaya: Main ye dariyaaft karna bhool gaya ke Aap ﷺ ne namaz ki kitni rakaat padhi thee'n?.[671]

[4290] Hazrat Ayesha ؓ se riwayat hai, unho'n ne bataya ke Nabi ﷺ fatah makkah ke saal kada ki jaanib se daakhil hue, jo makkah ki baalaai jaanib hai. Abu Usama aur Wuhaib ne Shu'ba se kada ka lafz bayan karne mein Hafs bin Maisarah ki mataaba-at ki hai.[672]

[4291] Hazrat Urwah se riwayat hai ke Nabi ﷺ fatah makkah ke saal makkah mukarrama ki baalaai jaanib kada ki taraf se daakhil hue.[673]

Baab 51: Fatah Makka Ke din Qiyaam-e-Nabawi Ka Bayaan

[4292] Ibne Abi Laila se riwayat hai, unho'n ne kaha ke Umme Haani ؓ ke alaawa hame'n kisi ne ye khabar nahi di ke usne Nabi ﷺ ko chaasht ki namaz padhte dekha hai. Umme Haani ne bataaya ke jab Makka fatah hua to Aap ﷺ ne unke ghar ghusl farmaya, phir 8 rakat adaa kee'n. Unho'n ne kaha: Maine Aap ﷺ ko itni halki-phulki namaz padhte pehle kabhi nahi dekha tha, albatta aap rukoo aur sujood poori tarah karte the.[674]

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[668] Fath-ul-Baari: V8 P21

[669] راجع: 2478

[670] راجع: 398

[671] راجع: 397

[672] راجع: 1577

[673] راجع: 1577

[674] راجع: 1103

Baab 52: Bila-unwaan

[4293] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ apne rukoo aur sujood mein ye dua padha karte the: "سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ، اَللّٰهُمَّ اغْفِرْلِيْ" "*Aye Allah! Hamaare parwardigaar! Tu apni hamd ke saath paak hai. Aye Allah! Mujhe moaaf karde*".[675]

[4294] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Umar ﷺ mujhe shuyookh-e-badr ke saath bithaate the. Un mein se kisi ne kaha: Aap is bacche ko hamaare saath kyou'n bithaate hain, jabke is jaise to hamaare apne bete hain? Hazrat Umar ﷺ ne farmaya: Ye un logo'n mein se hai jinki ilmi fazilat tum log bhi jaante ho. Chunache ek (1) din Hazrat Umar ﷺ ne shuyookh-e-badr ko bulaya aur unke saath mujhe bhi aane ki daawat di. Main samajh gaya ke mujhe is liye bulaya gaya taake unhe'n meri bartari dikhaae'n. Unho'n ne farmaya: Tum log is surah ke mutaalliq kya jaante ho?.

"إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا".[676]

Hatta ke unho'n ne poori surah padhi. Un mein se kisi ne kaha: Nusrat o Fatah ke baad hame'n Allah ki hamd o Sanaa aur usse moaafi maangne ka hukum diya gaya hai. Kuch ne kaha: Hame'n maaloom nahi. Kuch to bilkul khaamosh rahe. Hazrat Umar ﷺ ne mujhe farmaya: Aye Ibne Abbas! Kya tum bhi isi tarah kehte ho (jis tarah ye hazraat keh rahe hain) Maine kaha: Nahi. Aap ne farmaya: Tum kya kehte ho? Maine kaha: Is surah mein Allah Ta'ala ne Rasool Allah ﷺ ko muddat-e-hayaat ki ittela di hai. "الفتح" Al Fatah se muraad makkah hai, yaane jab makkah fatah ho jaae aur Allah ki madad aajaae to ye aap ki alaamat-e-wafaat hai. Is liye aap Allah ki hamd kare'n aur istighfaar kare'n. Beshak wo bohot ziyaada tauba qubool karne waala hai. Hazrat Umar ﷺ ne farmaya: Main bhi is aayat-e-karima se wohi jaanta hoo'n jo tum jaante ho.[677]

[4295] Hazrat Abu Shareeh A'dwi ﷺ se riwayat hai, unho'n ne Amr bin Saeed se kaha jab wo makkah mein Lashkar bhej raha tha: Aye Ameer! Agar mujhe ijaazat ho to main tum se ek (1) hadees bayaan karu'n, jo Rasool Allah ﷺ ne fatah-e-makkah ke agle roz farmaai thi. Mere kaano'n ne wo suna, mere dil ne usey mehfooz kiya aur meri aankho'n ne Aap ﷺ ko dekha jab aap guftagu kar rahe the. Aap ne pehle Allah Ta'ala ki hamd o sana ki, phir farmaya: "*Allah Ta'ala ne makkah ko haraam thehraaya hai, logo'n ne usey haraam qaraar nahi diya. Allah par imaan aur qiyaamat par yaqeen rakhen waale kisi shakhs ke liye jaaez nahi ke wo is (makkah) mein khoonrezi kare aur uske kisi darakht hi ko kaate. Agar koi Rasool Allah ﷺ ke qitaal o jung se rukhsat saabit karna chaahe to usey kehdo: Beshak Allah Ta'ala ne apne Rasool ﷺ ko ijaazt di thi, tumhe'n ijaazat nahi di, aur mere liye bhi din ki ek (1) ghadi mein uski ijaazat thi. Phir aaj se uski hurmat wohi hogai hai, jaise kal thi. (Aap ne farmaya:) Jo shakhs yahaa'n maujood hai wo ghayab ko ye khabar pohoncha de*".

Hazrat Abu Shareeh ﷺ se dariyaaft kiya gaya: Phir Amr bin Saeed ne aap ko kya jawaab diya? Unho'n ne kaha: Mujhe ye jawaab diya ke Aye Abu Shareeh! Main ye hadees tumse ziyaada jaanta hoo'n. Haram-e-makkah kisi mujrim ko panaah nahi deta aur na kisi qaatil hi ko jo kisi ka khoon bahaa kar bhaag aae aur na kisi fasaadi ko jo fasaad barpa karke bhaag aae.

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: Lafz "خَرْبَه" ke maane hain: Kharaabi karne waala, yaane mujrim.[678]

[4296] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap fatah-e-makkah ke mauqa par makkah mukarrama mein farma rahe the: "*Allah aur uske Rasool ﷺ ne sharaab ki khareed o farokht ko haraam qaraar diya hai*".[679]

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[675] راجع: 794

[676] Surah an Nasr: 1-2

[677] راجع: 3627

[678] راجع: 104

[679] راجع: 2636

Baab 53: Fatah Makka Ke Mauqa Par Nabi ﷺ Ka Makka Mein Qiyaam

[4297] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Ham ne Nabi ﷺ ke hamraah dus (10) din iqaamat ki, us dauraan mein ham namaz qasr karte rahe.[680]

[4298] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne makkah mukarrama mein unnees (19) roz qiyaam farmaya. Aap do-do (2-2) rakat namaz (qasr) padhte rahe.[681]

[4299] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne kaha: Ham ne Nabi ﷺ ke hamraah ek (1) safar mein unnees (19) din qiyaam kiya aur namaz qasr karte rahe. Hazrat Ibne Abbas ؓ ne farmaya: Agar ham unnees (19) din tak qiyaam kare'n to qasr karte hain aur agar usse ziyaada qiyaam ho to namaz poori padhte hain.[682]

Baab 54: Bila-unwaan

[4300] Hazrat Abdullah bin Sa'labah (عَبْدُ اللهِ بْنُ ثَعْلَبَةَ) ؓ se riwayat hai ke Nabi ﷺ ne fatah makkah ke din (iz-raah-e-shafqat[683]) unke chehre par haath phera tha.[684]

[4301] Hazrat Abu Jameela ؓ se riwayat hai ke unho'n ne Nabi ﷺ ki sohbat paai aur wo aap ke saath ghawa fatah-e-makkah ke liye nikle the.

[4302] Ayyub ne kaha: Mujhe Abu Qilaaba ne kaha: Amr bin Salama ki khidmat mein haazir ho kar ye qissa kyou'n nahi poochte? Abu Qilaaba ne kaha: Phir main unki khidmat mein gaya aur unse sawaal kiya. Unho'n ne farmaya: Ham ek (1) chashme par rahaaish pazeer the, jo logo'n ke liye aam guzar-gaah tha. Hamari taraf se jo musaafir sawaar guzarte ham unse poochte rehte ke aap logo'n ka kya haal hai? Aur us shakhs ki kya kaifiyat hai? Log jawaab dete: Wo kehta hai ke Allah ne usey Rasool bana kar bheja hai aur Allah uski taraf wahee utaarta hai, ya you'n kaha ke Allah ne us par ye-ye wahee bheji hai. (Phir wo log quran ki koi aayat sunaate to) main wo kalaam khoob yaad kar liya karta, goya koi usey mere seene mein jamaa deta hai. Aur ahle arab musalman hone ke liye fatah-e-makkah ke muntazir the aur kehte the ke Hazrat Muhammad ﷺ ko aur uski qaum ko chod do. Agar Hazrat Muhammad ﷺ un par ghaalib aage to wo nabi-e-bar-haq hain. Phir jab makkah fatah hua to har ek qaum ne chaaha ke wo pehle musalman ho jaae aur mere baap ne musalman hone mein apni qaum se bhi jaldi ki. Jab mera baap (musalman ho kar) aaya to usne apni qaum se kaha: Allah ki qasam! Main nabi-e-haq se mulaqaat karke tumhare paas aaraha hoo'n. Unho'n ne farmaya: "Falaa'n waqt ye namaz padha karo aur falaa'n waqt wo namaz padha karo aur jab namaz ka waqt aajaae to tum mein se ek (1) aadmi aazaan de aur jise quraan ziyaada yaad ho wo jamaat karaae". Logo'n ne us par ghaur kiye to mujh se ziyaada quraan padhne waala kisi ko na paaya, kyou'nke main musaafir sawaaro'n se sun-sun kar bohot yaad kar chuka tha. Lehaaza sab ne mujhe imam muntakhab kar liya, halaa'nke main us waqt che-saat (6-7) baras ka tha. Aisa hua ke us waqt mere tann par sirf ek (1) chaadar thi, wo bhi jab main sajda karta to sikud jaati. Qabile ki ek (1) aurat ne ye manzar dekh kar kaha: Tum apne qaari ka suren ham se kyou'n nahi chupaate? Aakhir-kaar unho'n ne ek (1) kapda khareed kar mera kurta banaaya aur main jitna us kurta se khush hua, utna kisi cheez se kabhi khush nahi hua.

[4303] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Utbah bin Abi Waqqas ne apne bhai Hazrat Saad bin Abi Waqqas ؓ ko wasiyyat ki, ke Zama'h (زَمْعَةَ) ki laundi se paida hone waale bacche ko apne qabze mein le le'n. Utbah ne kaha tha ke wo mera beta hai, chunache fatah makkah ke mauqa par jab Rasool Allah ﷺ makkah mein daakhil hue to Hazrat Saad bin Abi Waqqas ؓ us bacche ko le kar Nabi ﷺ ki khidmat mein haazir hue aur unke saath Abd bin Zama'h ؓ bhi aae. Saad bin Abi Waqqas ؓ ne kaha: Ye mere bhai ka beta hai. Usne mujhe wasiyyat ki thi ke ye uska beta hai. Abd bin Zama'h ne kaha: Allah ke Rasool ﷺ! Ye mera bhai hai, kyou'nke mere waalid Zama'h ka beta hai aur unke bistar par paida hua, chunache Rasool Allah ﷺ ne Zama'h ki laundi ke bete ko dekha to wo Utbah bin Abi Waqqas se bohot mushaabat rakhta tha. Aap ne farmaya: "*Aye Abd bin Zama'h! Ye baccha teri kafaalat mein*

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680 راجع: 1081
681 راجع: 1080
682 راجع: 1080
683 T: (اَز راہِ شَفْقَت) Shafqat, meherbaani, karam ke saath [RSB]
684 Dekhiye: 6356

hoga, ye tera bhai hai". Kyou'nke wo Zama'h ke bistar par paida hua tha, nez Rasool Allah ﷺ ne farmaya: "*Aye Saudah! Tum is bacche se parda karo*". Kyou'nke aap ne us ladke mein Utbah bin Abi Waqqas ki mushaabahat paai thi. Ibne Shihaab bayan karte hain ke Hazrat Ayesha ؓ ne farmaya: Rasool Allah ﷺ ka irshad-e-giraami hai: "*Ladka uska hota hai jiske bistar par paida ho aur zinaa karne waale ke hisse mein patthar hain*". Ibne Shihaab kehte hain ke Hazrat Abu Huraira ؓ is hadees ko pukaar-pukaar kar bayaan kiya karte the.[685]

[4304] Hazrat Urwah bin Zubai se riwayat hai ke Rasool Allah ﷺ ke ahd-e-mubarak mein fatah makkah ke mauqa par ek (1) aurat ne chori ki, to us aurat ki qaum Hazrat Usama bin Zaid ؓ ke paas ghabraai hui aai, taake wo Rasool Allah ﷺ se (uski moaafi ke mutaalliq) uski sifaarish kar de'n. Urwah ne kaha: Jab Hazrat Usama ؓ ne uske mutaalliq Rasool Allah ﷺ se guftagu ki, to aap ke chehra-e-mubarak ka rang tabdeel ho gaya. Aap ne farmaya: "*Tum mujh se Allah ki hadd ke mutaaliq guftagu karte ho?*" Hazrat Usama ؓ ne arz ki: Allah ke Rasool ﷺ! Mere liye (is jasaarat par) dua-e-maghfirat kar de'n. Jab shaam hui to Rasool Allah ﷺ khutba dene ke liye khade hue. Aap ne Allah Ta'ala ki hamd o sana ki jiske wo laayaq hai. Phir farmaya: "*Amma Baad! Tumse pehle log is liye halaak ho gae ke agar un mein koi bada aadmi chori karta to usko chod dete lekin agar kamzor chori kar leta to us par hadd jaari kar dete. Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Agar Fatima bint Muhammad bhi chori kare to main uska bhi haath kaatu'nga*". Uske baad Rasool Allah ﷺ ne us aurat ka haath kaat dene ka hukum farmaya. Uske baad us aurat ne sidq-e-dil se tauba ki aur nikah kar liya. Hazrat Ayesha ؓ farmati hain ke uske baad wo mere paas aati to main uski haajat Rasool Allah ﷺ ke huzoor pesh karti thi.[686]

[4305 4306] Hazrat Mujaashe (مُجَاشِعٌ) ؓ se riwayat hai, unho'n ne kaha: Main fatah makkah ke baad apne bhai ko saath le kar Nabi ﷺ ki khidmat mein haazir hua aur arz ki: Allah ke Rasool ﷺ! Main apne bhai ko saath laaya hoo'n, taake aap usse hijrat par bait le'n. Aap ne farmaya: "*Hijrat waale uska sawaab le kar chale gae*". Maine arz ki: Phir aap usse kis cheez par bait le'nge? Aap ne farmaya: "*Main islaam, imaan, aur jihaad par bait lu'nga*". (Raawi kehte hain:) Baad-azaa'n meri mulaqaat Abu Ma'bad (ابو معبد) se hui jo un dono'n mein se badaa tha, to maine is hadees ke mutaalliq usse dariyaaft kiya, usne kaha: Mujaashe ne saheeh kaha hai.[687]

[4307 4308] Hazrat Mujaashe bin Masood ؓ riwayat karte hain ke main Abu Ma'bad ko le kar Nabi ﷺ ki khidmat mein haazir hua, taake aap hijrat par usse bait le'n to aap ne farmaya: "*Hijrat to ahle hijrat ke saath guzar chuki hai, ab main islaam, aur jihaad par bait lu'nga*". (Raawi-e-hadees kehte hain:) Phir main Abu Ma'bad se mila aur usse poocha to unho'n ne kaha ke Mujaashe ne sach kaha hai. Khalid ne Abu Usman ke waaste se Mujaashe se riwayat ki, ke wo apne bhai Mujaalid ko le kar aae the.[688]

[4309] Hazrat Mujaahid se riwayat hai, unho'n ne kaha ke maine Hazrat Abdullah bin Umar ؓ se arz ki: Mera shaam ki taraf hijrat karne ka iraada hai. Unho'n ne farmaya: Ab hijrat khatam hai lekin jihaad baaqi hai. Jaao, khud ko dekho. Agar tum apne aap ko jihaad ke qaabil paate ho to theek, ba-soorat-e-deegar ye khayaal chod do.[689]

[4310] Hazrat Mujaahid hi se riwayat hai ke maine Hazrat Ibne Umar ؓ se hijrat ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Fatah makkah ke baad hijrat khatam hai. Ya farmaya: Rasool Allah ﷺ ke baad koi hijrat nahi.[690]

[4311] Mujahid bin Jabr se riwayat hai ke Abdullah bin Umar ؓ kehte hain ke fatah makkah ke baad hijrat khatam hai.[691]

[4312] Hazrat Ataa bin Abi Rabaah se riwayat hai, unho'n ne kaha ke main Obaid bin Umair ke hamraah Hazrat Ayesha ؓ se milne gaya to unho'n ne aap se hijrat ke baare mein poocha. Hazrat Ayesha ؓ ne farmaya: Aaj hijrat baaqi nahi rahi, kyou'nke pehle aadmi apne deen ko bachaane ke liye Allah aur uske Rasool ﷺ ki taraf bhaagta tha. Mabaada deen ki wajah se kisi fitne mein mubtalaa ho jaae. Aaj fatah makkah ke baad Allah Ta'ala ne islaam ko

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[685] راجع: 2053
[686] راجع: 2648
[687] راجع: 2962 2963
[688] راجع: 2962 2963
[689] راجع: 3899
[690] راجع: 3899
[691] راجع: 3899

ghalba diya hai, is liye momin jaha'n chaahe apne Rabb ki ibaadat kar sakta hai, lekin jihaad aur hijrat (ki niyyat ka sawaab) baaqi hai.[692]

[4313] Hazrat Mujahid se riwayat hai ke Rasool Allah ﷺ fatah makkah ke din khutbe ke liye khade hue aur farmaya: "*Allah Ta'ala ne jis din aasmaano'n aur zameen ko paida kya tha, usi din usne makkah ko hurmat waala qaraar de diya tha. Ye shahr Allah ke haraam thehraane se qiyaamat tak ke liye hurmat waala hai. Mujh se pehle kisi ke liye halaal nahi hua aur na mere baad kisi ke liye halaal hoga. Mere liye bhi din ki ek (1) ghadi ke liye halaal hua tha. Yahaa'n hudood-e-haram mein shikaar ke qaabil kisi jaanwar ko na cheda jaae. Yahaa'n ke kaante-daar darakht bhi na kaate jaae'n, aur na yahaa'n ki ghaas ukhaadi jaae. Nez yahaa'n par giri-padi cheez na uthaai jaae, siwaae us shakhs ke jo uske elaan ka iraada rakhta ho*". Hazrat Abbas bin Abdul Muttalib رضي الله عنه ne kaha: Allah ke Rasool ﷺ! Izkhir ghaas ki ijaazat de'n, kyou'nke wo lohaaro'n aur gharo'n ki zaroorat hai. Aap khamosh ho gae. Phir aap ne farmaya: "*Theek hai, izkhir usse mustashna hai. Chunache ye tumhare liye halaal hai*".

Doosri hadees Ibne Juraij se aise hi hai, unho'n ne Abdul Kareem se, unho'n ne Ikrima se aur unho'n ne Ibne Abbas رضي الله عنه se bayan kiya hai. Hazrat Abu Huraira رضي الله عنه ne bhi Nabi ﷺ se usey bayaan kiya hai.[693]

Baab 55: Irshad-e-Baari Ta'ala: "Aur Hunain Ke din Ko Yaad Karo Jab Tum Apni Kasrat Par Itra Gae … Allah Ta'ala Behad Bakhshne Waala Nihaayat Meherbaan Hai"[694] Ka Bayaan

[4314] Ismail se riwayat hai, unho'n ne kaha ke maine Ibne Abi Awfa رضي الله عنه ke haath par talwaar ka zakhm dekha. Unho'n ne bataaya ke ghazwa-e-hunain mein mujhe Nabi ﷺ ke hamraah ye zakhm aaya tha. Maine poocha: Aap ghazwa-e-hunain mein maujood the? Unho'n ne farmaya: Main isse pehle ghazwaat mein bhi haazir hota raha hoo'n.

[4315] Hazrat Baraa رضي الله عنه se riwayat hai, unke paas ek (1) aadmi aaya aur unse kehne laga: Abu Ammaarah! Kya tumne hunain ki ladaai mein peeth pher li thi? Unho'n ne jawaab diya: Main gawaahi deta hoo'n ke Nabi ﷺ apni jagah se nahi hate the, albatta qaum mein jo jald-baaz the, unho'n ne apni jald-baazi ka suboot diya to hawaazin ke teer-andaazo'n ne unhe'n apne teero'n se chalni kar diya. Us dauraan mein Hazrat Abu Sufyan bin Haaris رضي الله عنه Aap ﷺ ke safed khacchar ki lagaam thaame hue the, jabke Rasool Allah ﷺ farma rahe the: "*Main Nabi-e-bar-haq hoo'n is mein koi jhoot nahi, main Abdul Muttalib ka beta hoo'n*".[695]

[4316] Hazrat Abu Ishaq se riwayat hai, unho'n ne kaha ke maine Hazrat Baraa رضي الله عنه se suna jabke unke paas ek (1) aadmi aaya aur kaha: (Abu Ammaara)! Kya tum logo'n ne Nabi ﷺ ke hamraah hunain ke din peeth pher li thi? (bhaag gae the?) Unho'n ne kaha: Jaha'n tak Nabi ﷺ ka taalluq hai to aap ne peeth nahi pheri thi. Dar-asl qabila-e-hawaazin ke log sakht teer-andaaz the aur aap ne us waqt farmaya: "*Main nabi hoo'n, jis mein koi jhoot nahi aur main Abdul Muttalib ka beta hoo'n*".[696]

[4317] Hazrat Baraa رضي الله عنه hi se riwayat hai ke unse qabila-e-qais ke ek (1) aadmi ne poocha: Kya tum log ghazwa-e-hunain mein Rasool Allah ﷺ ko tanha chod kar bhaag nile the? Unho'n ne jawab diya ke Rasool Allah ﷺ apni jagah se nahi hathe the. Dar-asl qabila-e-hawaazin ke log bade maahir teer-andaaz the. Jab ham ne un par hamla kiya to wo paspaa ho gae. Ham log maal-e-ghanima par toot pade. Aakhir-kaar hame'n unke teero'n ka saamna karna pada. Maine ba-chashm-e-khud dekha ke Nabi ﷺ apne safed khacchar par sawaar the aur Hazrat Abu Sufyan رضي الله عنه uski lagaam thaame hue the. Aap ﷺ farma rahe the: "*Main Nabi hoo'n, is mein zara bhi jhoot nahi*". Israel aur Zohri raawi ne bayan kiya ke Nabi ﷺ apne khacchar se utar pade the.[697]

[4318 4319] Hazrat Marwan bin Hakam aur Miswar bin Makhrama رضي الله عنهما se riwayat hai, unho'n ne bataaya ke jab Rasool Allah ﷺ ke paas qabila-e-hawaazin ka wafad musalman ho kar aaya to aap khutba dene ke liye khade hue. Unho'n ne aap se ye darkhwaast ki, ke unke maal aur qaidi waapas kar diye jaae'n. Rasool Allah ﷺ ne unse farmaya: "*Mere saath mere Sahaba Ikram bhi hain, jinhe'n tum dekh rahe ho aur dekho sacchi baat mujhe sab se ziyaada*

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[692] راجع: 3080
[693] راجع: 1349
[694] Surah at Tauba: 25-27
[695] راجع: 2864
[696] راجع: 2864
[697] راجع: 2864

pasand hai. Tum do mein se ek (1) cheez ka intekhaab karlo. Qaidi lelo, ya maal waapas le jaao. Maine tumhara intizaar kiya tha". Waaqai Rasool Allah ﷺ ne Taif se waapsi par taqriban dus (10) din unka intizaar kiya tha. Aakhir jab un par ye baat waazeh ho gai ke Rasool Allah ﷺ unhe'n sirf ek (1) cheez waapas kare'nge to unho'n ne kaha ke ham apne qaidiyo'n ki waapsi chaahte hain. Tab Rasool Allah ﷺ khutba dene ke liye khade hue, musalmao ko khitab kiya. Aap ne pehle Allah ke shayaan-e-shaan hamd o sana ki. Phir farmaya: "*Amma Baad! Tumhare bhai taaeb (musalman) ho kar hamaare paas aae hain, meri raae ye hai ke main unke qaidi unhe'n waapas kar du'n. Lehaaza tum mein se jo koi apni khushi se waapas karna chaahe wo waapas karde, ye behtar hai aur jo log apna hissa na chodna chaahte ho'n unka haq qaaem rahega. Uski soorat ye hogi ke Allah Ta'ala sab se pehle hame'n jo ghanimat ataa karega us mein se ham unhe'n uske badle mein de de'nge*". Tamaam Sahaba Ikram رضي الله عنهم ne kaha: Allah ke Rasool ﷺ! Ham ba-khushi qaidi aazaad karte hain. Rasool Allah ﷺ ne farmaya: "*Ham nahi jaante ke tum mein se kisne ba-khushi ijaazat di hai aur kisne ijaazat nahi di. Tum sab apne khemo'n mein waapas chale jaao, hatta ke tumhare numaainda hazraat tumhara faisla hamaare paas laae'n*". Chunache tamaam Sahaaba chale gae. Phir unke numaaindo'n ne unse baat ki, uske baad wo Rasool Allah ﷺ ki khidmat mein haazir hue aur Sahaba Ikram رضي الله عنهم ki raae aap se arz ki, ke wo khush hain aur faraakh-dili se ijaazat dete hain. (Imam Zohri رحمه الله ne farmaya:) Ye waaqea hai jo qabila-e-hawaazin ke qaidiyo'n ke mutaalliq mujhe pohoncha hai.[698]

[4320] Hazrat Ibne Umar رضي الله عنه se riwayat hai, unho'n ne kaha: Jab ham ghazwa-e-hunain se waapas aae to Hazrat Umar رضي الله عنه ne Nabi ﷺ se apni ek (1) nazr ke mutaalliq poocha jo unho'n ne etekaaf ke mutaalliq zamaana-e-jaahiliyyat mein maani thi. Nabi ﷺ ne unhe'n apni nazr poori karne ka hukum diya.

Is riwayat ko kuch hazraat ne Hammad se bayaan kiya, unse Ayyub ne, unse Naafe ne aur unse Ibne Umar رضي الله عنه ne.

Aur is riwayat ko Jarir bin Haazim aur Hammad bin Salama ne bhi Ayyub se bayan kiya, unse Naafe ne, unse Ibne Umar رضي الله عنه ne aur unho'n ne Nabi ﷺ se bayan kiya.

[4321] Hazrat Abu Qatada رضي الله عنه se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke hamraah Hunain ke saal rawaana hue. Jab hamari kuffaar ke saath jung shuru hui to musalmano ko shikast ka saamna karna pada. Us dauraan maine ek (1) mushrik ko dekha ke wo ek (1) musalman par ghalba haasil kiye hue hai. Maine uske peeche se ho kar uske kande par talwaar maari aur uski zirah kaat di. Wo meri taraf palat aaya aur mujhe itne zor se dabaaya ke main euske dabaane se maut ki sakhti mehsoos ki. Phir jab usey maut ne aaliya to usne mujhe chod diya. Main Hazrat Umar رضي الله عنه se mila aur unse poocha ke logo'n ka kya haal hai? Unho'n ne farmaya ke aisa Allah ke hukum se hua hai. Bahar-haal log (Rasool Allah ﷺ ki taraf) to Nabi ﷺ ne baith kar elaan kiya: "*Jisne kisi ko qatl kiya hai aur uske paas gawaah hai to usko maqtool ka saaz o saamaan milega*". Maine kaha: Mere liye kaun gawaahi de ga? Phir main baith gaya. Phir Nabi ﷺ ne usi baat ko dohraaya to maine khade ho kar kaha: Mere liye kaun gawaahi de ga? (logo'n ki khaamoshi ko dekh kar) main phir baith gaya. Nabi ﷺ ne phir usi baat ko dohraaya to main khada ho gaya. Aap ﷺ ne farmaya: "*Abu Qatada! Kya maajra hai?*" Maine aap ko saara waaqea bataaya to ek (1) shakhs ne kaha: Allah ke Rasool ﷺ! Abu Qatada ne sach kaha hai. Us maqtool ka saamaan mere paas hai. Aap unhe'n meri taraf se khush kar de'n, yaane saamaan mere paas hi rehne de'n. Hazrat Abu Bakar رضي الله عنه ne farmaya: Allah ki qasam! Aisa nahi hoga! Tab to Rasool Allah ﷺ ne Allah ke shero'n mein se ek (1) sher ko nazar-andaaz kar diya jo Allah aur uske Rasool ﷺ ki taraf se difaa karta hai aur tujhe uska saamaan de de'n, aisa nahi ho sakta. Nabi ﷺ ne farmaya: "*Abu Bakar رضي الله عنه ne sach kaha hai, tum maqtool ka saamaan uske hawaale kar do*". Abu Qatada kehte hain ke usne maqtool ka saamaan mere hawaale kar diya aur maine us saamaan ke ewaz qabila-e-banu salama mein ek (1) baagh khareed liya. Ye pehli jaaedaad thi jo maine islaam laane ke baad haasil ki.[699]

[4322] Hazrat Abu Qatada رضي الله عنه hi se riwayat hai, unho'n ne kaha: Jab hunain ki jung ho rahi thi, to maine ek (1) musalman ko dekha jo ek (1) mushrik se lad raha tha, jabke ek (1) doosra mushrik usko peeche se dhoka de kar qatl karna chaahta tha. Maine jaldi se taak lagaane waale mushrik ki taraf gaya to usne mujhe maarne ke liye haath uthaaya. Maine uska haath talwaar se kaat diya. Phir usne mujhe is qadr zor se dabaaya ke maine maut ka khatra

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[698] راجع: 2307 2308

[699] راجع: 2100

mehsoos kiya. Aakhir-kaar wo sust pad gaya aur usne mujhe chod diya. Phir maine usey door hataa kar qatl kar diya. Us dauraan mein musalmano mein iztiraab paida hua to main bhi us iztiraab ki zidd mein aagaya. Maine achaanak Hazrat Umar ﷺ ko logo'n mein dekha to unse poocha ke logo'n ka kya haal hai? Unho'n ne farmaya: Allah ka hukum aisa hi hai. Phir log Rasool Allah ﷺ ki taraf laute to aap ne elaan farmaya: "*Jo koi apne maqtool par gawaah pesh karde jisko usne qatl kiya hai, to uske liye uska saamaan hai*". Main khada hua, taake apne maqtool par gawaah talaash karu'n, to maine kisi ko na dekha jo mere liye gawaahi de, chunache main baith gaya. Phir mujhe khayaal aaya to maine saara waaqea Rasool Allah ﷺ se keh diya. Aap ke paas baithne waalo'n mein se ek (1) shakhs ne kaha: Jis maqtool ka isne zikr kiya hai, uska saamaan mere paas hai. Aap usey meri taraf se raazi kar de'n. Ye sun kar Hazrat Abu Bakar ﷺ goya hue: Aisa hargiz nahi ho sakta Allah ke Rasool! Aap usko saamaan na de'n. Aap quraish ke ek (1) buzdil ko maqtool ka saamaan de'n aur Allah ke shero'n mein se ek (1) sher ko nazar-andaaz kar de'n, jo Allah Ta'ala aur uske Rasool ﷺ ki taraf se ladta hai. Phir Rasool Allah ﷺ uthe aur wo saamaan mujhe ataa farmaya. Maine us saamaan ke ewaz ek (1) baagh khareed liya. Ye pehli jaageer thi jo maine islaam laane ke baad haasil ki.[700]

Baab 56: Ghazwa-e-Autaas Ka Bayaan

[4323] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ghazwa-e-hunain se faarigh hue to Hazrat Abu Aamir ﷺ ko sipah-saalaar[701] bana kar ek (1) Lashkar ke hamraah autaas ki taraf rawaana kiya jo wahaa'n pohonch kar duraid bin simmah se nabard-aazma[702] hue. Duraid to jung mein maara gaya aur Allah Ta'ala ne uske saathiyo'n ko shikast se do-chaar kar diya. Hazrat Abu Moosa Ashari ﷺ kehte hain ke Aap ﷺ ne mujhe bhi Abu Aamir ﷺ ke hamraah rawaana kiya tha. Hazrat Abu Aamir ﷺ ke ghutne mein jushami aadmi ne teer maara jo ke wahaa'n paewast ho kar reh gaya. Main Hazrat Abu Aamir ﷺ ke paas aya aur unse poocha: Chacha jaan! Aapko kisne teer maara hai? Unho'n ne Abu Moosa Ashari ko ishaare se bataaya ke wo mera qaatil hai jisne mujhe teer maara hai. Main daud kar uske paas jaa pohoncha, magar jab usne mujhe dekha to bhaag nikla. Maine uske peeche ho liya aur kehne laga ke tujhe sharm nahi aati ab tu theherta kyou'n nahi hai? Aakhir wo ruk gaya. Phir mere aur uske darmiyan talwaar ke do (2) waar hue. Bil-aakhir maine usey maar daala. Phir waapas aakar maine Abu Aamir ﷺ se kaha ke Allah Ta'ala ne tumhare qaatil ko halaak kar diya hai. Unho'n ne farmaya ke ab ye teer nikaalo, maine teer nikaala to zakhm se paani behne laga. Unho'n ne mujhe farmaya: Bhatije! Nabi ﷺ ko meri taraf se salaam arz karna aur aap se kehna ke mere liye bakhshish ki dua farmae'n. Phir Abu Aamir ﷺ ne mujhe apni jagah logo'n ka sipah-saalaar muqarrar kiya, chunache thodi der ke baad wo intiqaal kar gae. Main waapas aakar Nabi ﷺ ki khidmat mein aapke ghar haazir hue. Us waqt aap baan se bani hui chaar-paai par lete hue the, jis par halka sa bistar tha. Chaar-paai ki rassiyo'n ke nishanaat aap ke pehlu aur pusht par pad-gae the. Maine aap se tamaam haalaat bayan kiye aur Hazrat Abu Aamir ﷺ ki shahaadat ka waaqea bhi bayan kiya aur unki dua-e-maghfirat ki darkhwaast bhi pesh ki. Aap ne paani mangwaaya, wazoo karne ke baad haath uthaae aur dua farmaai: "*Aye Allah! Obaid, yaane Abu Aamir ﷺ ko bakhsh de*". Us waqt main aap ki baghlo'n ki safedi ko dekh raha tha. Aap ne phir farmaya: "*Aye Allah! Usey qiyaamat ke din insaano mein se aksar par bartari ataa farma*". Maine arz ki: Allah ke Rasool ﷺ! Mere liye bhi maghfirat ki dua farmae'n. Aap ne dua ki: "*Aye Allah! Abdullah bin Qais ke gunah bakhsh de aur roz-e-qiyaamat usey muqaam-e-izzat ataa farma*". (Raawi-e-hadees) Abu Burdah ne kaha ke un mein se ek (1) dua Abu Aamir ﷺ ke liye aur doosri Abu Moosa Ashari ﷺ ke liye thi.[703]

Faaeda: Is hadees mein dua ke waqt haath uthaane ka zikr hai jis mein un logo'n ki tardeed hai jo dua mein haath uthaana sirf istisqa ke saath khaas karte hain, nez dua ke liye baa-wazoo hone ka istihbaab bhi saabit hota hai, lekin isse taaziyat[704] ke waqt haath utha kar dua karna mahal-e-nazar hai, kyou'nke taaziyat ke waqt makhsoos jagah par baith kar faatiha-khwani karna aur haath uthaana isse saabit nahi hota, choo'nke Hazrat Abu Aamir ﷺ ne shahadat

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[700] راجع: 2100

[701] T: (سپَہ سالار) Fauj ka sarbaraah-e-aala [Rekhta]

[702] T: (نَبَرد آزما ہونا) Ladna, jung karna [Rekhta]

[703] راجع: 2884

[704] T: (تَعْزِیَت) Pursa dena, purse ki rasm adaa karna, maatam-pursi [Rekhta]

ke waqt Rasool Allah ﷺ se dua ki darkhwaast ki thi, jise poora kiya gaya. Iska murawwaja[705] taaziyat se door ka bhi taalluq nahi. والله أعلم

Baab 57: Ghazwa-e-Taif Ka Bayaan Jo Shawwal Aath (8) Hijri Mein Hua. Ye Baat Moosa bin Uqba Ne Kahi Hai

[4324] Hazrat Umme Salama رضي الله عنها se riwayat hai, unho'n ne kaha ke mere yahaa'n Nabi ﷺ tashreef laae to mere paas ek mukhannas baitha hua tha. Maine suna ke wo Hazrat Abdullah bin Umaiyya se keh raha tha: Aye Abdullah! Dekh, agar kal Allah Ta'ala tumhe'n Taif mein fatah ataa kare to ghailaan ki beti par qabza kar lena. Kyou'nke jab wo aati hai to uske aage chaar (4) bal padte hain aur jab wo jaati hai to aath (8) bal dikhaai dete hain. Ye sun kar Nabi ﷺ ne farmaya: "*Aainda ye log (mukhannas) tumhare gharo'n mein na aaya kare'n*".

Ibne Uyayna ne Ibne Juraij ke hawaale se bayaan kiya ke us mukhannas ka naam "Heet" (هيت) tha.

Ek (1) riwayat mein is cheez ka izaafa hai ke Aap ﷺ us waqt taif ka muhaasra kiye hue the.[706]

[4325] Hazrat Abdullah bin Umar رضي الله عنهما se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ ne taif ka muhaasra kiya to dushman se kuch na paa sakey. Aakhir Aap ﷺ ne farmaya: "*Ham in-sha-Allah kal yahaa'n se laut jaae'nge*". Ye baat musalmano par bohot giraa'n guzri aur wo kehne lagey: Kya ham fatah ke baghair waapas jaae'n? Aap ne farmaya: "*Accha subah jung ka aaghaaz karo*". Chunache unh'n ne subah jung ched-di to unhe'n bohot zakhm aae. Phir Aap ﷺ ne farmaya: "*Kal in-sha-Allah ham waapas chale'nge*". Ye sun kar musalman bohot khush hue to Nabi ﷺ ko hasi aagai. Kabhi Sufyan ne kaha ke Aap ﷺ tabassum farmaane lagey. Humaidi ne kaha ke ham ne Sufyan se saara waaqea bayan kiya[707].

[4326 4327] Hazrat Abu Usman se riwayat hai, unho'n ne kaha ke maine Hazrat Saad رضي الله عنه se suna …unho'n ne Allah ki raah mein sab se pehle teer phenka… Nez, maine Abu Bakrah se bhi suna, aur wo un chand aadmiyo'n mein se hain jo taif ke qile ki deewaar par chadhe aur Nabi ﷺ ki khidmat mein haazir hue, un dono hazraat ne kaha ke ham ne Nabi ﷺ ko ye farmate suna: "*Jis ne deeda-daanista[708] khud ko apne walid ke alaawa kisi doosre ki taraf mansoob kiya us par jannat haraam hai*".

Hisham ne kaha: Hame'n Ma'mar ne Aasim se bayan kiya ke un (Aasim) se Abul Aaliya ya Abu Usman Nahdi ne kaha: Maine Hazrat Saad aur Hazrat Abu Bakrah رضي الله عنهما ko Nabi ﷺ se riwayat karte hue suna. Aasim kehte hain ke maine (Abul Aaliya ya Abu Usman Nahdi se) kaha: Aap ke yahaa'n to do (2) aise shakhs gawaahi de rahe hain jo tumhe'n kaafi hain. Unho'n ne kaha: Haa'n, kyou'nke un mein se ek (1) (Saad bin Abi Waqqas رضي الله عنه) to wo hain jinho'n ne sab se pehle Allah ki raah mein teer phenka aur doosre (Hazrat Abu Bakrah رضي الله عنه) te-ees (23) mardo'n mein se teesre (3rd) shakhs hain jo taif ke qile se utar kar Nabi ﷺ ki khidmat mein haazir hue.[709]

[4328] Hazrat Abu Moosa Ashari رضي الله عنه se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ke hamraah tha, jab aap Ju'ranah mein thehre the, jo makkah aur madina ke darmiyan ek (1) muqaam hai. Aap ke saath Hazrat Bilal رضي الله عنه bhi the, us dauraan mein Nabi ﷺ ke paas ek (1) eraabi aaya aur kehne laga: Aap ne mujh se ek (1) waada kiya tha, kya aap usey poora nahi karte? Aap ne farmaya: "*Tere liye bashaarat hai*". Wo bola ye kya baat hai? Aap aksar yehi farmate rehte hain: Khush ho jaao. Ye sun kar Aap ﷺ Hazrat Abu Moosa aur Hazrat Bilal رضي الله عنهما ki taraf ghazabnaak haalat mein mutawajja hue aur farmaya: "*Is dehaati ne to bashaarat ko mustarad kar diya hai, lehaaza tum dono qubool karlo*". Unho'n hazraat ne kaha: Hame'n manzoor hai. Phir aap ne paani ka ek (1) pyaala mangwaaya, apne dono haath aur mu'n us mein dhoe aur us mein kulli bhi ki, phir farmaya: "*Tum dono us mein se kuch nosh karlo aur kuch apne mu'n aur seene par daal lo, nez khush ho jaao*". Ham dono pyaala le kar taameel-e-hukm karne lagey to Hazrat Umme

[705] T: (مُرَوَّجَہ) Murawwaj, jo raaej ya jaari ho [Rekhta]
[706] Dekhiye: 5235 5887
[707] Dekhiye: 6086 7480
[708] T: (دِیدَہ دانِستَہ) Jaan boojh kar, qasdan, amadan [Rekhta]
[709] Dekhiye: 6726 6727

Salama ﷺ ne pas-parda pukaara ke apni maa ke lye bhi kuch paani chod dena to unho'n ne kuch paani bachaa kar Hazrat Umme Salama ﷺ ko de diya.[710]

[4329] Hazrat Yaala ﷺ se riwayat hai, unho'n ne kaha: Kaash main Rasool Allah ﷺ ko us haalat mein dekhu'n jab aap par wahee naazil ho rahi ho. Ek (1) dafa Aap ju'ranah mein tashreef farma the, aap par ek (1) kapde se saaya kiya gaya tha. Us muqaam par aap ke hamraah Sahaba Ikram ﷺ bhi the. Achaanak ek (1) dehaati aaya jis par khushboo se lat-pat jubba tha. Usne arz ki: Allah ke Rasool ﷺ! Us shakhs ke mutaalliq aapka kya hukum hai jisne umrah ka ehraam aise jubbe mein baandha hai jo khushboo se lat-pat hai? Hazrat Umar ﷺ ne apne haath se Hazrat Yaala ﷺ ko ishaara kiya ke aao (aur nuzool-e-wahee ki haalat ko dekho) Chunache Hazrat Yaala ﷺ aae aur apna sar us parde mein daakhil kiya, dekhte hain ke Nabi ﷺ ka chehra-e-anwar surkh hai, kuch der tak aap kharaate lete rahe, phir ye haalat jaati rahi to aap ne farmaya: "*Wo shakhs kaha'n hai jisne abhi-abhi umrah ke mutaalliq sawaal kiya tha?*" Usey talaash karke aap ki khidmat mein pesh kiya gaya to aap ne farmaya: "*Jo khusboo tumne lagaa rakhi hai usey teen (3) martaba dho-daalo aur jubbe ko utaar do, phir apne umrah mein wohi kuch karo jo hajj mein karte ho*".[711]

[4330] Hazrat Abdullah bin Zaid bin Aasim ﷺ se riwayat hai, unho'n ne kaha ke jab Allah Ta'ala ne apne Rasool ﷺ ko ghazwa-e-hunain mein ghanimat ataa farmaai to aap ne un logo'n mein maal-e-ghanimat taqseem kiya, jin ke dil islaam par jamaane maqsood the aur ansaar ko kuch na diya, goya wo is wajah se ghamnaak hue ke jo maal logo'n ko mila unhe'n na mila. Aap ne unhe'n khutba dete hue farmaya: "*Aye giroh-e-ansaar! Kya maine tumhe'n gumraah nahi paaya tha ke Allah Ta'ala ne meri wajah se tumhe'n seedhi raah dikhaai? Tum ek-doosre se juda-juda the, Allah Ta'ala ne meri wajah se tum mein ittehaad o ittefaaq paida farmaya. Tum mohtaaj the, Allah Ta'ala ne meri wajah se tumhe'n ghani kar diya?*" Aap ﷺ jab bhi kuch farmate to ansaar kehte ke Allah aur uske Rasool ka bohot ehsaan hai. Aap ne farmaya: "*Tumhe'n Rasool Allah ﷺ ko jawaab dene se kis cheez ne rok rakha hai?*" Lein jab bhi aap koi baat farmaate to wo kehte: Waaqai Allah aur uske Rasool ka sab se bada ehsaan hai. Aap ne farmaya: "*Agar tum chaaho to keh sakte ho ke aap hamaare paas in-in haalaat mein tashreef laae. Kya tum khush nahi ho, ke log bakriyaa'n aur oont le kar jaae'n aur tum apne gharo'n mein Allah ka Nabi ﷺ le kar jaao? Agar hijrat na hoti to main bhi ansaar ka ek (1) fard hota. Agar log kisi waadi ya ghaati mein chale'n to main ansaar ki waadi aur ghaati mein chalu'nga. Ansaar to andar ka kapda, yaane astar hain aur doosre log baahar ke kapde, yaane abra*[712] *ki tarah hain. Mere baad tumhe'n tarjihaat se waasta padega, sabr karte raho, hatta ke hauz-e-kausar par mujh se mulaqaat karo*".[713]

[4331] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke jab Allah Ta'ala ne apne Rasool ﷺ ko hawaazin ke amwaal bataur-e-inaam ataa farmae to ansaar ke kuch logo'n ko ranj hua, kyou'nke Nabi ﷺ ne kuch logo'n ko sau-sau (100-100) oont dena shuru kar diye. Ansaar ne kaha: Allah Ta'ala Rasool Allah ﷺ ko moaaf farmae, aap quraish ko de rahe hain aur hame'n nazar-andaaz kar diya hai, halaa'nke abhi hamari talwaaro'n se unka khoon tapak raha hai? Hazrat Anas ﷺ ne farmaya: Rasool Allah ﷺ ko unki guftagu bayan ki gai to aap ne ansaar ki taraf paighaam bhej kar chamde ke ek (1) kheme mein unhe'n jamaa kiya. Aap ne unke hamraah kisi aur ko na bulaya. Jab sab log jamaa ho gae to Nabi ﷺ khade hue aur farmaya: "*Tumhari jo baat mujhe maaloom hua hai, kya wo saheeh hai?*" Anasaar ke jo samajhdaar log the, unho'n ne arz kiya: Allah ke Rasool ﷺ! Jo log hamaare muazzaz aur sardar hain, unho'n ne to koi aisi baat nahi ki, albatta hamaare kuch nau-khez ladko'n ne kaha hai ke Allah Ta'ala Rasool ﷺ ki maghfriat kare, aap quraish ko de rahe hain, aur hame'n chod rahe hain, halaa'nke abhi hamari talwaaro'n se unka khoon tapak raha hai? Us par Nabi ﷺ ne farmaya: "*Bila-shubha, main aise logo'n ko deta hoo'n jo abhi nae-nae islaam mein daakhil hue hain, is tarah unki dil-joi karna mera maqsood hai. Kya tum is baat par raazi nahi ho, ke log to maal o daulat le kar apne gharo'n ko jaae'n aur tum Allah ke Nabi ﷺ ko apne gharo'n mein le jaao? Allah ki qasam! Jo cheez tum apne saath le jaaoge wo isse behtar hai jo wo le jaa rahe hain*". Ansaar ne kaha: Allah ke Rasool ﷺ! Ham is par khush hain. Uske baad Nabi ﷺ ne unse farmaya: "*Mere baad tum dekhoge ke tum par doosro'n ko tarjeeh di jaaegi, us*

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[710] راجع:188

[711] راجع: 1536

[712] T: (أَبْرَه) Kapde wagharia ki baalaai parat, kisi cheez ki oopri teh [Rekhta]

[713] Dekhiye: 7245

waqt sabr se kaam lena, hatta ke qiyaamat ke din Allah aur uske Rasool ﷺ se mulaqaat karo. Yaqeenan main hauz-e-kausar par hu'nga". Hazrat Anas ؓ ne farmaya: Lekin ansaar ne sabr se kaam nahi liya.[714]

[4332] Hazrat Anas ؓ hi se riwayat hai, unho'n ne kaha ke jis roz makkah fatah hua, Rasool Allah ﷺ ne quraish mein amwaal-e-ghniamat taqseem kiye to ansaar ghazabnaak ho gae. Nabi ﷺ ne farmaya: "*Kya tum is baat par raazi nahi ho, ke log duniya le kar jaae'n aur tum Rasool Allah ﷺ ko saath le kar jaao?*" Unho'n ne kaha: Kyou'n nahi, ham is par raazi hain. Aap ﷺ ne farmaya: "*Agar log kisi waadi ya ghaati mein chale'n to main ansaar ki waadi ya ghaati mein chalu'nga*".[715]

[4333] Hazrat Anas ؓ se ek (1) aur riwayat hai, unho'n ne kaha ke jis roz ghazwa-e-hunain tha, hawaazin ke log musalmano ke muqaable mein aae, jabke Nabi ﷺ ke hamraah dus-hazaar (10000) ki nafari[716] aur tulaqaa[717] bhi the. Wo peeth pher kar bhaag gae to aap ne aawaaz di: "*Aye ansaar ki jaamat!*" Unho'n ne kaha: Allah ke Rasool ﷺ! Ham haazir hain aur aap ki madad ko aagae hain. Phir Nabi ﷺ (apni sawaari se) utre aur farmaya: "*Main Allah ka banda aur uska Rasool hoo'n*". Jab mushrikeen shikast-khoorda ho kar bhaag gae to aap ne tulaqaa aur muhajireen ko amwaal diye aur ansaar ko kuch na diya. Unho'n ne jo kuch kehna tha kaha. Aap ﷺ ne unhe'n ek (1) kheme mein jamaa karke farmaya: "*Tum is baat par raazi nahi ho, ke log behd-bakriyaa'n, aur oont waghaira le jaae'n aur tum Allah ka Rasool ﷺ le kar jaao?*" Nabi ﷺ ne mazeed farmaya: "*Agar log kisi waadi mein chale'n aur ansaar koi pahaadi raasta ikhtiyaar kare'n to main ansaar ka pahaadi raasta ikhtiyaar karu'nga*".[718]

Faaeda: Tulaqa (طلقاء) taleeq (طليق) ki jamaa hai, isse muraad wo log hain jinhe'n fatah-e-makkah ke mauqa par aap ne qatl na kiya aur na unhe'n qaidi hi banaaya, balke un par ehsaan farmaate hue aazaad kar diya aur farmaya: "*Aaj tum par koi malaamat nahi tum aazaad ho.*[719] Un hazraat par saabeqa jaraaem ke mutaalliq bhi koi giraft na ki gai, balke unhe'n aam moaafi se nawaaza gaya.

[4334] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ansaar ke kuch logo'n ko ekattha kar ke farmaya: "*Quraish abhi nau-muslim aur taaza musibat uthaae hue hain, is liye main chaahta hoo'n ke maal-e-ghanimat se unki dil-joi karu'n. Kya tum is par khush nahi ho ke doosre log to duniya le kar jaae'n aur tum Rasool Allah ﷺ ko saath le kar apne gharo'n ki taraf lauto?*" Unho'n ne arz ki: Ham to is par raazi hain. Phir aap ne farmaya: "*Agar doosre log waadi ke andar chale'n aur ansaar pahaadi raasta muntakhab kare'n to main bhi ansaar ki waadi ya ghaati hi ko ikhtiyaar karu'nga*".[720]

[4335] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ hunain se milne waale maal-e-ghanimat ki taqseem kar rahe the to ansaar ke ek (1) shakhs ne kaha: Is taqseem mein razaa-e-ilaahi ka koi khayaal nahi rakha gaya. Maine Nabi ﷺ ki khidmat mein haazir ho kar iski ittela di, to aap ke chehra-e-mubarak ka rang mutaghaiyyar ho gaya. Phir aap ne farmaya: "*Allah Ta'ala Hazrat Moosa ؑ par raham farmae, unhe'n isse bhi ziyaada takleef di gai, lekin unho'n ne sabr se kaam liya*".[721]

[4336] Hazrat Abdullah bin Masood ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ghazwa-e-hunain ke mauqa par kuch logo'n ko bohot jaanwar ataa farmae, chunache Aqra bin Haabis ko sau (100) oont diye, Uyayna bin Hasan Fazaari ko bhi itne hi diye, doosre ashraaf-e-arab ko bhi aap ne isi hisaab se diya. Us par ek (1) shakhs ne kaha: Is taqseem mein Allah ki raza ka koi khayaal nahi rakha gaya. Maine (dil mein) kaha ke main is amr ki ittela Nabi ﷺ ko zaroor du'nga. Jab Aap ﷺ ne ye suna to farmaya: "*Allah Ta'ala Hazrat Moosa ؑ par raham farmae, unhe'n isse bhi ziyaada dukh pohonchaya gaya, lekin unho'n ne sabr kiya*".[722]

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[714] راجع: 3146
[715] راجع: 3146
[716] T: (نَفَرى) Fauj ya police ke afraad [Rekhta]
[717] T: (طُلَقا) Wo log jin par fatah makkah ke din Rasool Allah ﷺ ne moaaf kiya, jin par ehsaan kiya [Rekhta]
[718] راجع: 3146
[719] Umdatul Qaari: V12 P306
[720] راجع: 3146
[721] راجع: 3150
[722] راجع: 3150

[4337] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke jab hunain hui to hawaazin, ghatafaan aur unke alaawa deegar qabaail apne jaanwaro'n aur ahel o ayaal samet aae, jabke Nabi ﷺ ke hamraah dus-hazaar (10000) ki nafari aur kuch tulaqaa the. Wo aap ko chod kar bhaag gae, hatta ke aap akele reh gae. Us din Aap ﷺ ne do (2) aawaaze'n dee'n, jin mein koi khalat-malat nahi tha. Aap ne daae'n jaanib mutawajjaho kar farmaya: "*Aye giroh-e-ansaar!*" Unho'n ne kaha: Allah ke Rasool ﷺ! Ham haazir hain, aap fikr na kare'n, ham aap ke saath hain. Phir aap baaee'n jaanib mutawajja hue aur farmaya: "*Aye giroh-e-ansaar!*" Ansaar ne kaha: Allah ke Rasool ﷺ! Aap fikr na kare'n, ham haazir hain. Aap us waqt safed khacchar par sawaar the, aap ne neeche utar kar farmaya: "*Main Allah ka banda aur uska Rasool hoo'n*". Bil-aakhir mushrikeen shikast khaa gae aur us din aap ne bohot sa maal-e-ghanimat paaya aur wo muhajireen aur tulaqaa mein taqseem kar diya aur ansaar ko kuch na diya. Ansaar ne kaha: Jab koi sakht museebat aati hai to hame'n bulaya jaata hai aur ghanimat ka maal hamaare alaawa doosro'n ko diya jaata hai? Aap ye khabar pohonchi to aap ne unko ek (1) kheme mein jamaa karke farmaya: "*Aye jamaat-e-ansaar! Wo kya baat hai jo mujhe pohonchi hai?*" Wo khamosh ho gae. Aap ne farmaya: "*Aye giroh-e-ansaar! Kya tum is baat par raazi nahi ho ke log to duniya le kar jaae'n aur tum apne gharo'n mein Allah ka rasool le kar jaao?*" Unho'n ne arz ki: Kyou'n nahi, ham is par raazi hain. Tab Nabi ﷺ ne farmaya: "*Agar log kisi waadi mein chale'n aur ansaar kisi ghaati ko ikhtiyaar kare'n to main ansaar ka pahaadi raasta lu'nga*". (Raawi-e-hadees) Hazrat Hisham ne kaha: Abu Hamza! Kya aap wahaa'n haazir the? Unho'n ne jawab diya: Main wahaa'n se ghayab kab hua tha?[723]

Baab 58: Najd Ki Taraf Chota Lashkar Bhejne Ka Bayaan

[4338] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne najd ki taraf ek (1) Lashkar rawaana kiya. Main bhi us mein shareek tha. Hamaare hisse mein baara-baara (12-12) oont aae aur ek-ek (1-1) oont bataur-e-inaam mila. Is tarah ham terah-terah (13-13) oont le kar waapas laute.[724]

Baab 59: Nabi ﷺ Ka Hazrat Khalid bin Waleed ﷺ Ko Banu Jazimah Ki Taraf Bhejna

[4339] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Khalid bin Waleed ﷺ ko Banu Jazima ki taraf bheja to Hazrat Khalid ﷺ ne unhe'n islaam ki daawat di. Wo acchi tarah you'n na keh sakey ke ham islaam laae, balke kehne lagey: Ham ne apna deen badal daala, ham ne apna deen badal daala. (Is par) Hazrat Khalid ﷺ ne unhe'n qatl karna shuru kar diya aur baaz ko qaid karke ham mein se har ek ko ek-ek (1-1) qaidi de diya. Phir ek (1) roz Hazrat Khalid ﷺ ne hukum diya ke har shakhs apne qiadi ko maar daale. Maine kaha: Allah ki qasam! Main apne qiadi ko hargiz qatl nahi karu'nga aur na mera koi saathi hi apne qiadi ko maarega. Phir jab ham Nabi ﷺ ke paas aae aur aap se ye qissa bayan kiya to aap ne apne haath uthaae aur dua farmaai: "*Aye Allah! Main Khalid ke fe'l se bari-uz-zimma hoo'n*". Do (2) baar yehi farmaya.[725]

Faaeda: Hazrat Khalid bin Waleed ﷺ se choo'nke ijtehaadi ghalati hui thi, is liye Rasool Allah ﷺ ne khud ko bari-uz-zimma qaraar diya, lekin Hazrat Khalid ﷺ ko kuch nahi kaha, albatta qaum ke afraad be-gunah maare gae the. Is liye Rasool Allah ﷺ ne Hazrat Ali ﷺ ko bhej kar unke maqtuleen ki diyyaat aur unke nuqsanaat ka muaawaza[726] adaa farmaya.[727]

Baab 60: Abdullah bin Huzaafa Sahmi Aur Alqama bin Mujazziz al Mudlaji ﷺ Ke Sariyye Ka Bayaan, Nez Usko Sariyya-e-Ansari Bhi Kaha Jaata Hai

[4340] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) Lashkar rawaana kiya aur uska saalaar ek (1) ansari shakhs ko muqarrar farmaya aur logo'n ko hukum diya ke wo uski itaa-at kare'n. Ittefaaq se usey ghussa aaya to kehne laga: Kya Nabi ﷺ ne tumhe'n meri itaa-at ka hukum nahi diya tha? Logo'n ne kaha ke kyou'n nahi, tab usne kaha ke tum sab mere liye lakdiyaa'n jamaa karo. Unho'n ne lakdiyaa'n jamaa kar dee'n. Usne kaha ke ab aag sulgaao, unho'n ne aag bhi sulgaai. Phir usne kaha us mein kood jaao. Unho'n ne kood jaane ka iraada kiya to un mein se kuch ek-doosre ko rokne lagey aur unho'n ne kaha ke ham is aag se raah-e-faraar ikhtiyaar karke to Nabi ﷺ ke paas aae

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[723] راجع: 3146

[724] راجع: 3134

[725] Dekhiye: 7189

[726] T: (مُعاوَضَہ) Ewaz, badla [Rekhta]

[727] Fath-ul-Baari: V8 P72

hain. Wo isi tarah bahes-mubaahisa mein rahe ke aag bujh gai aur uska ghussa bhi jaata raha. Phir jab Nabi ﷺ ko is waaqea ki ittela mili to aap ne farmaya: "*Agar wo us aag mein daakhil ho jaate to qiyaamat tak usse na nikal sakte, kyou'nke itaa-at usi kaam mein zaroori hai jo shariyat ke khilaaf na ho*".[728]

Baab 61: Hazrat Abu Moosa Ashari Aur Hazrat Moaaz Bin Jabal Ko Hajjat-ul-Wida Se Pehle Yemen Rawaana Karne Ka Bayaan

[4341 4342] Hazrat Abu Burdah ؓ se riwayat hai ke Rasool Allah ﷺ ne Hazrat Abu Moosa Ashari aur Hazrat Moaaz bin Jabal ؓ ko Yemen ki taraf bheja aur har ek ko yemen ki alag-alag wilaayat mein taenaat farmaya. Us waqt yemen do (2) wilaayaat par mushtamil tha. Phir aap ne farmaya: "*Logo'n par aasaan karna, sakhti se kaam na lena, unhe'n khush rakhna, nafrat na dilaana*". Bahar-haal un mein se har ek apne kaam par rawaana hua. Un mein se jo koi apne ilaaqe ka daura karte-karte apne saathi ke qareeb aajaata to usse zaroor mulaqaat karta aur usey salaam karke mizaaj-pursi karta. Ek (1) baar aisa hua ke Hazrat Moaaz bin Jabal ؓ apne ilaaqe ka daura karte-karte Hazrat Abu Moosa Ashari ؓ ke qareeb pohonch gae to wo apne khacchar par sawaar ho kar Hazrat Abu Moosa Ashari ؓ ke paas aae. Us dauraan mein Hazrat Abu Moosa Ashari ؓ baithe hue the, jabke unke paas bohot se log jamaa the. Wahaa'n unho'n ne ek (1) shakhs ko dekha, jiske dono haath gardan se badhe hue the. Hazrat Moaaz bin Jabal ؓ ne poocha: Abdullah bin Qais! Ye kaun hai? Hazrat Abu Moosa Ashari ؓ ne jawaab diya ke ye shakhs musalman hone ke baad murtad ho gaya hai. Hazrat Moaaz bin Jabal ؓ ne kaha: Jab tak usey qatl nahi kiya jaata main apne khacchar se nahi utru'nga. Hazrat Abu Moosa Ashari ؓ ne farmaya: Aap neeche utre'n, usey isi liye (qatl karne ke liye) yahaa'n laaya gaya hai. Unho'n ne kaha: Main to iske maare jaane se pehle hargiz nahi utru'nga, chunache Hazrat Abu Moosa Ashari ؓ ke hukum se wo qatl kar diya gaya. Tab Hazrat Moaaz ؓ apni sawaari se neeche utre aur poocha ke: Aye Abdullah! Tum quran kaise padhte ho? Unho'n ne kaha ke main to thoda-thoda har waqt padhta rehta hoo'n. Phir Hazrat Abu Moosa Ashari ؓ ne poocha: Aye Moaaz! Tum kaise tilaawat karte ho? Unho'n ne kaha: Main awwal shabb mein so jaata hoo'n, phir uth-baithta hoo'n, uske baad jitna Allah ko manzoor hota hai padh leta hoo'n. Main to sota bhi sawaab ki niyyat se hoo'n, jaise uthta bhi sawaab ki niyyat se hoo'n.[729]

Faaeda: Hazrat Moaaz bin Jabal ؓ ka ye kamaal-e-imaan tha ke murtad ko dekhte hi unhe'n Rasool Allah ﷺ ki hadees yaad aagai ke jo islaam se murtad ho jaae, usey qatl kar do. Jab tak shariyat ki hadd jaari na hui, us waqt tak unho'n ne apni sawaari se utarna gawaara na kiya, nez ye bhi maaloom hua ke ibaadaatmein taaqat aur himmat haasil karne ke liye jo kuch bhi kiya jaaega wo baais-e-sawaab hai, aise haalaat mein sone, khaane, aur aaraam karne mein bhi sawaab ki ummeed ki jaa sakti hai.[730]

[4343] Hazrat Abu Moosa Ashari ؓ se riwayat hai ke Nabi ﷺ ne unhe'n yemen ka haakim bana kar bheja to unho'n ne aap ﷺ se un mashrubaat ke mutaalliq sawaal kiya jo wahaa'n taiyyaar kiye jaate the. Aap ne farmaya: "*Wo kya hain?*" Hazrat Abu Moosa ؓ ne bataaya: Bit-oo' (بِتْعٌ) aur Mizr (مِزْرٌ) hain. (Raawi kehta hai ke) maine Abu Burdah se poocha: Bit-oo' (aur Mizr) kya hai? To unho'n ne bataaya ke bit-oo' shahed ka sheera aur mizr jau ka sheera hai. Aap ﷺ ne farmaya: "*Har nashe waali cheez haraam hai*". Is hadees ko Jarir aur Abdul Waahid ne Shaibani ke zariye se Abu Burdah se riwayat kiya hai.[731]

[4344 4345] Hazrat Saeed bin Abu Burdah apne waali (Hazrat Abu Burda) se bayan karte hain ke Nabi ﷺ ne un (Saeed) ke dada Hazrat Abu Moosa Ashari ؓ aur Hazrat Moaaz bin Jabal ؓ ko yemen ki taraf bheja aur farmaya: "*Logo'n par aasaani karna, un par tangi na karna, unhe'n khush-khabri sunaana, nafrat na dilaana aur ek-doosre se muwaafaqat paida karna*". Hazrat Abu Moosa Ashari ؓ ne arz ki: Allah ke Rasool ﷺ! Hamaare ilaaqe mein kuch mashrubaat jau se taiyyaar hote hain, jinhe'n Mizr aur kuch shahed se bante hain jinhe'n bit-oo' kaha jaata hai. Aap ﷺ ne farmaya: "*Har nasha-aawar cheez haraam hai*". Chunache dono hazraat yemen ki taraf rawaana hue. Phir (ek (1) mulaqaat mein) Hazrat Moaaz ؓ ne Hazrat Abu Moosa se poocha: Aap quran kaise padhte hain? Unho'n ne

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[728] Dekhiye: 7145 7257

[729] راجع: 2261

[730] Fath-ul-Baari: V8 P77

[731] راجع: 2261

Dekhiye: 4345

kaha: Khade ho kar aur baith kar, sawaari par, waqfe-waqfe se padhta rehta hoo'n. Hazrat Moaaz bin Jabal ﷺ ne farmaya ke main sota hoo'n, phir uth-ta hoo'n aur neend ko bhi qiyaam ki taraf sawaab samajhta hoo'n. Hazrat Abu Moosa Ashari ﷺ ne unke liye ek (1) khema lagwaaya, taake wo dono ek-doosre ki ziyaarat kare'n. Ek (1) martaba Hazrat Moaaz bin Jabal ﷺ Hazrat Abu Moosa Ashari ﷺ ki mulaqaat ke liye aae to dekha ke ek (1) aadmi bandha hua hai. Poocha: Ye kaun hai? Hazrat Abu Moosa Ashari ne kaha: Ye yahoodi hai jo islaam laane ke baad murtad ho gaya hai. Hazrat Moaaz ﷺ ne kaha: Main uski gardan zaroor udaau'nga.[732]

Aqadi aur Wahab ne Shu'ba se riwayat karne mein Muslim ki mataaba-at ki hai. Wakee, Abu Nazar, aur Abu Dawood ne Shu'ba se, unho'n ne Saeed se, unho'n ne apne waalid ke zariye se, aur unho'n ne Nabi ﷺ se riwayat kiya hai.

Jarir bin Abdul Hameed ne Shaibaani se aur unho'n ne Abu Burdah se bayan kiya hai.

Faaeda: Narmi aur aasaani ka matlab hudood o qisaas mein narmi karna nahi balke duniyawi aur intezaami umoor mein narmi karna hai, kyou'nke hudood ke mutaalliq irshad-e-Baari Ta'ala hai: "Aur Agar Tum Allah Aur Yaum-e-Aakhirat Par Yaqeen Rakhte Ho To Allah Ke deen Ke Muaamale Mein Tumhe'n Un Dono Par Taras Nahi Aana Chaahiye".[733]

[4346] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke mujhe Rasool Allah ﷺ ne meri qaum ke watan mein bheja. Jab main waapas aaya to Rasool Allah ﷺ waadi-e-batha (kheef banu kinaana) mein padaao kiye hue the. Aap ne dariyaaft farmaya: "*Aye Abdullah bin Qais! Tum ne hajj ka ehraam baandh liya hai?*" Maine kaha: Ji haa'n Allah ke Rasool! Aap ne farmaya: "*Niyyat kya ki thi?*" Maine arz ki: You'n kaha tha ke main haazir hoo'n aur jis tarah aap ne ehraam baandha hai maine bhi usi tarah baandha hai. Aap ne poocha: "*Kya tum apne saath qurbaani ka jaanwar laae ho?*" Maine kaha: Maine apne saath koi jaanwar nahi laaya. Aap ne farmaya: "*Tum pehle baitullah ka tawaaf karo, phir safa aur marwa ki saee karke ehraam ki paabandi se aazaad ho jaao*". Bahar-haal maine usi tarah kiya. Phir banu qais ki khatoon ne mere sar mein kanghi ki. Ham usi qaaede ke mutaabiq hajj karte rahe, hatta ke Hazrat Umar ﷺ khalifa hue.

[4347] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne Hazrat Moaaz bin Jabal ﷺ ko yemen ki taraf bheja to unhe'n farmaya: "*Tum ahle kitaab ke paas jaa rahe ho, wahaa'n jaa kar unhe'n pehle kalma-e-shahaadat ki daawat dena, ke Allah Ta'ala ke siwa koi maabood-e-bar-haq nahi, aur Muhammad Allah Ta'ala ke rasool-e-bar-haq hain. Agar wo uska iqraar karne mein tumhari itaa-at kar le'n to unhe'n bataana ke Allah Ta'ala ne tum par rozaana paanch (5) namaaze'n farz ki hain. Jab ye bhi maan le'n to unhe'n khabardaar karna ke Allah Ta'ala ne tum par zakat farz ki hai, jo unke maaldaaro'n se wasoor karke unke ghuraba par taqseem kardi jaaegi. Phir agar wo usey tasleem kar le'n to zakat wasool karte waqt unka sab se umda maal lene se parhez karna aur mazloom ki aah-o-bakaa se bhi darte rehna, kyou'nke uski bad-dua aur Allah ke darmiyaan koi parda haael nahi hota*".[734]

Abu Abdullah (Imam Bukhari ﷺ) ne kaha ke "طَوَّعَتْ" ke wohi maane hain jo "طَاعَتْ" aur "أَطَاعَتْ" ke hain. "طِعْتُ", "طُعْتُ", aur "أَطَعْتُ" ke bhi ek (1) hi maane hain.

[4348] Hazrat Amr bin Maimoon yemen aae to logo'n ko subah ki namaz padhaai aur namaz mein ye aayat tilaawat ki: "Aur Allah Ta'ala Ne Hazrat Ibrahim ﷺ Ko Mukhlis Dost Banaaya".[735] Ek (1) shakhs bol pada ke Hazrat Ibrahim ﷺ ki waalida-maajida ki aankh thandi ho gai hogi.

Moaaz ne Shu'ba se, unho'n ne Habib se, unho'n ne Saeed se, unho'n ne Amr bin Maimoon se is hadees mein ye izaafa bayaan kiya hai ke Nabi ﷺ ne Hazrat Moaaz ﷺ ko yemen bheja. Wahaa'n unho'n ne subah ki namaz mein Surah Nisa padhi. Jab is aayat par pohonche: "Aur Allah Ta'ala Ne Hazrat Ibrahim ﷺ Ko Mukhlis Dost Banaaya". Tu unke peeche ek (1) shakhs ne kaha: Waalida Ibrahim ki aankh thandi ho gai hogi.

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[732] راجع: 4342 2261

[733] Surah an Noor: 2

[734] راجع: 1395

[735] Surah an Nisa: 125

Faaeda: Matlab ye hai ke Hazrat Ibrahim ﷺ ko jab Allah Ta'ala ne apna mukhlis dost bana liya to unki waalida-maajida ko bohot khushi hui ke unka beta khaleelullah hua, aankho'n ka thanda hona sarwar aur khushi se kinaaya hai. Sarwar ke aansu thande hote hain, jabke hiz o malaal ke aansu garam hote hain. Waazeh rahe ke us shakhs ne naa-daanista taur par dauraan namaz mein ye alfaaz kahe ya wo abhi namaz mein daakhil nahi hua tha. Is liye usey apni namaz dohraane ka hukum nahi diya gaya, ye bhi mumkin hai ke Hazrat Moaaz bin Jabal ﷺ ne usey namaz ke iaade[736] ka hukum diya ho, lekin wo naqal nahi kiya gaya. Wallhu A'alam.

Baab 62: Hajjat-ul-Wida Se Pehle Hazrat Ali Bin Abi Taalib ﷺ Aur Hazrat Khalid Bin Waleed ﷺ Ko Yemen Bhejna

[4349] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n Hazrat Khalid bin waleed ﷺ ke hamraah yemen ki taraf rawaana kiya. Phir Hazrat Khalid ﷺ ki jagah Syedna Ali ﷺ ko taenaat farmaya. Nez hukum diya: "*Khalid ﷺ ke saathiyo'n se keh do, ke un mein se jo tumhare saath yemen mein rehna chaahe wo tumhare saath laut jaae aur jo chaahe (madina) waapas chala aae*". (Hazrat Baraa ﷺ kehte hain ke) Main bhi unhi logo'n mein se tha jo Hazrat Ali ﷺ ke saath yemen laut gae the aur mujhe kai oqiya chaandi maal-e-ghanimat se haasil hui thi.

[4350] Hazrat Buraida ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Ali ﷺ ko Hazrat Khalid bin Waleed ﷺ ke paas khums lene ke liye bheja aur main Hazrat Ali ﷺ se naaraaz rehta tha, jabke unho'n ne wahaa'n ghusl kiya. Maine Hazrat Khalid bin Waleed ﷺ se kaha: Aap dekhte hain ke Hazrat Ali ﷺ ne kya kiya hai? Phir jab ham Nabi ﷺ ke paas aae to maine aap se uska zikr kiya. Aap ne farmaya: "*Aye Buraida! Kya tu Ali se naaraaz rehta hai?*" Maine kaha: Haa'n! Aap ne farmaya: "*Tum Hazrat Ali ﷺ se adaawat na rakho, kyou'nke uska maal-e-khums mein isse ziyaada haq hai*".

Faaeda: Rasool Allah ﷺ ne Hazrat Ali ﷺ ko ghanimat ke maal se khums lene ke liye Hazrat Khalid bin Waleed ﷺ ke paas yemen bheja tha. Hazrat Ali ﷺ ne maal-e-khums se ek (1) laundi li, phir subah ke waqt ghusl kiya. Hazrat Buraida ﷺ ne gumaan kiya ke Hazrat Ali ﷺ ne ek (1) haiz aane ka intizaar kiye baghair laundi se jimaa kiya hai, unke nazdeek ghusl karne ki wajah yehi thi. Jab Rasool Allah ﷺ se iska zikr hua to aap ne farmaya: "*Ali ﷺ ke laundi se jimaa karne mein koi qabaahat nahi, kyou'nke unka hissa isse kahee'n ziyaada tha*". Baaqi raha ek (1) haiz intizaar na karne ka masla to Hazrat Ali ﷺ ke khayaal ke mutaabiq wo laundi kuwaari thi aur uske istibraa[737] ki chandaa'n zaroorat na thi, kyou'nke laundi se ek (1) haiz ka intizaar is liye kiya jaata hai, taake uske haamela na hone ka yaqeen ho jaae, jabke kawaari laundi ko hamal ka imkaan nahi hota, is liye itibra ki bhi zaroorat na thi.[738]

[4351] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo farmate hain ke Hazrat Ali ﷺ ne yeman se Rasool Allah ﷺ ki khidmat mein saaf-karda chamde mein thoda sa sona bheja, jo abhi mitti se alaaheda nahi kiya gaya tha. Aap ne usey chaar (4) ashkhaas Uyayna bin Badr, Aqra bin Haabis, Zaid-ul-Khail, aur chauthe Alqama bin Alaatha ya Aamir bin Tufail mein taqseem kar diya. Aap ke ashaab mein se ek (1) shakhs ne kaha: Ham un logo'n se is sone ke ziyaada haqdaar the. Nabi ﷺ ko ye khabar pohonchi to aap ne farmaya: "*Tum log mujh par etemaad nahi karte, halaa'nke us parwardigaar ko mujh par etemaad hai jo aasmaano'n par hai aur subah o shaam mere paas aasmaani khabar aati rehti hai*". Us dauraan mein ek-doosra shakhs khada hua, jiski aankhe'n dhansi huee'n, rukhsaar phoole hue, peshaani ubhri hui, ghani daadhi, sar-mundha, aur oonchi izaar baandhe hue tha. Kehne laga: Allah ke Rasool ﷺ! Aap Allah se dare'n. Aap ne farmaya: "*Tu halaak ho jaae! Kya maine rooe zameen ke logo'n mein Allah se darne ka ziyaada haqdaar nahi hoo'n?*" Phir wo shakhs chala gaya to Hazrat Kahlid bin Waleed ﷺ ne arz ki: Allah ke Rasool ﷺ! Kya main uski gardan na udaa du'n? Aap ne farmaya: "*Nahi, shayad wo namaz padhta hoga*". Hazrat Khalid ﷺ ne kaha: Bohot se namazi aise hote hain ke wo mu'n se aisi baate'n kehte hain jo unke dil mein nahi hotee'n. Rasool

[736] T: (اعادے) Dohraana, dobaara karna [Rekhta]
[737] T: (اِسْتِبْرا) Talaaq ke baad aurat ka iddat mein rehna ya waz'-e-hamal (jiske baad wo doosra nikah kar sakti hai) [Rekhta]
[738] Fath-ul-Baari: V8 P84

Allah ﷺ ne farmaya: "*Mujhe kisi ke dil tatolne ya pait cheerne ka hukum nahi diya gaya*". Phir aap ne us shakhs ki taraf dekha, jabke wo peeth pher kar jaa raha tha aur farmaya: "*Yaqeenan is shakhs ke nasl se aise log paida ho'nge ke kitabullah ki tilaawat se unki zabaane'n tar ho'ngi, halaa'nke wo (kitab) unke halaq ke neeche nahi utregi. Wo deen se is tarah nikal jaae'nge jaise teer shikaar ke paar nikal jaata hai*". Aap ne ye bhi farmaya: "*Agar main unko paau'n to unhe'n qaum-e-samood ki tarah qatl karu'n*".[739]

Faaeda: Ye waaqea Ju'ranah meint aqseem-e-ghanaaim ke alaawa hai. Rasool Allah ﷺ par eteraaz karne ki wajah se Zhul Khuwaisrah agarche qatl ka mustaujib[740] ho chuka tha, lekin Rasool Allah ﷺ ne qatl ki ijaazat is liye na di ke doosre log baate'n kare'nge ke usne apno'n ko qatl karna shuru kar diya hai. Nez us waqt uski jamaat ne tehreek ki shakl mein zarhoor nahi kiya tha. Jab tehreek ki shakl ikhtiyaar ki to Hazrat Ali ﷺ ne unhe'n qatl karwaaya. Rasool Allah ﷺ ne bhi us tehreek ko kuchalne ki khwahish ka izhaar kiya tha.

[4352] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Ali ﷺ ko hukum diya ke wo apne ehraam par qaaem rahe'n. Muhammad bin Bakr ne ba-waasta Ibne Juraij, Ataa se kuch izaafa bayan kiya hai. Hazrat Jaabir ﷺ kehte hain ke Hazrat Ali ﷺ jab apni wilaayat se waapas aae to Nabi ﷺ ne unse dariyaaft farmaya: "*Aye Ali! Tum ne ehraam kis tarah baandha hai?*" Unho'n ne kaha: Jis tarah Nabi ﷺ ne ehraam baandha tha. Aap ﷺ ne farmaya: "*Qurbani ka jaanwar bhej do aur jis tarah ehraam baandha hai, usi ke mutaabiq amal karo*". Hazrat Jaabir ﷺ ne kaha: Hazrat Ali ﷺ aap ﷺ ke liye qurbani ke jaanwar laae the.[741]

[4353 4354] Bakr bin Abdullah Basri se riwayat hai, unho'n ne Hazrat Abdullah bin Umar ﷺ se zikr kiya tha ke Hazrat Anas ﷺ ne ham se bayaan kiya hai ke Rasool Allah ﷺ ne hajj o umrah dono ka ehraam baandha tha. Hazrat Ibne Umar ﷺ ne farmaya: Nabi ﷺ ne sirf hajj ka ehraam baandha tha aur ham ne bhi aap ke hamraah hajj ka ehraam baandha tha. Jab ham makkah mukarrama pohonche to aap ne farmaya: "*Jiske saath qurbaani ka jaanwar na ho, wo apne hajj ke ehraam ko umre ke ehraam mein tabdeel kar le*". Choo'nke Nabi ﷺ ke saath qurbani ka jaanwar tha aur Hazrat Ali bin Abi Taalib ﷺ bhi yemen se hajj ke iraade se aae the to Nabi ﷺ ne unse poocha: "*Ehraam baandhte waqt tum ne kya niyyat ki thi? Tumhari biwi hamaare saath hai*". Unho'n ne kaha: Maine Nabi ﷺ ke ehraam ke mutaabiq apne ehraam ki niyyat ki thi. Aap ne farmaya: "*Phir tum is ehraam par qaaem raho, kyou'nke hamaare saath qurbani ka jaanwar hai*".

Baab 63: Ghazwa-e-Dhul-Khalasah Ka Bayaan

[4355] Hazrat Jarir ﷺ se riwayat hai, unho'n ne kaha ke zamaana-e-jaahiliyyat mein ek (1) ghar tha jise dhul khalasah, Ka'aba-e-yamaaniya aur Ka'aba-e-shaamiya kaha jaata tha. Nabi ﷺ ne mujhe farmaya: "*Kya tum mujhe dhul Khalasah se aaraam nahi pohonchaoge?*" Main ek-sau-pachaas (150) sawaar le kar gaya. Usey ham ne tod-phod diya aur uske mujaawaro'n ko qatl kar diya. Uske baad maine Nabi ﷺ ki khidmat mein haazir ho kar saara waaqea bayaan kiya to aap ne hamaare aur qabila-e-ahmas ke liye dua farmaai.[742]

[4356] Hazrat Jarir ﷺ se riwayat hai, unho'n ne kaha ke mujhe Nabi ﷺ ne farmaya: "*Kya tum zil khalasah ko ujaad kar mujhe sukoon nahi pohonchaate?*" Dhul-khalasa, qabila-e-khth-am (قبيله خثعم) mein ek (1) buth-khaana tha, jise wo Ka'aba-e-yamaaniya ke naam se pukaarte the. Main qabila-e-ahmas ke ek-sau-pachaas (150) sawaar le kar chal pada. Wo log ghodo'n waale the aur main ghode par nahi theher sakta tha. Aap ﷺ ne mere seene par haath maara to maine aap ki ungliyo'n ke nishanaat apne seene par dekhe. Aap ne dua farmaai: "*Aye Allah! Ise ghode par saabit rakh, nez ise hidaayat-yaafta aur hidaayat waala bana de*". Chunache unho'n ne wahaa'n jaakar dhul khalasah ko toda aur usey aag lagaa di. Uske baad Jarir ﷺ ne Rasool Allah ﷺ ki khidmat mein ek (1) qaasid rawaana kiya. Hazrat Jarir ﷺ ke qaasid ne aakar kaha: Allah ke Rasool ﷺ! Us zaat ki qasam jisne aap ko haq de kar mab-oos kiya hai! Main aap ke paas jab aaya hoo'n to us waqt buth-khana tod kar khaarishi oont ki tarah bilkul siyaah bana diya gaya tha.

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[739] راجع: 3344

[740] T: (مُسْتَوجِب) Kisi baat ka sazawaar, laayaq, qaabil [Rekhta]

[741] راجع: 1557

[742] راجع: 3020

Ye sun kar Aap ﷺ ne qabila-e-ahmas ke ghodo'n aur unke shah-sawaaro'n ke liye paanch (5) martaba khair o barkat ki dua farmaai.[743]

[4357] Hazrat Jarir ؓ hi se riwayat hai, unho'n ne kaha ke mujhe Rasool Allah ﷺ ne farmaya: "*kiya tum mujhe dhul khalasah se raahat nahi pohonchaate?*" Maine arz ki: Kyou'n nahi, zaroor pohonchata hoo'n, chunache main qabila-e-ahmas ke ek-sau-pachaas (150) sawaaro'n ko le kar rawaana hua. Wo sab ghodo'n par sawaar the, jabke main ghode par sawaar nahi ho sakta tha. Maine Nabi ﷺ se iski shikaayat ki to aap ne apna dast-e-mubarak mere seene par maara, hatta ke maine uske asaraat apne seene mein mehsoos kiye. Phir aap ne dua farmaai: "*Aye Allah! Ise saabit rakh aur ise hidaayat karne waala aur hidaayat-yaafta bana de*". Uske baad main kabhi ghode se nahi gira. Waazeh rahe ke dhul khalasah yemen mein qabil-e-kath-am aur bajeelah ka ek (1) ghar tha, jis mein buth nasb the, jin ki ibaadat ki jaati thi. Usey Ka'aba kaha jaata tha. Hazrat Jarir ؓ ne usey aag lagaa di aur giraa diya. Jab Hazrat Jarir ؓ yemen pohonche to wahaa'n ek (1) shakhs teero'n ke zariye se faal nikaal raha tha. Usey kaha gaya ke Rasool Allah ﷺ ka qaasid yahaa'n aa-pohoncha hai, agar tu uske hatthe chadh gaya to wo teri gardan udaa de ga. Chunache ek (1) din aisa hua ke wo faal khol raha tha, itne mein Hazrat Jarir ؓ wahaa'n pohonch gae. Unho'n ne farmaya: Tu faal ke in teero'nk o tod kar kalma-e-shahaadat padh le, ba-soorat-e-deegar main teri gardan udaa du'nga. Chunache usne teer tod kar kalma-e-shahaadat padh liya. Phir Hazrat Jarir ؓ ne qabila-e-ahmas se ek (1) shakhs ko Nabi ﷺ ki khidmat mein bheja, jis ki kunniyat Abu Artaat thi, taake wo aap ko khush-khabri sunaae. Jab wo Nabi ﷺ ki khidmat mein haazir hua to usne kaha: Allah ke Rasool ﷺ! Us zaat ki qasam jisne aap ko haq ke saath bheja hai! Main jab wahaa'n se aaya hoo'n to dhul khalasah ko tod-phod kar khaarishi oont ki tarah siyaah kar diya gaya tha. Ye sun kar Nabi ﷺ ne qabila-e-ahmas ke sawaaro'n aur uske piyaado'n ke liye paanch (5) martaba dua farmaai.[744]

Baab 64: Ghazwa Zaat-e-Salaasil Ka Bayaan Aur Usey Ghazwa-e-Lakhm Aur Juzaam Bhi Kaha Jaata Hai

Ismail bin Abu Khalid ne kaha: Ye wo ghazwa hai jo qabaail-e-lakhm aur juzaam ke saath pesh aaya. Ibne Ishaq ne Yazid aur Urwah ke zariye se bayaan kiya ke zaat-e-salaasil, qabaail-e-bali, uzrah, aur banu qain ke shahr hain.

[4358] Hazrat Abu Usman Nahdi se riwayat hai ke Rasool Allah ﷺ ne Hazrat Amr bin Aas ؓ ko ghazwa zaat-e-salaasil ke liye ameer bana kar rawaana kiya. Amr bin Aas ؓ kehte hain ke main (waapsi par) Aap ﷺ ki khidmat mein haazir hua aur aap se arz ki: Aap ko sab se ziyaada aziz kaun shakhs hai? Aap ne farmaya: "*Ayesha*". Maine poocha: Mardo'n mein se kaun hai? Aap ne farmaya: "*Unke waalid-e-giraami*". Maine poocha ke uske baad kaun? To aapne farmaya: "*Umar*". Is tarah darja-ba-darja aap ne kai aadmiyo'n ke naam liye. Uske baad main khamosh ho gaya, mabaada Aap ﷺ mujhe sab se aakhir mein kar de'n.[745]

Baab 65: Hazrat Jarir ؓ Ki Yemen Rawaangi Ka Bayaan

[4359] Hazrat Jarir ؓ se riwayat hai, unho'n ne farmaya: Main yemen mein tha ke wahaa'n do (2) ashkhaas za-kalaa' (ذَا كَلَاع) aur za-amro (ذَا عَمْرو) se mila. Main unhe'n Rasool Allah ﷺ ke haalaat sunaane laga to za-amro ne mujh se kaha: Tum ne apne saahab ke haalaat jo kuch mujh se bayaan kiye hain, agar wo durust hain to unko faut hue aaj teen (3) din guzar gae hain. Phir wo dono mere saath aae. Abhi thoda sa safar hi kiya tha ke hame'n kuch aadmi madina taiyyaba ki taraf se aate hue dikhaai diye. Ham ne unse haalaat dariyaaft kiye to unho'n ne bataaya ke Rasool Allah ﷺ ki wafaat ho gai hai aur aap ke baad Hazrat Abu Bakar ؓ ko khalifa muqarrar kar diya gaya hai, baaqi sab khairiyat aur logo'n mein aman o amaan qaaem hai. Ye sun kar za-kalaa' aur za-amro ne kaha: Apne saahab se kehna ke ham yahaa'n taka ae the aur agar Allah ne chaaha to phir aae'nge. Uske baad wo dono yemen ki taraf waapas chale gae. Maine Hazrat Abu Bakar ؓ ko unki khabar sunaai to unho'n ne farmaya: Tum unhe'n saath kyou'n nahi laae? Phir uske baad mujh se za-amro ne kaha: Aye Jarir! Mujh par tujhe buzurgi haasil hai. Main tujhe ek (1) baat bataata hoo'n ke tum arab log hamesha khair-o-barkat se rahoge, jab tak tum mein se ek (1) ameer halaak ho jaae to doosra ameer banaane mein mashwara karte rahoge. Phir jab ye khilafat ba-zor-e-talwaar hogi to wo baadshah

[743] راجع: 3020
[744] راجع: 3020
[745] راجع: 3662

ho'nge aur baadshaho'n ki tarah ek-doosre par ghussa kare'nge aur baadshaho'n ki tarah ek-doosre par naaraaz ho'nge.

Baab 66: Ghazwa Saif-ul-Bahr Ka Bayaan Aur Ye Dasta Quraish Ke Ek Qafila-e-Tijaarat Ki Ghaat Mein Tha Aur Unke Ameer Hazrat Abu Obaida bin Jarraah ﷺ The

[4360] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ek (1) Lashkar saahil-e-samandar ki taraf bheja aur unka ameer Hazrat Abu Obaida bin Jarrah ﷺ ko banaaya. Us mein teen-sau (300) aadmi shareek the. Bahar-haal ham (madina taiyyaba se) nikle, abhi raaste hi mein the ke zaad-e-raah khatam ho gaya. Hazrat Abu Obaida ﷺ ne hukum diya ke sab log apna-apna zaad-e-safar ek (1) jagah jamaa kar de'n. Zaad-e-safar khajoor ke do (2) thailo'n ke baraabar jamaa hua. Us mein se wo hame'n har roz thoda-thoda dete rahe, hatta ke wo bhi khatam ho gaya. Phir to hame'n har roz ek-ek khajoor milti thi. Raawi-e-hadees ne kaha: Bhala tumhara ek (1) khajoor se kya kaam chalta hoga? Unho'n ne kaha ke (ek (1) khajoor bhi ghanimat thi) jab wo bhi na rahi to hame'n uski qadr o qeemat maaloom hui. Phir ham samandar ki taraf gae to kya dekhte hain ke bade teele ki tarah ek (1) machli maujood hai. Hamaara Lashkar us mein se athaara (18) din tak khaata raha. Phir Hazrat Abu Obaida ﷺ ne hukum diya ke uski do (2) pasliyaa'n khadi ki jaae'n, dekha to wo is qadr oonchi thee'n ke sawaari ke oont par kajaawa rakh kar uske neeche se guzara gaya to wo sawaari unke neeche se saaf nikal gai aur pasliyo'n tak na pohonch saki.[746]

[4361] Hazrat Jaabir bin Abdullah ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ham teen-sau (300) sawaaro'n ko bhjea aur hamara ameer Hazrat Abu Obaida bin Jarraah ﷺ ko banaaya. Ham quraish ke qaafile ka intizaar karte the. Saahil-e-samandar par ham pandra (15) din tak padaao daale rahe. Hame'n us dauraan mein sakht bhook aur faaqe ka saamna karna pada. Naubat-ba-injaa-raseed[747] ke ham ne keekar ke patte khaa kar waqt paas kiya, is liye us Lashkar ko "keekar ke patte khaane waala lashkar" kaha jaata hai. Phir ittefaaq se samandar ne hamaare liye ek (1) jaanwar kinaare par phenk diya, uska naam ambar tha. Ham ne usko pandra (15) din tak khaaya aur uski charbi ko tel[748] ke taur par jismo'n par mala to hamaare jism mote aur qawi ho gae. Hazrat Abu Obaida ﷺ ne uski pasliyo'n mein se ek (1) pasli li aur usey khada kiya. Phir Lashkar se jo taweel-tar aadmi tha usey neeche se guzaara. Sufyan bin Uyayna ne ek (1) martaa is tarah bayan kiya ke unho'n ne ek (1) pasli nikaal kar khadi kardi. Phir ek (1) shakhs ko oont par sawaar kar diya to wo uske neeche se guzar gaya. Hazrat Jaabir ﷺ bayan karte hain ke lashkar ke ek (1) aadmi ne pehle teen (3) oont zibah kiye, phir teen (3) oont zibah kiye, aur jab teesri martaba teen (3) oont zibah kiye to phir (ameer-e-Lashkar) Hazrat Abu Obaida ﷺ ne usey rok diya.

Amr kehte hain: Hame'n Abu Saaleh ne khabar di ke Qais bin Saad ﷺ ne apne waalid se kaha: Main us lashkar mein tha, logo'n ko bhook lagi to Abu Obaida ﷺ ne kaha: Oont zibah karo. Maine oont zibah kar diya. Phir logo'n ko bhooklagai to kaha ke oont nahr karo. Maine oont zibah kar diya. Phir bhook ka shikaar hue to unho'n ne kaha: Oont zibah karo. Maine oont zibah kar diya. Phir logo'n ko bhook lagi to us martaba mujhe ameer-e-lashkar ki taraf se manaa kar diya[749] gaya.

[4362] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke jaish-ul-khabat (جَيْشَ الْخَبَطِ) mein ham bhi jihaad ke liye gae aur Hazrat Abu Obaida ﷺ ko ham par ameer muqarrar kiya gaya tha. Hame'n bhook ne sakht sataaya to samandar ne ek (1) murda machli phenki, jise hambar kaha jaata tha. Ham ne us jaisi machli kabhi nahi dekhi thi. Ham usey pandra (15) din tak khaate rahe. Hazrat Abu Obaida ne uski pasliyo'n mein se ek (1) pasli li, jiske neeche se ek (1) oont-sawaar guzar gaya. Hazrat Abu Obaida ﷺ ne kaha: Is machli ka gosht khaao. Jab ham madina taiyyaba laut kar aae to Nabi ﷺ se uska zikr kiya. Aap ﷺ ne farmaya: "*Ye Allah ka bheja hua rizq tha, usey khaao, agar tumhare paas bachaa ho to usse hame'n bhi khilaao*". (Ye sun kar) Kisi ne aap ko uska tukda laa kar diya to aap ne bhi usey tanaawul farmaya.[750]

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[746] راجع: 2483

[747] T: Yahaa'n tak naubat pohonchi, baat yahaa'n tak pohonchi, ye haalat ho gai [Rekhta]

[748] T: Oil [RSB]

[749] راجع: 2483

[750] راجع: 2483

Baab 67: Nau (9) Hijri Ko Hazrat Abu Bakar ﷺ Ka Logo'n Ke Hamraah Hajj Karna

[4363] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Abu Bakar ﷺ ko hajjat-ul-wida se pehle jis hajj ka ameer bana kar bheja tha, us mein Hazrat Abu Bakar ﷺ ne mujhe kai aadmiyo'n ke hamraah qurbaani ke din ye elaan karne ke liye bheja ke is saal ke baad koi mushrik hajj karne ke liye na aae aur na koi shakhs baitullah ka nanga tawaaf kare.[751]

[4364] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya ke aakhri soorat jo poori naazil hui wo Surah Baraa-at (سورة براءة) hai aur aakhir aayat jo naazil hui wo Surah Nisa ki ye aayat hai: Aur Aap Se Poochte Hain, Aap Keh De'n Ke Allah Tumhe'n Kalaala Ke Mutaalliq Fatwa Deta Hai.[752] [753]

Baab 68: Banu Tamim Ke Wafad Ka Bayaan

[4365] Hazrat Imran bin Hussain ﷺ se riwayat hai, unho'n ne kaha: Banu Tamim ka wafad Nabi ﷺ ke paas haazir hua to aap ne farmaya: "*Aye banu tamim! Bashaarat qubool karo*". Unho'n ne kaha: Allah ke Rasool ﷺ! Aap ne hame'n bashaarat di hai, maal bhi to ataa farmae'n. Aap ﷺ ke chehre par uske asaraat dekhe gae. Phir yemen se ek (1) wafad aaya to aap ne farmaya: "*Banu Tamim ne to bashaarat ko qubool nahi kiya, tum hi us bashaarat ko qubool kar lo*". Unho'n ne kaha: Allah ke Rasool ﷺ! Ham ne qubool kiya.[754]

Faaeda: Banu Tamim ka poora qabila is tarah ka na tha, sirf chand afraad tha jin se ye ghalati hui. Rasool Allah ﷺ is liye naaraaz hue ke un logo'n ne jannat ki daaimi nemato'n ko thukra kar duniya ke haqeer maal ka mutaalba kiya. Halaa'nke agar wo Rasool Allah ﷺ ki bashaarat ko qubool kar lete to unhe'n duniya mein bhi bohot kuch milta, albatta ahle yemen ki khush-bakhti hai ke unho'n ne Rasool Allah ﷺ ki bashaarat ko qubool kiya, isse yemen aur ahle yemen ki fazilat saabit hoti hai.

Baab 69: Bila-unwaan

Ibne Ishaq ne kaha: Uyayna bin Hisn bin Huzaifa bin Badr ka banu tamim ki shaakh banu ambar se ladaai karna. Nabi ﷺ ne unhe'n us ghazwe ke liye bheja tha. Unho'n ne un par hamla kiya aur unke mardo'n ko halaak kar ke unki aurto'n ko qaidi bana liya.

[4366] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Main us waqt se hamesha banu tamim se mohabbat karta hoo'n jab se maine Rasool Allah ﷺ ki zubaani unki teen (3) khoobiyaa'n suni hain. Aap ﷺ ne unke mutaalliq farmaya: "*Banu Tamim dajjaal ke khilaaf meri ummat mein sab se ziyaada sakht log saabit ho'nge*". Banu Tamim ki ek (1) qaidi khaatoon Hazrat Ayesha ﷺ ke paas thee'n, to Aap ﷺ ne farmaya: "*Ise aazaad kar do, kyou'nke ye Ismail ﷺ ki aulaad mein se hai*". Banu Tamim ke sadaqaat aae to aap ne farmaya: "*Ye ek (1) qaum ya meri qaum ke sadaqaat hain*".[755]

[4367] Hazrat Abdullah bin Zubair ﷺ se riwayat hai, unho'n ne kaha ke Banu Tamim ke chand sawaar Nabi ﷺ ki khidmat mein haazir hue to Hazrat Abu Bakar ﷺ ne kaha: Aap Qaa'qaa' bin Ma'bad bin Zuraarah (قَعْقَاعَ بْنَ مَعْبَدِ بْنُ زُرَارَةَ) ko ameer muqarrar kar de'n. Hazrat Umar ﷺ ne kaha: Balke aap Aqra bin Haabis ko unka ameer bana de'n. Is baat par Hazrat Abu Bakar ﷺ ne Hazrat Umar se kaha: Tumhara maqsad sirf mujh se ikhtelaaf karna hai. Hazrat Umar ﷺ ne kaha: Meri gharz aap ki mukhalifat karna nahi hai. Dono itna jhagde ke unki aawaaze'n buland hone lagee'n. Us par Allah Ta'ala ne ye aayat naazil kee'n: "Aye Imaan Waalo! Allah Aur Uske Rasool Se Aage Mat Badho…"[756] aakhir aayat tak.[757]

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[751] راجع: 369

[752] Surah an Nisa: 176

[753] Dekhiye: 4605 4654 6744

[754] راجع: 3190

[755] راجع: 2543

[756] Surah al Hujaraat: 1

[757] Dekhiye: 4845 4847 7302

Baab 70: Wafad-e-Abdul Qais Ka Bayaan

[4368] Hazrat Abu Jamra se riwayat hai, unho'n ne Hazrat Ibne Abbas ﷺ se kaha: Mera ek (1) matka hai, jis mein mere liye nabeez, yaane khajoor ka sharbat taiyyaar kiya jaata hai. Main usey meetha karke peeta rehta hoo'n. Agar main usse ziyaada pee-loo'n aur qaum mein der tak baitha rahu'n to mujhe khatra rehta hai ke mabaada ruswa ho jaau'n. Hazrat Ibne Abbas ﷺ ne kaha ke Abdul Qais ka wafad Rasool Allah ﷺ ke paas aaya to aapne farmaya: "*Qaum ka aana mubarak ho, ruswa aur sharminda ho kar nahi aae*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Hamaare aur aap ke darmiyan qabila-e-muzar ke mushrik rehte hain, is liye ham aap ke paas hurmat waale mahino'n ke siwa nahi aasakte. Aap hame'n deen ke muaamale mein mukhtasar magar jaame ahkamaat bataae'n, jin par amal-paira ho kar ham jannat mein daakhil ho sake'n aur apne peeche rehne waalo'n ko bhi unki daawat de'n. Aap ﷺ ne farmaya: "*Main tumhe'n chaar (4) cheezo'n ka hukum deta hoo'n aur chaar (4) cheezo'n se rokta hoo'n. Allah par imaan laane ka hukum deta hoo'n, kya tum jaante ho ke Allah par imaan laana kya cheez hai? Is baat ki shahadat dena ke Allah ke siwa koi maabood-e-bar-haq nahi, namaz qaaem karna, zakat dena, ramzan ke roze rakhna, nez tum maal-e-ghanimat se paachwaa'n hissa adaa karte rehna. Chaar (4) cheezo'n se tumhe'n manaa karta hoo'n: Kaddu ke bartan, lakdi ke banaae hue bartan, sabz roghan karda matke aur tarcoal se roghan shuda bartano'n mein nabeez na banaaya jaae*".[758]

[4369] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke qabila-e-Abdul qais ka wafad Nabi ﷺ ki khidmat mein haazir hua aur unho'n ne arz ki: Allah ke Rasool ﷺ! Ham rabeea qabile se taalluq rakhte hain. Hamaare aur aap ke darmiyan qabila-e-muzar ke kaafir rehte hain. Ham hurmat waale mahino'n ke alaawa aap ke paas nahi aasakte, lehaaza aap hame'n chand aise umoor ka hukum de'n jin par ham khud bhi amal kare'n aur apne peeche jo log hain unko daawat de'n. Aap ﷺ ne farmaya: "*Main tumhe'n chaar (4) cheezo'n ka hukum deta hoo'n aur chaar (4) cheezo'n se tumhe'n manaa karta hoo'n: Allah par imaan laana, yaane is baat ki gawaahi dena ke Allah ke siwa koi maabood-e-bar-haq nahi. Uske baad aap ne ek (1) girah lagaai. Namaz qaaem karna, zakat adaakarna, nez tum maal-e-ghanimat se Allah ke liye khums adaa karo. Aur main tumhe'n kaddu ke bartan, lakdi ko kured kar banaae gae bartan, sabz matko'n aur tarcoal ke bartano'n mein nabeez banaane se manaa karta hoo'n*".[759]

[4370] Hazrat Kuraib, maula Ibne Abbas se riwayat hai, unho'nne bayan kiya ke Ibne Abbas ﷺ Abdur Rahman bin Azhar aur Miswar bin Makhrama ﷺ ne unhe'n Ummul Momineen Hazrat Ayesha ﷺ ki taraf bheja aur kaha ke unhe'n ham sab ki taraf se salaam kahe'n aur unse asr ke baad do (2) rakate'n padhne ke mutaalliq sawaal kare'n, kyou'nke hame'n ye khabar mili hai ke aap asr ke baad do (2) rakate'n padhti hain aur hame'n ye bhi khabar pohonchi hai ke Nabi ﷺ ne unke padhne se manaa farmaya hai. Hazrat Ibne Abbas ﷺ ne farmaya ke main Hazrat Umar ﷺ ke hamraah logo'n ko un do (2) rakato'n ke padhne ki binaa par maarta tha. Kuraib kehte hain ke main Ummul Momineen Hazrat Ayesha ﷺ ki khidmat mein haazir hua aur unhe'n wo paighaam pohonchaya jo un hazraat ne mujhe diya tha. Ummul Momineen ne farmaya: Unke mutaalliq Hazrat Umme Salama ﷺ se dariyaaft karo, chunache maine un hazraat ko Hazrat Ummul Momineen ke irshad ki ittela di to unho'n ne mujhe Hazrat Umme Salama ﷺ ke paas wohi paighaam de kar bheja, jo Ummul Momineen Hazrat Ayesha ﷺ ko diya tha. Hazrat Umme Salama ﷺ ne farmaya: Maine Nabi ﷺ ko un do (2) rakato'n se manaa karte hue suna. Dar-asl waaqea ye hai ke Aap ﷺ ne namaz-e-asr padhi, phir mere paas tashreef laae, jabke mere paas ansaar ke qabila-e-banu haraam ki chand aurte'n baithi hui thee'n. Aap ne do (2) rakate'n padhee'n. Maine aap ke paas khaadima bheji aur usse kaha ke Aap ﷺ ke pehlu mein khade ho kar arz karo: Allah ke Rasool ﷺ! Umme Salama ﷺ kehti hain: Kya maine aap ko in do (2) rakato'n se manaa karte nahi suna hai, jabke ab main aap ko ye do (2) rakate'n padhte hue dekh rahi hoo'n? Phir agar Aap ﷺ haath se ishaara farmae'n to peeche hat jaana. Chunache khaadima ne isi tarah kiya. Aap ﷺ ne haath se ishaara kiya to wo peeche hat gai. Jab aap namaz se faarigh hue to farmaya: "*Aye Abu Umaiyya ki beti! Tum ne asr ke baad do (2) rakate'n padhne ke mutaalliq poocha hai, dar-asl mere paas qabila-e-abdul qais ke log apni qaum ki jaanib se ba-gharz-e-islaam aae the, jinho'n ne mujhe zohar ki namaz ke baad do (2) rakato'n se ghaafil kar diya, ye wohi do (2) rakate'n hain*".[760]

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[758] راجع: 53
[759] راجع: 53
[760] راجع: 1233

[4371] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ki masjid, yaane masjid-e-nabawi ke baad sab se pehla juma Juwaasa (جُوَاثٰی) ki masjid-e-Abdul qais mein qaaem hua. Juwaasa, ilaaqa-e-Bahrain ka ek (1) gaao'n hai.[761].

Baab 71: Wafad-e-Banu Hanifa Aur Thumaama Bin Usaal Ke Waaqeaat Ka Bayaan

[4372] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne najd ki taraf kuch sawaar bheje to wo qabila-e-banu hanifa ke ek (1) shakhs ko giraftaar kar laae, jise Thumaama bin Usaal kaha jaata tha. Sahaba Ikram ﷺ ne usey masjid-e-nabawi ke ek (1) sutoon se baandh diya. Nabi ﷺ baahar tashreef laae aur Thumaama se poocha: "*Thumaama! Bataao kya khayaal hai?*" Usne kaha: Aye Muhammad (ﷺ)! Mere paas khair hai. Agar aap mujhe maar de'nge to aise shakhs ko maare'nge jo khooni hai aur agar ehsaan rakh kar mujhe chod de'nte to main aap ka shukr guzaar hu'nga. Aagar aap maal chaahte hain to jitna chaahe'n talab kare'n. Ye sun kar aap ne usey uske haal par chod diya. Phir doosre din poocha: Aye Thumaama! Bataao tumhara kya khayaal hai? Usne kaha: Mera khayaal wohi hai jo kal arz kar chuka hoo'n ke agar aap ehsaan kare'n to ek qadar-daan par ehsaan kare'nge. Aap ne phir usey rehne diya. Teesre din poocha: "*Aye Thumaama tumhara kya khayaal hai?*" Usne kaha: Wohi jo main aap se pehle bayaan kar chuka hoo'n. aap ne farmaya: "*Thumaama ko chod do*". Chunache usey chod diya gaya to wo masjid ke qareeb ek (1) taalaab par gaya. Wahaa'n se ghusl karke phir masjid mein aagaya aur kehne laga: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur bila-shubha Muhammad Allah ke rasool hain. Aye Muhammad ﷺ! Allah ki qasam utha kar kehta hoo'n ke mujhe rooe zameen par aap ke chehre se badh kar koi aur chehra bura maaloom na hota tha aur ab mujhe aap ka chehra sab chehro'n se ziyaada mehboob hai. Allah ki qasam! Mujhe aap ke deen se badh kar koi aur deen bura maaloom na hota tha, aur ab mujhe aap ka deen sab se accha maaloom hota hai. Allah kiq asam! Mere nazdeek aap ke shahr se ziyaada koi shahr bura na tha, aur ab mujhe aap ka shahr sab shahro'n se ziyaada mehboob hai. Aap ke sawaaro'n ne mujhe us waqt giraftaar kiya jab main umrah ki niyyat se jaa raha tha. Ab aap kya farmate hain? Nabi ﷺ ne usey mubarak-baad di, nez usey umrah karne ka hukum diya, chunache wo umrah karne ke liye jab makkah aaya to kisi ne usse kaha: Tu be-deen ho gaya hai? Usne kaha: Nahi, balke main to Muhammad-ur-Rasool Allah ﷺ ke saath musalman hua hoo'n. Allah ki qasam! Ab Nabi ﷺ ki ijaazat ke baghair tumhare paas yamaama se gandum ka ek (1) daana bhi nahi aaega.[762]

Faaeda: Hazrat Thumaama bin Usaal ﷺ jab umrah karke waapas aae aur yamaama pohonch kar ahle yemen ko hukum-naama jaari kar diya ke ahle makkah ko ghalla na bheja jaae to unho'n ne ghalla rok liya, aakhir ahle makkah ne tang aakar Rasool Allah ﷺ ko khat likha ke aap to sila-rehmi ka hukum dete hain aur ham aap se sila-rehmi ke ummeedwaar hain. Uske baad Rasool Allah ﷺ ne Thumaama ko likh ake wo doosre logo'n ko makkah mein ghalla bhejne se manaa na kare, chunache unho'n ne apne doosre hukum-naama ke zariye se us paabandi ko khatam kar diya.[763]

[4373] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: musailma kazzaab Nabi ﷺ ke ahd-e-mubarak mein (madina taiyyaba) aaya aur ye kehna shuru kar diya ke agar Muhammad ﷺ mujhe apna khalifa naam-zad kar de'n to main aap ka farmabardaar ho jaau'nga. Aur wo apni qaum ke beshtar logo'n ko bhi saath laaya tha. Rasool Allah ﷺ uske paas tashreef le gae aur aap ke saath Hazrat Saabit bin Qais bin Shammaas ﷺ the. Aap ke haath mein khajoor ki ek (1) chadi thi. Aap ne musailma kazzaab aur uske saathiyo'n ke saamne khade ho kar farmaya: "*Agar tu mujh se ye chadi maange to main tujhe ye bhi nahi du'nga aur Allah Ta'ala ne jo kuch teri taqdeer mein likh diya hai to usse nahi bach sakta aur agar tu roo-gardaani karega to Allah Ta'ala tujhe tabaah kar de ga, balke main to samajhta hoo'n ke tu wohi hai jiska haal mujhe Allah (khwaab mein) dikha chuka hai. Ab meri taraf se ye Saabit bin Qais ﷺ tujh se guftagu karega*". Phir Aap waapas tashreef le aae.[764]

[4374] Hazrat Ibne Abbas ﷺ kehte hain ke uske baad maine Rasool Allah ﷺ ke us farmaan ka matlab dariyaaft kiya: "*Tu wohi shakhs hai jiska haal mujhe khwaab mien bataaya gaya hai*". To Hazrat Abu Huraira ﷺ ne mujhe bataaya ke Rasool Allah ﷺ ne farmaya: "*Ek (1) martaba main so raha tha, ke maine ba-haalat-e-khwaab mein apne haath*

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[761] راجع: 892
[762] راجع: 462
[763] Fath-ul-Baari: V8 P111
[764] راجع: 3620

mein sone ke do (2) kangan dekhe. Main usse fikr-mand hua, phir khwaab hi mein mujhe ba-zariya-e-wahee irshad hua ke dono par phoonk maaro. Maine phoonk maari to wo dono udh gae. Main uski taabeer ye samjhi ke mere baad do (2) jhoote shakhs nabuwwat ka daawa kare'nge: Ek (1) aswad ansi aur doosra musailma kazzaab hoga".[765]

[4375] Hazrat Abu Huraira ﷺ se riwayat hai, wo kehte hain ke Rasool Allah ﷺ ne farmaya: "*Ba-haalat-e-khwaab mujhe roo-e-zameen ke khazaane de diye gae aur sone ke do (2) kangan mere haatho'n mein pehnaae gae, jo mujhe bohot bade (bhaari) maaloom hue. Phir mujhe ba-zariya-e-wahee hukum hua ke main un par phoonk maaru'n. Maine un par phoonka to wo dono udh gae. Maine khwaab ki taabeer ye samjhi ke do (2) kazzaab hain, jin ke darmiyan main khud hoo'n: Aur wo dono saaheb-e-sana (ansi) aur saaheb-e-yamaama (musailma) hain*".[766]

[4376] Mahdi bin Maimoon se riwayat hai, unho'n ne kaha: Maine Abu Rajaa Utaaridi ko ye kehte hue suna ke ham pattharo'n ki ibaadat kiya karte the. Chunache jab ham koi aisa patthar dekhte jo pehle patthar se accha hota, to pehle ko phenk kar usey pakad lete the. Agar hame'n koi patthar na milta to mitti ka dher bana lete, phir bakri laate aur us par bakri ka doodh dohte, phir uska tawaaf karte the. Jab rajab ka mahina aata to ham kehte: ye teero'n se phal alag kar dene ka mahina hai, lehaaza ham koi neza nahi chodte the jis mein loha lagaa hota aur na koi teer hi jis mein phal hota, magar usey nikaal phenkte the, al-gharz ham usey maah-e-rajab mein phenk dete the.

[4377] (Mahdi bin Maimoon hi ne kaha ke) Maine Abu Rajaa ko ye kehte hue suna: Jab Nabi ﷺ mab-oos hue to main kamsin ladka tha, apne ghar waalo'n ke oont charaaya karta tha. Jab hame'n aap ke ghalbe ki khabar mili to ham bhaag kar aag ki taraf chale gae, yaane musailma kazzaab ko nabi maan liya.

Faaeda: Abu Rajaa ne Rasool Allah ﷺ ka ahad paaya tha, lekin sharf-e-sahabiyyat se mehroom rahe, uske baad musalman hue.

Baab 72: Aswad Ansi Ka Waaqea

[4378] Hazrat Obaidullah bin Abdullah bin Utbah se riwayat hai, unho'n ne kaha: Hame'n ye baat pohonchi ke musailma kazzaab madina taiyyaba mein aaya aur usne bint-e-haaris ki haweli mein padaao kiya hai. Uske nikah mein haaris bin kuraiz ki beti thi aur wo (Abdullah bin) Abdullah bin Aamir ki maa thi. Rasool Allah ﷺ uske paas tashreef le gae aur aap ke saath Saabit bin Qais bin Shammaas bhi the. Ye wohi hain jinhe'n Rasool Allah ﷺ ka khateeb kaha jaata hai. Rasool Allah ﷺ ke haath-e-Mubarak mein khajoor ki chadi thi. Aap ﷺ uske paas aakar thehere aur usse guftagu ki to musailma kazzaab ne kaha: Agar aap chaahte hain to apne baad hukumat aur khilafat hamaare hawaale kar de'n. Aap ki zindagi mein hukumat aap ke paas rahegi. Nabi ﷺ ne farmaya: "*Agar tu mujh se ye chadi maange to main tujhe ye bhi nahi du'nga aur main samjahta hoo'n ke tu wohi hai jo mujhe khwaab mein dikhaaya gaya hai. Ye Saabit bin Qais hain, meri taraf se teri baato'n ka yehi jawaab de'nge*". Uske baad Nabi ﷺ wahaa'n se tashreef le aae.[767]

[4379] Obaidullah bin Abdullah hi se riwayat hai, unho'n ne Hazrat Ibne Abbas ﷺ se Rasool Allah ﷺ ke us khwaab ke mutaalliq dariyaaft kiya jiska aap ne zikr farmaya tha. Hazrat Ibne Abbas ﷺ ne bataaya ke meri maaloomaat ke mutaabiq Nabi ﷺ ne farmaya: "*Main so raha tha, mujhe khwaab mein dikhaya gaya ke mere haatho'n mein sone ke do (2) kangan hain. Main unse bohot ghabraya aur un dono kangano'n se mujhe tashweesh laahiq hui. Us dauraan mein mujhe un par phoonk maarne ki jaazat di gai. Maine un par phoonk maari tow o dono kangan udh gae. Maine us khwaab ki taabeer do (2) jhooto'n se ki, jo anqareeb zaahir ho'nge*".

Obaidullah ne kaha: Un mein ek (1) aswad ansi hai, jise Feroz ne yemen mein qatl kiya aur doosra musailma kazzaab hai.[768]

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[765] راجع: 3621
[766] راجع: 3621
[767] راجع: 3620
[768] راجع: 3621

Baab 73: Najraan Ke Isaaiyo'n Ka Waaqea

[4380] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha ke sardaraan-e-najraan aaqib aur sayyid mubaahale[769] ke iraade se Rasool Allah ﷺ ke paas aae. Farmaya: Un mein se ek (1) ne doosre se kaha: Mubaahala mat karo, kyou'nke agar wo sacche nabi hain aur ham un se mubaahala kare'n to hamari aur hamari aulaad, sab ki tabaahi ho jaaegi. Chunache dono ne aap se arz ki: Aap jo hame'n farmae'nge ham wo adaa karte rahe'nge. Aap hamaare saath kisi amaanatdaar ko bhej de'n. Az-raah-e-karam[770] kisi ameen hi ko bheje'n. Aap ne farmaya: "*Main tumahre saath zaroor ek (1) aise amaanatdaar ko bheju'nga jo aala darje ka ameen hai*". Phir Rasool Allah ﷺ ke Sahaba Ikram ﷺ gardane'n uthaa kar dekhne lagey (ke wo kaun khush-qismat hai?) To aap ne farmaya: "*Abu Obaida bin Jarraah! Khade ho jaao*". Phir jab wo khade ho gae to aap ne farmaya: "*Ye shakhs is ummat ke ameen hain*".[771]

[4381] Hazrat Huzaifa ﷺ hi se riwayat hai, unho'n ne kaha ke ahle najraan Nabi ﷺ ke paas aae aur kehne lagey: Hamaare paas kisi ameen shakhs ko bheje'n. Aap ne farmaya: "*Main tumhare paas aisa amaanatdaar zaroor bheju'nga jo kaamil ameen hai*". Logo'n ne aap ki taraf gardane'n oonchi kee'n to aap ne Hazrat Abu Obaida bin Jarraah ﷺ ko rawaana kiya.[772]

[4382] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Har ummat mein ek (1) ameen hota hai aur is ummat ka ameen Abu Obaida bin Jarrah hai*".[773]

Baab 74: Oman Aur Bahrain Ka Waaqea

[4383] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujh se farmaya: "*Agar Bahrain se maal aaya to main tujhe itna-itna du'nga*". Ye teen (3) martaba farmaya, lekin Bahrain se jab maal aaya to Rasool Allah ﷺ ki wafaat ho chuki thi. Jab Hazrat Abu Bakar ﷺ ke paas wo maal pohoncha to unho'n ne ek (1) munaadi ke zariye se elaan kiya ke jis shakhs ka Nabi ﷺ ke zimme qarz ho, ya aap ne kisi se koi waada kiya ho, to wo mere paas aae. Hazrat Jaabir kehte hain ke main Hazrat Abu Bakar ﷺ ke paas aaya aur unhe'n bataaya ke Nabi ﷺ ne mujh se farmaya tha: "*Agar Bahrain se maal aaya to main tujhe itna-itna du'nga*". Aap ne teen (3) martaba aisa farmaya tha. Uske baad Hazrat Abu Bakar ne mujhe maal diya. Hazrat Jaabir ﷺ kehte hain ke main Hazrat Abu Bakar ﷺ se mila aur unse maal talab kiya, lekin unho'n ne mujhe kuch na diya. Main dobaara unke paas gaya, phir bhi kuch na diya. Main teesri martaba phir gaya, lekin unho'n ne phir bhi kuch na diya. Maine Hazrat Abu Bakar ﷺ se kaha: Main aap ke paas aaya, aap ne mujhe maal na diya, phir dobaara aaya to aap ne na diya, phir teesri martaba aaya to aap ne mujhe kuch na diya, mujhe maal de'n ya phir aap mere muaamale mein bukhl se kaaml ete hain. Hazrat Abu Bakar ﷺ ne farmaya: Kya aap ne meri taraf bukhl ki nisbat ki hai? Bukhl se ziyaada buri bimaari kaunsi ho sakti hai? Unho'n ne ye jumla teen (3) martaba dohraaya. (Kehne lagey:) Maine ek (1) martaba bhi tum se rokne ka iraada nahi kiya, main chaahta tha ke zara theher kar du'nga.

Ek-doosri riwayat ke mutaabiq Hazrat Jaabir ﷺ kehte hain ke main Hazrat Abu Bakar ﷺ ke paas aaya to mujhe unhoe'n ne kaha: Inko shumaar karo, maine shumaar kiya to wo panch-sau (500) dirham the. Unho'n ne farmaya: Is tarah do (2) martaba aur le lo.[774]

Baab 75: Ahle Yemen Aur Ahsari Logo'n Ka (Rasool Allah ﷺ ke Paas) Aana

Hazrat Abu Moosa Ashari ﷺ Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Wo (Ashari) mujhse hain aur main un se hoo'n*".

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[769] T: (مُبَاہَلَہ) Kisi mutanaaza-feeh masle ka faisla khuda par chodte hue ye bad-dua karna ke jo fareeq jhoota ho wo barbaad ho jaae [Rekhta]

[770] T: Karam, mohabbat, shafqat ke saath [RSB]

[771] راجع: 3745

[772] راجع: 3745

[773] راجع: 3744

[774] راجع: 2696

[4384] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke main aur mera bhai yemen se aae. Ham kuch arsa (madina taiyyaba) thehre. Ham Abdullah bin Masood ﷺ aur unki waalida-maajida ko ahle-bait hi se gumaan karte the, kyou'nke ye hazraat Aap ﷺ ke ghar ba-kasrat aate-jaate aur aap ke yahaa'n aksar rehte the.[775]

[4385] Hazrat Zahdam se riwayat hai, unho'n ne kaha: Jab Hazrat Abu Moosa ﷺ aae to unho'n ne qabila-e-jarm ka bohot ezaaz o ehteraam kiya. Ham aap ki khidmat mein biathe the, jabke aap murghi ka gosht khaa rahe the. Haazireen mein se ek (1) sahab baithe hue the. Hazrat Abu Moosa Ashari ﷺ ne unhe'n bhi khane par bulaya to un saahab ne kaha: Jab se maine un murghiyo'n ko kuch cheeze'n khaate dekha hai, usi waqt se mujhe unke gosht se ghinn aane lagi hai. Hazrat Abu Moosa Ashari ﷺ ne farmaya: Aao, maine khud Nabi ﷺ ko uska gosht khaate dekha hai. Usne kaha: Lekin maine uska gosht na khaane ki qasam uthaa rakhi hai. Hazrat Abu Moosa Ashari ﷺ ne kaha ke aao main tumhari qasam ke mutaalliq bhi tumhe'n bataata hoo'n Hamaare qabila-e-ash-ar ke kuch log Nabi ﷺ ki khidmat mein haazir hue aur aap se sawariya'n maangne lagey. Aap ne hame'n sawariya'n muhaiyya karne se inkaar kar diya. Ham ne phir sawaari ka mutaalba kiya to aap ne qasam uthaai ke aap hame'n sawaari muhaiyya nahi kare'nge. Phir Nabi ﷺ thodi der hi thehre the ke aap ke paas ghanimat ke oont aa gae. Aap ne un mein se paanch (5) oont hame'n dene ka hukum diya. Jab ham ne unhe'n apne qisse mein le liya to hame'n khayaal, aaya ke ham ne to Nabi ﷺ ko qasam se ghaafil kar diya hai. Uske baad to ham kisi soorat mein kaamyaab nahi ho sake'nge, chunache maine aap ki khidmat mein haazir ho kar arz ki: Allah ke Rasool! Aap ne to hame'n sawariya'n na dene ki qasam uthaai thi, jabke ab aap ne hame'n sawariya'n muhaiyya kardi hain. Aap ne farmaya: "*Haa'n aisa hi hai, lekin jab main kisi baat par qasam uthaa leta hoo'n, phir uske alaawa koi doosri mujhe behtar nazar aae to wohi karta hoo'n jo accha aur behtar hot ahai (aur qasam ka kaffaara de deta hoo'n)*".[776]

[4386] Hazrat Imran bin Hussain ﷺ se riwayat hai, unho'n ne kaha ke banu tamim Rasool Allah ﷺ ki khidmat mein haazir hue to aap ne farmaya: "*Aye banu tamim! Tumhe'n basharat ho*". Unho'n ne kaha: Jab aap ne hame'n bashaarat di hai to maal bhi de'n. Ye sun kar Rasool Allah ﷺ ka chehra-e-anwar mutaghaiyyar ho gaya. Uske baad yemen se kuch log aae to Nabi ﷺ ne farmaya: "*Ahle yemen! Tum hi bashaarat qubool karlo jabke banu tamim ne qubool nahi ki*". Unho'n ne arz ki: Allah ke Rasool ﷺ! Ham ye basharat qubool karte hain.[777]

Faaeda: Haafiz Ibne Hajar ﷺ kehte hain ke is hadees mein ye ishkaal hai ke banu tamim ke log to 9 hijri mein madina taiyyaba aae the, jabke ash'ari hazraat isse pehle ghazwa-e-khybar ke mauqa par saat (7) hijri mein Rasool Allah ﷺ ke paas haazir hue. Unka ijtema kyou'nkar mumkin hai? Phir uska baae'n-taur[778] par jawaab diya hai ke kuch Ashari hazraat ghazwa-e-khybar ke baad bhi aae ho'nge.[779]

[4387] Hazrat Abu Masood ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Imaan yahaa'n hai*" …aap ne apne dast-e-mubarak se yemen ki taraf ishaara farmaya… Be-rehmi aur sakht dili rabeea aur muzar mein hai jo oonto'n ki dumo'n ke paas apni aawaaze'n buland karte hain, jaha'n shaitan ke do (2) seeng tuloo ho'nge.[780]

[4388] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tumhare paas yemen ke log aae'nge jo raqeeq-ul-qalb aur naram mizaaj hain. Imaan yemen hi ka umda aur hikmat bhi yemen hi ki acchi hai. Fakhr o takabbur oonto'n waalo'n mein hai aur sukoon o wiqaar bakriyo'n waalo'n mein hai*".[781]

Is hadees ko ghundar ne Shu'ba se, unho'n ne Zakwaan se suna, unho'n ne Abu Huraira ﷺ se, unho'nne Nabi ﷺ se bayan kiya.

[4389] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Imaan to yemen ka hai aur deen ki kharaabi idhar (mashriq) se hogi aur idhar hi se shaitan ka seeng numudaar hoga*".[782]

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[775] راجع:3763
[776] راجع: 3133
[777] راجع: 3190
[778] T: (بَائِيْ طَور) Is tarah, aise, you'n [Urduurban]
[779] Fath-ul-Baari: V8 P123
[780] راجع: 3302
[781] راجع: 3301
[782] راجع: 3301

[4390] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Tumhare yahaa'n ahle yemen aae hain, jo naram-dil aur raqeeq-ul-qalb hain. Deen ki samajh yemen waalo'n mein hai aur hikmat bhi yemen ki hai*".[783]

[4391] Hazrat Alqama se riwayat hai, unho'n ne kaha ke ham Hazrat Abdullah bin Masood ﷺ ke paas the ke Hazrat Khabbab bin Arat ﷺ tashreef laae aur kaha: Aye Abu Abdur Rahman! Kya ye naujawaan aap ki tarah quran padh sakte hain? Hazrat Abdullah bin Masood ﷺ ne farmaya: Agar tum chaahte ho to main un mein se kisi ko hukum karta hoo'n ke wo quran padhe. Hazrat Khabbab ﷺ ne kaha: Ji haa'n. Aap ne farmaya: Aye Alqama! Tum quran padho. Ye sun kar Ziyaad bin Hudair ke bhai Zaid bin Hudair ne kaha: Aap Alqama ko quran padhne ka hukum dete hain, halaa'nke wo ham se accha quran padhne waala nahi. Hazrat Abdullah bin Masood ne kaha: Agar tum chaaho to main Nabi ﷺ ki hadees sunaau'n jo aap ne tumhari qaum aur uski qaum ke mutaalliq irshad farmaai thi. Hazrat Alqama kehte hain ke maine Surah Maryam ki pachaas (50) aayaat padh kar sunaae'n. Abdullah bin Masood ﷺ ne Hazrat Khabbab ﷺ se farmaya: Kaho kaisa padhta hai? Hazrat Kahbbaab ﷺ ne kaha: Bohot khoob padha. Hazrat Abdullah bin Masood ﷺ ne farmaya: Jo aayat main padhta hoo'n, Alqama usi tarah padhta hai. Phir unho'n ne Hazrat Khabbab ﷺ ko dekha ke unke haath mein sone ki anghoti thi. Aap ne usey dekh kar farmaya: Kya abhi waqt nahi aaya ke ise phenk diya jaae? Hazrat Khabbab ﷺ ne farmaya: Aaj ke baad aap ye anghoti mere haath mein nahi dekhe'nge. Chunache unho'n ne anghoti ko utaar phenka. Is hadees ko Ghundar ne Shu'ba se bayaan kiya hai.

Faaeda: Is hadees se maaloom hua ke deen-e-islaam ke kuch ahkaam Sahaba Ikram ﷺ se makhfi bhi the, taaham jab unhe'n uski haqeeqat ka pataa chalta to usse fauran rujoo kar lete.

Baab 76: Qabila-e-Daus Aur Tufail Bin Amr ad-Dosi Ka Waaqea

[4392] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Hazrat Tufail bin Amr ﷺ nabi ki khidmat mein haazir hue aur arz ki: Qabila-e-daus tabaah ho gaya, kyou'nke usne naa-farmaani ki aur inkaari rawish ikhtiyaar ki. Aap Allah Ta'ala se unke khilaaf bad-dua kare'n. Aap ﷺ ne farmaya: "*Aye Allah! Qabila-e-daus ko hidayat de aur unhe'n mere yahaa'n le aa*".[784]

[4393] Hazrat Abu Huraira ﷺ se riwayat hai, unho'nne kaha: Jab maine Nabi ﷺ ki khidmat mein haazir hone ka iraada kiya to raaste mein ye sher kehta tha: "Kaisi hai takleef ki lambi ye raat – khair usne kufr se di hai najaat". Raaste mein mera ek (1) ghulam bhaag gaya tha. Jab main Nabi ﷺ ki khidmat mein pohoncha aur bait Karli to main aap ki majlis mein biahta hua tha ke wo ghulam mujhe dikhaai diya. Nabi ﷺ ne farmaya: "*Aye Abu Huraira! Ye hai tumhara ghulam*". Maine kaha: Ab ye Allah ke liye hai aur maine usey aazaad kar diya hai.[785]

Baab 77: Qabila-e-Tae Ka Wafad Aur Adi Bin Haatim ﷺ Ka Waaqea

[4394] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne kaha ke ham wafad ki soorat mein Hazrat Umar ﷺ ki khidmat mein haazir hue. Unho'n ne ek-ek (1-1) aadmi ka naam le kar apne paas bulaya. Maine arz ki: Aye Ameer-ul-Momineen! Kya aap mujhe pehchaante hain? Unho'n ne farmaya: Kyou'n nahi, khoob pehchaanta hoo'n. Jab logo'n ne kufr kiya to tum ne islaam qubool kiya. Jab unho'n ne peeth pheri to tum saamne aae the. Jab unho'n ne ghaddaari ki to tum ne ahd-e-islaam ko nibhaaya aur jab unho'n ne islaam ko ajnabi khayaal kiya to tum ne usey seene se lagaaya. Hazrat Adi ﷺ ne kaha: Ab mujhe koi parwaah nahi.

Baab 78: Hajjat-ul-Wida Ka Bayaan

[4395] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke ham hajjat-ul-wida ke mauqa par Rasool Allah ﷺ ke hamraah rawaana hue to ham ne umrah ka ehraam baandha. Phir hame'n Rasool Allah ﷺ ne farmaya: "*Jiske paas qurbani hai wo hajj aur umrah dono ka ehraam baandhe aurus waqt tak mohrim rahe jab tak hajj aur umrah dono se faarigh na ho jaae*". Jab main Aap ﷺ ke hamraah makkah pohonchi to mujhe haiz aachuka tha, is liye maine na biatullah ka tawaaf kiya aur na safa o marwa ke darmiyan saee hi kar saki, is baat ka maine Rasool Allah ﷺ se shikwa

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[783] راجع: 3301
[784] راجع: 2937
[785] راجع: 2530

kiya to aap ne farmaya: "*Sar ke baal khol do aur un mein kanghi karlo, nez umrah tark karke hajj ka ehraam baandh lo*". Chunache maine hasb-e-irshad aisa hi kar liya. Jab ham ne hajj kar liya to Rasool Allah ﷺ ne mujhe Abdur Rahman bin Abu Bakar Siddiq ؓ ke hamraah tanyeem ki taraf bheja to maine wahaa'n se umrah kiya. Aap ﷺ ne farmaya: "*Ye (tanyeem) tumhare ehraam baandhne ki jagah hai*". Hazrat Ayesha ؓ farmati hain: Jin logo'n ne sirf umrah ka ehraam baandha tha unho'n ne baitullah ka tawaaf kiya aur safa o marwa ke darmiyan saee ki. Phir unho'n ne umrah ka ehraam khol diya. Phir hajj ke afaal karke mina se waapas aane ke baad ek (1) aur tawaaf kiya aur jinho'n ne hajj aru umrah dono ka ekattha ehraam baandha tha, unho'n ne ek (1) hi tawaaf kiya.[786]

[4396] Hazrat Ibne Abbas ؓ se riwayat hai ke jab insaan baitullah ka tawaaf kare to ehraam khol de. (Ibne Juraij ne kaha:) Maien (Hazrat Ataa se) poocha: Ibne Abbas ؓ ne ye mauqif kaha'n se akhaz kiya hai? Unho'n ne kaha: Allah Ta'ala ke is qaul se: "Phir Unka Halaal Hona Bait-e-Ateeq Ke Paas Hai".[787] Unho'n ne Nabi ﷺ ke irshad se bhi akhaz kiya hai jo aap ne hajjat-ul-wida ke mauqa par Sahaba Ikram se farmaya: "*Wo abh halaal ho jaae'n*". Maine kaha: Aap ﷺ ka ye farmaan to wuqoof-e-arafaat ke baad tha. Hazrat Ataa ne kaha: Hazrat Ibne Abbas ؓ ka mauqif hai ke wuqoof-e-arafaat se pehle aur uske baad ehraam khol sakta hai.

[4397] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ki khidmat mein batha-e-makkah mein haazir hua to aap ne farmaya: "*Tum ne hajj ka ehraam baandha hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Ehraam baandhte waqt kya niyyat ki thi?*" Maine kaha: Labbaik kehte waqt maine niyyat ki thi ke wohi ehraam baandhta hoo'n jo Rasool Allah ﷺ ka hai. Aap ne farmaya: "*Accha, baitullah ka tawaaf karo, safa o marwa ki saee karo, phir ehraam khol do*". Chunache maine baitullah ka tawaaf kiya aur safa o marwa ke darmiyan saee ki, phir main banu-qais ki ek (1) aurat ke paas aaya to usne mere sar ki jooe'n nikaalee'n aur kanghi ki.[788]

[4398] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Syeda Hafsa ؓ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ne apni azwaaj-e-mutahharaat ؓ ko hajjat-ul-wida ke saal hukum diya ke wo ehraam khol de'n. Hazrat Hafsa ؓ ne poocha: Aap ko ehraam kholne se kis cheez ne roka hai? Aap ne farmaya: "*Maine apne sar ko gond lagaa rakhi hai, aur qurbani ke jaanwaro'n ko haar pehnaae hain, lehaaza main to ehraam ki paabandiyo'n se us waqt tak aazaad nahi hu'nga jab tak apni qurbaani zibah na kar loo'n*".[789]

[4399] Hazrat Ibne Abbas ؓ se riwayat hai ke qabila-e-khath-am ki ek (1) aurat ne hajjat-ul-wida ke mauqa par Rasool Allah ﷺ se fatwa poocha, jabke Hazrat Fazal bin Abbas ؓ sawaari par aap ke peeche baithe hue the. Us aurat ne kaha: Allah ke Rasool! Allah ki taraf se aaed-shuda fariza-e-hajj mere baap par us waqt farz hua hai jab wo bohot boodhe ho chuke hain. Wo sawarri par bhi theek tarah nahi baith sakte, main unki taraf se hajj karu'n to kya unka hajj ho jaaega? Aap ﷺ ne farmaya: "*Haa'n*".[790]

[4400] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ fatah makkah ke saal tashreef laae to apni qaswa naami oonti par Hazrat Usama ؓ ko apne peeche bithaaya hua tha, jabke aap ke hamraah Hazrat Bilal aur Hazrat Usman bin Talha ؓ bhi the. Aap ne Ka'aba ke paas apni oontni bithaa di, phir Hazrat Usman ؓ ko hukum diya: "*Ka'aba ki chaabi laao*". Wo chaabi laae aur darwaaza khola. Nabi ﷺ andar daakhil hue to aap ke hamraah Hazrat Usama, Hazrat Bilal, aur Hazrat Usman ؓ bhi andar gae. Phir unho'n ne darwaza andar se band kar diya aur der tak andar rahe. Jab aap baahar tashreef laae to log andar jaane ke liye ek-doosre se aage badhne lagey. Maine un sab se aage badha to Hazrat Bilal ؓ ko darwaze ke peeche khade hue paaya. Maine unse poocha ke Rasool Allah ﷺ ne kaha'n namaz padhi thi? Unho'n ne farmaya: Un agle do (2) sutoono'n ke darmiyan padhi thi aur do (2) qitaaro'n mein kaabe ke che (6) sutoon the. Yaane aap ne agli qitaar ke do (2) sutoono'n ke darmiyan namaz padhi thi aur baitullah ke darwaze ko apne peeche rakha tha aur chehra-e-mubarak us simt ki taraf rakha jo aap ke saamne tha, jabke baitullah mein daakhil hote hain. Aap keoopar deewaar ke darmiyan (teen (3) haath ka faasla tha) Hazrat

[786] راجع: 294

[787] Surah al Hajj: 33

[788] راجع: 1559

[789] راجع: 1566

[790] راجع: 1513

Ibne Umar ﷺ kehte hain ke main Hazrat Bilal ﷺ se ye poochna bhool gaya ke Aap ﷺ ne baitullah ke andar kitni namaz padhi? Jis jagah aap ne namaz padhi thi, wahaa'n surkh rang ka sang-e-marmar bicha hua tha.[791]

[4401] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai ke hajjat-ul-wida ke mauqa par Hazrat Safiyya bin Huyai ﷺ ko haiz aagaya to Nabi ﷺ ne farmaya: "*Kya wo hame'n rokne waali hai?*" Maine arz ki: Allah ke Rasool ﷺ! Wo tawaaf-e-izaafa kar chuki hai. Ye sun kar Nabi ﷺ ne farmaya: "*Usey chaahiye ke wo ab kooch kare*".[792]

[4402] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke ham hajjat-ul-wida ke mutaalliq guftagu karte the, jabke Nabi ﷺ ham mein maujood the. Lekin ham nahi samajhte the ke hajjat-ul-wida ka mafhoom kya hai? Phir Aap ﷺ ne ek (1) din Allah ki hamd aur uski sana bayaan ki, phir maseeh-e-dajjaal ka tafseel se zikr kiya aur farmaya: "*Allah Ta'ala ne jitney bhi ambiya mab-oos kiye hain, sab ne apni-apni ummat ko dajjaal se daraaya hai. Al-gharz Hazrat Nuh* ﷺ *ne apni ummat ko usse khabardaar kiya aur doosre ambiya* ﷺ *ne bhi usse mutanabbe kiya. Uska zuhoor tum hi mein hoga, jiska haal tum par posheeda nahi rahega. Lehaaza ye baat tum par posheeda na rahe ke tumhara Rabb us haiat aur soorat par nahia hai, jo tum par makhfi rahe*". Aap ne teen (3) martaba aisa farmaya. (Phir uski wazaahat karte hue farmaya:) "*Beshak tumhara Rabb yak-chashm nahi, jabke dajjaal daaee'n aankh se kaana hoga, goya uski ek (1) aankh phoole hue angoor ki tarah hai*".[793]

[4403] "*Hazraat Khabardaar! Beshak Allah Ta'ala ne tum par tumhare khoon aur tumhare maal is tarah haraam kar rakhe hain jis tarah is din ki hurmat, is shahr, aur is mahine mein hai. Khabardaar! Kya maine tumhe'n ahkaam-e-shariyat pohoncha diye hain?*" Sab ne kaha: Haa'n. Aap ne farmaya: "*Aye Allah! Gawaah rehna*". Ye teen (3) martaba farmaya. Afsos! Dekhna mere baad phir kaafiro'n jaise kaam na shuru kar dena ke ek (1) doosre ki gardane'n kaatna shuru kar do.[794]

[4404] Hazrat Zaid bin Arqam ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne unnees (19) junge'n ladee'n, aur hijrat ke baad aap ne ek (1) hi hajj kiya hai, yaane hajjat-ul-wida. Uske baad aap ne koi hajj nahi kiya.

Abu Ishaq ka bayaan hai ke aap ne (hijrat se pehle) makkah mein ek (1) aur hajj kiya tha.[795]

Faaeda: Abu Ishaq ki riwayat se wahem hota hai ke Rasool Allah ﷺ ne hijrat se pehle ek (1) hajj kiya hai. Halaa'nke aapne hijrat se pehle mutaaddid hajj kiye hain, kyou'nke aap ne makkah mein rehte hue koi hajj tark nahi kiya. Quraish ke liye to hajj-e-baitullah baais-e-fakhr tha. Jab quraish kaafiro hone ke baawujood hajj tark nahi karte the to kya Rasool Allah ﷺ usey chod dete ho'nge, aisa hargiz nahi.

[4405] Hazrat Jarir ﷺ se riwayat hai ke hajjat-ul-wida ke mauqa par Nabi ﷺ ne unhe'n farmaya: "*Jarir! Logo'nko khamosh karaao*". Phir aap ne farmaya: "*Mere baad kuffaar ka tareeqa ikhtiyaar na karna, ke ek-doosre ki gardane'n kaatne lago*".[796]

[4406] Hazrat Abu Bakrah ﷺ se riwayat hai ke wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Zamaana us din ki hiyyat*[797] *par gardish kar raha hai jis din Allah Ta'ala ne zameen o aasmaan ko paida kiya tha, saal baara (12) maah ka hai. Un mein chaar (4) mahine hurmat waale hain, teen (3) to musalsal hain: dhul qada, dhul hajja aur moharram, aur ek (1) rajab hai jo jamaadil ukhra aur shabaan ke darmiyan hai*". Uske baad aap ne farmaya: "*Ye kaunsa mahina hai?*" Ham ne kaha: Allah aur uske Rasool hi behtar jaante hain. Aap khamosh rahe. Ham ne gumaan kiya ke shayad aap uska koi aur naam rakhe'nge. Aap ne farmaya: "*Kya ye dhul hajja nahi hai?*" Ham ne kaha: Kyou'n nahi. Phir aap ne farmaya: *"Ye kaun sa shahr hai?*" Ham ne kaha: Allah aur uske rasool hi behtar jaante hain. Aap khamosh ho gae, hatta ke ham ne gumaan kiya ke shayad aap iskakoi aur naam tajweez kare'nge. Aap ne farmaya: "*Kya makkah mukarrama nahi hai?*" Ham ne kaha: Ji haa'n, ye makkah mukarrama hai. Aap ne dariyaaft farmaya: "*Ye kaun sa din hai?*" Ham ne kaha: Allah aur uske rasool hi behtar jaante hain. Aap khamosh ho gae. Ham ne khayaal kiya ke aap

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[791] راجع: 397
[792] راجع: 294
[793] راجع: 3057
[794] راجع: 1742
[795] راجع: 3949
[796] راجع: 121
[797] T: (بَيئَت) Kaifiyat, haalat, taur [Rekhta]

uske baghair koi aur naam zikr kare'nge. Aap ne farmaya: "*Kya ye yaum-e-nahr nahi?*" Ham ne kaha: Waaqai ye qurbani ka din hai. Phir aap ne farmaya: "*Tumhare khoon, tumhare amwaal, aur tumhari izzate'n tum par usi tarah haram hain jis tarah tumhara ye din tumhare is shahr mein, tumhare is mahine mein baais-e-hurmat hai. Tum anqareeb apne Rabb se mulaqaat karne waale ho, wo tum se tumhare aamaal ke mutaalliq baaz-purs karega. Khabardaar! Mere baad tum apne deen se bar-gashta na hona, ke ek-doosre ki gardane'n kaatne lago. Khabardaar! Tum mein se haazir, ghayab ko pohoncha de. Shayad jisko paighaam pohonche wo kisi sunne waale se ziyaada is paighaam ko mehfooz karne waala ho" …*Muhammad bin Sireen jab is hadees ko bayan karte to kehte the: Muhammad ﷺ ne sach farmaya hai… Phir Aap ﷺ ne dobaar farmaya: "*Kya maine (deen) pohoncha diya hai?*"[798]

Faaeda: Arab log apne mafaad ki khaatir mahino'n ko aage peeche kar lete the. Ise Nasai kehte hain. Quran-e-Kareem ne is qabaahat ko zikr kiya hai. Husn-e-ittefaaq se hajjat-ul-wida ke mauqa par mahino'n ki asal tarteeb thi, jis pa runhe'n Allah ne paida kiya tha.

[4407] Hazrat Taariq bin Shihaab se riwayat hai ke chand yahoodiyo'n ne kaha: Agar ye aayat-e-karima ham par naazil hoti to ham us din ko eid manaate. Hazrat Umar ﷺ ne farmaya: Wo kaunsi aayat-e-karima hai? Unho'n ne kaha: "Aaj Ke Din Maine Tumhara Deen Mukammal Kar Diya Aur Tum Par Apni Nemat Poori KArdi Aur Tumhare Liye Deen-e-Islaam Ko Pasand Kar Liya"[799]. Hazrat Umar ﷺ ne farmaya: Main jaanta hoo'n ye aayat kis muqaam par naazil hui! Ye aayat naazil hui to Rasool Allah ﷺ arfa mein tashreef farma the.[800]

[4408] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Ham Rasool Allah ﷺ ke hamraah rawaana hue to kuch log ham mein se umrah ka ehraam baandhe hue the aur kuch sirf hajj ka, jabke kuch hazraat ne hajj aur umrah dono ka ehraam baandha hua tha. Rasool Allah ﷺ ne hajj ki niyyat ki thi. Jo log sirf hajj ka ehraam baandhe hue the, ya jinho'n ne hajj aur umrah dono ka ehraam baandha tha, wo qurani ke din halaal hue the.

Ek (1) riwayat mein hai ke ham Rasool Allah ﷺ ke hamraah hajjat-ul-wilda ke liye rawaana hue the.

Ek-dosore tareeq se bhi Imam Maalik ﷺ se isi tarah ki riwayat hai.[801]

[4409] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ hajjat-ul-wida ke mauqa par meri iyaadat ke liye tashreef laae. Bimaari ne mujhe maut ke mu'n mein laa-daala tha. Maine arz ki: Allah ke Rasool ﷺ! Aap dekh rahe hain ke meri bimaari kis hadd ko pohonch chuki hai. Mere paas maal hai, jiski wiraasat sirf meri ek (1) beti hai, to kya main apna do-tihaai maal khairaat kar du'n? Aap ﷺ ne farmaya: "*Nahi*". Maine arz ki: Aadha kar du'n? Aap ne farmaya: "*Nahi*". Maine arz ki: Phir ek-tihaai Allah ki raah mein de du'n? Aap ﷺ ne farmaya: "*Tihaai bhi bohot ziyaada hai, tum apne waariso'n ko maaldaar chod kar jaao, to ye isse kahee'n behtar hai ke tum unhe'n mohaaj chod kar jaao aur wo logo'n ke saamne haath phailaate phire'n aur tum jo kuch bhi kharch karoge, agar usse Allah ki razaa maqsood ho to tumhe'n us par sawaab milega, hatta ke us luqme par bhi tumhe'n sawaab milega jo tum apni biwi ke mu'n mein rakhoge*". Maine arz ki: Allah ke Rasool ﷺ! Kya main (makkah hi mein reh jaau'nga) apne saahiyo'n ke saath (madina) nahi jaa saku'nga? Aap ﷺ ne farmaya: "*Tujhe hargiz peeche (makkah mein) nahi choda jaaega, magar tum Allah ki raza-joi ke iye jo amal bhi karoge to tumhara muqaam o martaba Allah ke yahaa'n buland hoga. Ummeed hai ke tum abhi zinda rahoge aur tum se kuch logo'n ko nafaa pohonchega aur kuch log teri wajah se nuqsaan uthaae'nge. Aye Allah! Mere ashaab ki hijrat poori karde aur unhe'n ediyo'n ke bal mat pher, lekin nuqsaan mein to Saeed bin Khaula rahe*". Rasool Allah ﷺ izhaar-e-afsos karte the ke wo makkah hi mein faut ho gae the.[802]

Faaeda: Aap ki is pesh-goi ke mutaabiq Hazrat Saad ﷺ sehat-yaab hue aur kai saal zinda rahe. Wo faateh-e-faaras bane aur Hazrat Umar ﷺ ke daur-e-khilafat mein jung-e-qaadsiya mein sipa-saalaar the.

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[798] راجع: 67

[799] Surah al Maaida: 3

[800] راجع: 45

[801] راجع: 294

[802] راجع: 56

[4410] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne hajjat-ul-wida ke mauqa par apna sar mundwaaya tha.[803]

[4411] Hazrat Ibne Umar ﷺ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ aur aap ke kuch Sahaba Ikram ﷺ ne hajjat-ul-wida ke mauqa par sar mundwaae the aur kuch saathiyo'n ne baal katwaae the.[804]

[4412] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne bataaya ke wo gadhi par sawaar ho kar aae, jabke Rasool Allah ﷺ hajjat-ul-wida ke mauqa par mina mein khade logo'n ko namaz padha rahe the. Gadhi saff ke kuch hisse ke aage se guzri, phir wo usse utar kar logo'n ke saath saff mein shaamil ho gae.[805]

[4413] Hazrat Urwah se riwayat hai, unho'n ne kaha: Meri maujoodgi mein Hazrat Usama bin Zaid ﷺ se poocha gaya ke hajjat-ul-wida ke mauqa par Nabi ﷺ ki sawaari ki raftaar kaisi thi? Unho'n ne bataaya ke (aam taur par) darmiyan raftaar thi aur jab kushaada raasta mil jaata to usey tez chalaate the.[806]

[4414] Hazrat Abu Ayyub ﷺ se riwayat hai, unho'n ne hajjat-ul-wida ke mauqa par Nabi ﷺ ke hamraah maghrib o isha ki namaaze'n ekatthi padhi thee'n, yaane un dono ko jamaa kiya tha.[807]

Baab 79: Ghazwa-e-Tabuk Ka Bayaan, Usey Ghazwa-e-Usrah Bhi Kaha Jaata Hai

[4415] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha ke mujhe mere dosto'n ne, jo jaish-e-usrah yaane ghazwa-e-tabuk mein Rasool Allah ﷺ ke hamraah jaane waale the, aap ke paas sawariyo'n ke liye bheja. Maine aakar arz ki: Allah ke Nabi ﷺ! Mere dosto'n ne mujhe aap ki khidmat mein bheja hai ke aap unhe'n sawariya'n muhaiyya kare'n. Aap ne farmaya: "*Allah ki qasam! Main tumhe'n koi sawaari dene waala nahi*". Ittefaaq se aap us waqt ghusse mein the, lekin mujhe maaloom na tha. Main bohot ranjeeda ho kar waapas lauta. Mujhe ek (1) ranj to ye tha ke Nabi ﷺ ne sawariya'n nahi dee'n aur doosra ye ranj tha ke kahee'n Nabi ﷺ mere sawaari maangne se naaraaz na ho gae ho'n. Main apne saathiyo'n ke paas aaya aur Nabi ﷺ ne jo farmaya tha, wo unse keh diya. Thodi hi der baad maine suna ke Hazrat Bilal ﷺ pukaar rahe hain: Aye Abdullah bin Qais! Main unke paas gaya to unho'n ne kaha ke Rasool Allah ﷺ ne tumhe'n yaad farmaya hai, aapke paas jaao. Main aap ki khidmat mein haazir hua to aap ne che (6) taiyyaar oonto'n ki taraf ishaara karke farmaya: "*Le jaao in do (2) oonto'n ko, (aur in do (2) oonto'n ko, (yaane teen (3) dafa farmaya)*". Aapne ye che (6) oont usi waqt Hazrat Saad bin Ubadah ﷺ se kahreede the. Aap ne mazeed farmaya: "*In oonto'n ko apne saathiyo'n ke paas le jaao aur unse keh do ke Allah Ta'ala ne, ya aap ne farmaya ke Rasool Allah ﷺ ne ye oont tumhe'n sawaari ke liye diye hain, lehaaza tum in par sawaar ho jaao*". Phir main un oonto'n ko le kar unke paas aaya aur kaha ke Nabi ﷺ ne tumhari sawaari ke liye ye oont inaayat farmae hain, lekin Allah ki qasam! Main tumhe'n hargiz chodne waala nahi hoo'n, yahaa'n tak ke tum mein se kuch log mere saath us shakhs ke paas chale'n jins eRasool Allah ﷺ ki guftagu suni thi, taake tumhe'n ye khayaal na ho ke maine apni taraf se tumhe'n aisi baat kehdi thi jo Rasool Allah ﷺ ne nahi kahi thi. Unho'n ne kaha: (Nahi is ehtemaam ki chandaa'n zaroorat nahi). Ham tujhe saccha samajhte hain aur agar tum tasdeeq karaana chaahte ho to ham aisa hi kare'nge. Chunache Hazrat Abu Moosa ﷺ chand aadmiyo'n ko le kar un logo'n ke paas aae jinho'n ne Rasool Allah ﷺ ki (pehli) guftagu aur aap ka inkaar suna tha, magar uske baad sawaari inaayat farmaai. To unho'n ne bhi usi tarah bayan kiya jis tarah Hazrat Abu Moosa ﷺ ne unse kaha tha, yaane Hazrat Abu Moosa ﷺ ki tasdeeq ki.[808]

[4416] Hazrat Saad bin Abi Waqqas ﷺ se riwayat hai, ke jab Rasool Allah ﷺ tabuk ki taraf tashreef le jaane lagey to aap ne madina munawwara mein Hazrat Ali ﷺ ko apna jaanasheen muqarrar farmaya. Unho'n ne arz ki: Aap mujhe baccho'n aur aurto'n mein chod kar jaate hain? Aap ne farmaya: "*Kya tum is baat par khush nahi ke mere paas tumhara wohi darja ho jo Moosa ﷺ ke yahaa'n Haroon ﷺ ka tha. Sirf itna farq hai ke mere baad koi doosra nabi nahi hoga*".

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[803] راجع: 1726
[804] راجع: 1726
[805] راجع: 76
[806] راجع: 1666
[807] راجع: 1674
[808] راجع: 3133

Abu Dawood ne is hadees ko ek-doosri sanad se bayan kiya hai.[809]

Faaeda: Is hadees se shia hazraat ne Hazrat Ali ﷺ ke liye khilafat bila-fasl ka istidlaal kiya hai, jo kai lihaaza se mahal-e-nazar hai. ❁Hazrat Haroon ﷺ Hazrat Moosa ﷺ se pehle hi faut ho chuke the, is liye khilaafat ka qiyaas saheeh nahi. ❁ Hazrat Ali ﷺ ko duniyawi muaamalaat aur gharelu dekh-bhaal ke liye jaanasheen naam-zad kiya tha, jaisa ke baaz riwayaat mein hai ke Rasool Allah ﷺ ne apni biwiyo'n aur deegar gharelu khawateen ko bula kar talqeen ki, ke Ali ki baat ko sunna aur uski itaa-at karna. ❁ Deeni muaamalaat, yaane namaz-e-panjgaana ki imaamat ke liye Hazrat Ibne Umme Maktoom ﷺ ko naam-zad farmaya. Is lihaaza se to khilafat ke ye haqdaar the.

[4417] Hazrat Ya'la bin Umaiyya (يعْلٰى بْنِ أُمَيَّةَ) ﷺ se riwayat hai, unho'n ne kaha: Main Rasool Allah ﷺ ke hamraah ghazwa-e-tabuk mein haazir hua. Hazrat Ya'la ﷺ farmaya karte the ke mere nazdeek ye ghazwa mera intehaai qaabil-e-wusooq[810] amal hai. Mera ek (1) mazdoor tha, wo ek-doosre shakhs se jhagad pada, to ek (1) ne doosre ka haath chabaa daala. (Raawi-e-hadees) Hazrat Ataa ne kaha: Mujhe Safwaan bin Ya'la ne bataaya ke kis ne doosre ka haath chabaaya, magar ye main bhool gaya hoo'n. Unho'n ne kaha: Jiska haath chabaaya gaya tha usne apna haath, chabaane waale ke mu'n se kheencha to uske saamne waale do (2) daanto'n mein se ek (1) daant nikal gaya. Wo dono Nabi ﷺ ke paas aae to aap ne uske daant ko zaae qaraar diya. Hazrat Ataa ne kaha: Mera khayaal hai ke Hazrat Safwaan bin Ya'la ne kaha tha ke Nabi ﷺ ne farmaya: "*Kya wo apna haath tere mu'n mein chode rakhta jise tu chabata rehta, goya wo oont ke mu'n mein hai jise wo chabaata hai?*"[811]

Baab 80: Hazrat Kaab bin Maalik ﷺ Ka Waaqea

Irshad-e-Baari Ta'ala hai: "Aur Un Teeno Par Bhi (Allah ne tawajjo farmaai) Jin Ka Muaamala Multawi Kar Diya Gaya Tha".[812]

[4418] Hazrat Abdullah bin Kaab bin Maalik se riwayat hai …jab Hazrat Kaab ﷺ naabina ho gae to unke beto'n mein se Hazrat Abdullah hi unhe'n jidhar unho'n ne aana-jaana hota, le jaate… Unho'n ne kaha: Maine Hazrat Kaab bin Maalik ﷺ se ghazwa-e-tabuk mein shareek na hone ka waaqea suna. Hazrat Kaab ﷺ ne farmaya: Rasool Allah ﷺ ne jitney ghazwaat kiye hain, un mein se kisi ghazwe mein bhi Aap ﷺ se peeche nahi raha. Main sirf ghazwa-e-tabuk mein peeche reh gaya tha. Albatta main ghazwa-e-badr mein bhi shareek nahi tha, lekin jung-e-badr se peeche reh jaane par Allah Ta'ala ne kisi par itaab[813] nahi farmaya, kyou'nke Rasool Allah ﷺ quraish ke ek (1) qaafile ka iraada karke baahar nikle the, lekin Allah Ta'ala ne waqt tae kiye baghair musalmano ka saamna dushman se karaa diya.

Main to aqaba ki raat bhi Rasool Allah ﷺ ki khidmat mein haazir hua tha, jaha'n maine islaam par qaaem rehne ka mazboot qaul o qaraar kiya tha. Agarche logo'n mein ghazwa-e-badr ki shohrat ziyaada hai, lekin mainye baat pasand nahi karta ke mujhe bait-e-aqaba ke badle mein ghazwa-e-badr mein shirkat ka mauqa mila hota aur mera qissa ye hai ke main jis zamaane mein ghazwa-e-tabuk se peeche raha, itna taaqatwar aur khush-haal tha ke usse pehle kabhi na hua tha. Allah ki qasam! Usse pehle mere paas do (2) oontiyaa'n kabhi jamaa nahi hui thee'n, jabke us mauqa par mere paas do (2) oontiyaa'n maujood thee'n. Rasool Allah ﷺ ka ye qaaeda tha ke jab kisi ghazwe mein jaane ka iraad akarte to usko mukammal taur par zaahir na karte, balke kisi aur muqaam ka naam liya karte the. Lekin ye ghazwa choo'nke sakht garmi mein hua aur taweel biyabaan ka safar tha aur dushman ziyaada taadaad mein the, is liye aap ne musalmano se ye muaamala saaf-saaf bayan kar diya, taake wo us jung ke liye acchi tarah taiyyaar ho jaae'n aur unhe'n wo simt bhi batlaa di jis simt aap jaana chaahte the. Rasool Allah ﷺ ke saamne musalman kaseer taadaad mein the, aur koi register ya daftar wahgaira na tha jis mein unke naam mehfooz hote.

Hazrat Kaab ﷺ kehte hain ke soorat-e-haal aisi thi ke jo shakhs lashkar se ghayab hona chaahta wo soch sakta tha ke agar ba-zariya-e-wahee aap ko ittela na di gai to meri ghair-haazri ka kisi ko pataa na chal sakega. Aur Rasool Allah ﷺ ne us jung ka iraada aise waqt mein kiya tha, jab phal pak chuke the aur har taraf saaya aam tha. Khair Rasool

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[809] راجع: 3706

[810] T: (قابِلِ وُثُوق) Bharosa, etemaad, yaqeen, isteqlal, yaqeen [Rekhta]

[811] راجع: 1848

[812] Surah at Tauba: 118

[813] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]

Allah ﷺ ne aur aap ke deegar musalmano ne bhi safar ka saamaan taiyyaar karna shuru kiya. Meri kaifiyat ye thi ke main subah is iraade se nikalta ke main bhi baaqi musalmano ke saath mil kar taiyyaari karu'nga, lekin jab shaam ko waapas aata to koi faisla na kar saka hota. Phir main apne dil ko ye keh kar tasalli de leta, ke main taiyyaari mukammal karne par poori tarah qaadir hoo'n. Isi tarah waqt guzarta raha, hatta ke logo'n ne zor-shor se taiyyaari Karli. Phir Rasool Allah ﷺ aur aap ke saath musalman rawaana ho gae, jabke main apni taiyyaari ke silsile mein kuch bhi na kar saka. Phir maine apne dil mein ye kaha ke main aap ki rawaangi ke ek (1) ya do (2) din baad taiyyaari mukammal kar lu'nga aur unse jaa milu'nga. Lekin unke rawaana ho jaane ke baad bhi yehi kaifiyat rahi ke subah ke waqt taiyyaari ke khayaal se nikla, lekin jab ghar lauta to wohi kaifiyat thi, yaane kuch bhi na kar saka. Phir doosri subah ko bhi usi khayaal se nikla, lekin jab waapas aaya to kuch na kar paaya. Meri kaifiyat musalsal yehi rahi, yahaa'n tak ke musalman tez-tez chal kar aage badh gae. Maine phir iraada kiya ke main bhi chal padu'n aur unse jaa milu'n, kaash ke maine aisa kar liya hota, lekin ye saadat mere muqaddar hi mein na thi.

Rasool Allah ﷺ ke jaane ke baad haalat ye thi ke jab main baahar logo'n ke paas jaata aur un mein chal-phir kar dekhta to jo baat mujhe ghamgeen karti ye thi ke jo shakhs nazar aata wo sirf aisa hota jis par nifaaq ka ilzaam tha, ya phir wo zaeef aur kamzor log the, jinhe'n Allah Ta'ala ne maazoor qaraar diya tha. Udhar Rasool Allah ﷺ ne raaste mein to mujhe kaheen bhi yaad na farmaya. Magar jab tabuk pohonch gae aur ek (1) mauqa par logo'n ke saath tashreef farma the, to aap ne farmaya: "*Kaab ne kya kiya hai?*" Banu Salama ke ek (1) shakhs ne kaha: Allah ke Rasool ﷺ! Usey sehat o khush-haali ki do (2) chaadaro'n ne rok rakha hai aur wo apni un chaadaro'n ke kinaaro'n ko dekhne mein mashghool hoga. Ye sun kar Hazrat Moaaz bin Jabal ؓ ne usse kaha: Tum ne bohot buri baat kahi hai. Allah ke Rasool ﷺ! Allah ki qasam! Ham ne Kaab mein bhalaai ke siwa kuch nahi dekha. Ye guftagu sun kar Rasool Allah ﷺ khamosh ho gae. Kaab bin Maalik ؓ ka bayaan hai ke jab mujhe ye khabar mili ke aap waapas aarahe hain to khayaal hua ke koi heela sochna chaahiye, taake aap ki naaraazi se bach jaau'n, nez maine is silsile mein apne khandaan ke har saaheb-e-aqal shakhs se madad maangi. Phir jab ittela mili ke Rasool Allah ﷺ (shahr ke) qareeb aagae hain to ye khayaal-e-baatil mere qalb se nikal gaya aur maine yaqeen kar liya ke jhoot bol kar aap ki naaraazi se nahi bach saku'nga, is liye maine sach bolne ka iraada kar liya.

Rasool Allah ﷺ subah ke waqt tashreef laae aur aap ka dastoor tha ke jab safar se waapas aate to sab se pehle masjid mein jaa kar do (2) rakat namaz padhte, phir logo'n se mulaqaat ke liye tashreef farma hote, chunache jab aap namaz se faraaghat ke baad mulaqaat ke liye baithe to peeche reh jaane waalo'n ne aana shuru kiya aur qasme'n utha kar aap ke saamne tarah-tarah ke uzr pesh karne lagey. Un logo'n ki taadaad assi se kuch ziyaada thi. Rasool Allah ﷺ ne unke bayaan-karda uzr qubool kar le. Unse bait li aur unke liye maghfirat ki dua farmaai aur unki niyyato'n ko Allah ke hawaale kar diya. Al-gharz mein bhi aap ki khidmat mein haazir hua. Maine jab aap ko salaam kiya to aap muskuraae, lekin aisi muskuraahat jis mein ghusse ki aamezish thi. Aap ne farmaya: "*Idhar aao*". Main aage badha aur aap ke saamne jaakar baith gaya. Aap ne dariyaaft farmaya: "*Tum kyou'n peeche reh gae? Tum ne to sawaari khareed nahi li thi?*" Maine arz ki: Baja irshad! Allah ki qasam! Main agar aap ke alaawa kisi aur duniyawi shakhsiyat ke saamne hota to zaroor ye khayaal karta ke main kisi uzr bahaane se uske ghazab se najaat paa sakta hoo'n, kyou'nke maine quwwat goyaai aur daleel-baazi mein maahir ho'n. Lekin Allah ki qasam! Mujhe yaqeen hai ke agar aaj main aap ke saamne jhoot bol kar aap ko raazi bhi kar lu'n to anqareeb Allah aap ko haqeeqat haal se aagaah kar de ga aur aap mujh se naaraaz ho jaae'nge. Aur agar main aap se saari baat sach-sach bayaan kar du'n to aap mujhse naaraaz to ho'nge, taaham mujhe ummeed hai ke is soorat mein Allah Ta'ala mujhe moaaf farma de ga. Waaqea ye hai ke Allah ki qasam! Mujhe koi maazoori nahi thi aur ye haqeeqat hai ke Allah ki qasam! Mujhe koi maazoori nahi thi aur ye haqeeqat hai ke Allah ki qasam! Main itna tanomand[814] aur khush-haal kabhi na tha jitna main is mauqa par tha jis mein aap ke saath jaane se reh gaya. Meri ye guftagu sun kar Rasool Allah ﷺ ne farmaya: "*Ye shakhs hai jisne saheeh baat bataai hai. Accha jaao aur intizaar karo, yahaa'n tak ke Allah Ta'ala tumhare baare mein koi faisla saadir farmae*".

[814] T: (تَنومَنْد) Mota-taaza, qawi, haath-pair ka mazboot [Rekhta]

Main uth gaya aur jab main jaane laga to banu salama ke kuch log mere gird jamaa ho gae aur mere peeche chalne lagey. Unho'n ne kaha: Allah ki qasam! Hamaare ilm mein nahi hai ke tumne aaj se pehle kabhi koi gunaah kiya ho to tum Rasool Allah ﷺ ki khidmat mein uzr pesh karne se kyou'n qaasir rahe jaisa ke doosre peeche reh jaane waalo'n ne aap ki khidmat mein uzr pesh kiye hain. Tumne jo gunah kiya tha, uski talaafi ke liye to Rasool Allah ﷺ ka tumhara liye istighfaar hi kaafi tha. Allah ki qasam! Un logo'n ne mujhe itni malaamat ki, ke ek (1) dafa to maine iraada kar liya ke main waapas jaau'nga aur jo kuch maine aap se kaha tha, uske mutaalliq kahu'n ke wo jhoot tha. Phir maine un logo'n se poocha: Ye muaamala jo mere saath pesh aaya hai, mere alaawa kisi aur ke saath bhi hua hai? Wo kehne lagey: haa'n, do (2) aur aadmiyo'n ne bhi wohi kuch kaha hai jo tumne kaha hai aur unko bhi wohi jawaab mila jo aap ko mila hai. maine poocha: Wo dono kaun hain? Unho'n ne bataaya ke ek (1) Hazrat Muraara bin Rabee al A'mri aur doosre Hazrat Hilal bin Umaiyya Waaqifi رضی اللہ عنہم hain.

Unho'n ne mere saamne do (2) aise nek aadmiyo'n ke naam liye jo ghazwa-e-badr mein shirkat kar chuke the aur unka tarz-e-amal mere liye qaabil-e-taqleed tha, chunache un dono ka zikr sun kar main (ne apna iraada badal diya aur) aage chal pada. Aur Rasool Allah ﷺ ne baaqi tamaam peeche reh jaane waalo'n mein se sirf ham teeno'n ke saath baat-cheet karne se logo'n ko manaa farma diya tha, lehaaza log ham se door-door rehne lagey aur hamaare liye is hadd tak badal gae ke main mehsoos karne laga ke koi ajnabi sarzameen hai. Ham pachaas (50) din tak isi haal mein rahe. Doosre dono saathi to thak-haar kar ghar mein baith gae aur rote rahe lekin main choo'nke sab mein jawaan aur taaqatwar tha, lehaaza baahar nikla karta tha. Musalmano ke saath namaz mein shareek hua karta aur baazaaro'n mein phira karta tha, lekin mujhse koi shakhs baat na karta. Main Rasool Allah ﷺ ki khidmat mein bhi us waqt haazir hota jab aap namaz ke baad logo'n ke saath tashreef farma hote. Main jab aap ko salaam karta to apne dil mein yehi sochta rehta ke aaya mere salaam ke jawaab mein Rasool Allah ﷺ ke labb-e-mubarak mutaharrik hue the ya nahi? Phir main aap ke qareeb hi namaz padhta aur daz-deedah[815] nazro'n se aap ki taraf dekhta. Jab main namaz ki taraf mutawajjahota to aap meri taraf dekhte aur jab main aap ki taraf tawajjo karta to aap doosri taraf dekhne lagte.

Jab logo'n ki ye be-etinaai[816] bohot taweel aur naa-qaabil-e-bardasht ho gai to ek (1) din mein Hazrat Abu Qatada رضی اللہ عنہ ke baagh ki deewaar phalaankg kar andar chala gaya. Ye saahab mere chacha-zaad bhai aur mere mehboob tareen dost the. Maine unhe'n salaam kiya, lekin Allah ki qasam! Unho'n ne mere salaam ka jawaab na diya. Maine unse kaha: Aye Abu Qatada! Main tumhe'n Allah ki qasam de kar poochta hoo'n kya tum mujhe Allah aur uske Rasool ﷺ ka dost jaante ho? Lekin wo khamosh rahe. Maine unse dobaara yehi sawaal kiya, lekin wo phir khamosh rahe. Maine phir yehi baat dohraai to kehne lagey: Allah aur uske Rasool hi behtar jaante hain. Ye sun kar meri aankho'n se aansu behne lagey aur main mu'n modh-kar waapas chala aaya aur deewaar phalaang kar baahar aagaya.

Hazrat Kaab رضی اللہ عنہ ka bayaan hai ke ek (1) din mein madina ke baazaar se guzar raha tha. Maine dekha ke ilaaqa-e-shaam ka ek (1) nabti[817] jo madina mein ghalla farokht karne aaya tha, logo'n se pooch raha hai: Koi shakhs hai jo mujhe Kaab bin Maalik ka bata sakey? Log meri taraf ishaara karke usey bataane lagey. Jab wo mere paas aaya to usne mujhe shah-e-ghassaan ka ek (1) khat diya, jis mein likha hua tha: Mujhe maaloom hua hai ke tumare saahab ne tum par ziyaadati ki hai, halaa'nke tumhe'n Allah ne is liye nahi banaaya ke tum zaleel o khwaar aur barbaad ho. Lehaaza tum hamaare paas chale aao, ham tumhe'n shayaan-e-shaan izzat o martaba de'nge. Maine jab ye khat padha to dil mein kaha: Ye bhi ek (1) imtihaan hai aur wo khat le kar tannoor ki taraf gaya aur usey nazar-e-aatish kar diya. Phir jab pachaas (50) dino'n mein se chaalees (40) raate'n guzar gaee'n to mere paas Rasool Allah ﷺ ka ek (1) qaasid aaya aur kehne laga, Rasool Allah ﷺ ne tumhe'n hukum diya hai ke tum apni rafiqa-e-hayaat se kinaara-kash ho jaao. Maine kaha: Kya main usey talaaq de doo'n? Ya phir kya karu'n? Usne kaha: Nahi, bas usse kinaara-kash ho jaao aur uske qareeb na jaao. Mere dono saathiyo'n ko bhi isi qism ka hukum diya gaya tha. Maine apni biwi

[815] T: (دزدیدہ) Churaai hui nazro'n se dekhta [Tarjuma Dawood Raaz رحمہ اللہ [RSB])

[816] T: (بے اعتنائی) Tawajjo na dena, dehaan na dena, Nazar-andaaz karna [Rekhta]

[817] T: (نبطی) Shimaali arab ke qadeem log the, jo arab aur shaam ke darmiyaan dariya-e-furaat (Euphrates) se bahira-e-ahmar (Red Sea) tak aabaad the [RSB]

se kaha: Tum apne maike chali jaao aur jab tak Allah Ta'ala is muaamale ka faisla saadir na farma de wahee'n muqeem raho.

Hazrat Kaab ﷺ ka bayaan hai ke Hazrat Hilal bin Umaiyya ﷺ ki biwi Rasool Allah ﷺ ki khidmat mein haaizr hui aur arz ki: Allah ke Rasool ﷺ! Hilal bin Umaiyya ﷺ ek (1) naatawaan aur boodha shakhs hai, uske paas koi khaadim bhi nahi, to kya aap ye bhi naa-pasand farmae'nge ke main unki khidmat karti rahu'n? Aap ne farmaya: "*Nahi, lekin wo tumhare qareeb na aae*". Usne kaha: Allah ki qasam! Unhe'n to kisi baat ka hosh hi nahi aur jis din se ye muaamala pesh aaya hai, wo musalsal ro rahe hain. Ye sun kar mere baaz ahle-khaana ne mashwara diya ke agar tum bhi Rasool Allah ﷺ se apni biwi ke silsile mein ijaazat le lo to kya harj hai, jaise aap ne Hazrat Hilal bin Umaiyya ﷺ ki biwi ko khidmat karne ki ijaazat de di hai? Maine kaha: Allah ki qasam! Main is silsile mein Rasool Allah ﷺ se ijaazat hargiz nahi talab karu'nga. Naa-maaloom mere ijaazat talab karne par aap kya jawaab de'n, jabke main ek (1) naujawaan aadmi hoo'n.

Al-gharz uske baad dus (10) din aur guzar gae, hatta ke jis din se Rasool Allah ﷺ ne logo'n ko hamaare saath boycott karne ka hukum diya tha us din se pachaas (50) din poore ho gae. Pachaswee'n (50th) raat ki subah ko main apne ek (1) ghar ki chatt par namaz-e-fajr se faraaghat ke baad baitha hua tha aur meri haalat be-aenihi[818] wohi thi jiska zikr Allah Ta'ala ne kiya hai, ke main apni jaan se tang tha aur zameen apni faraakhi ke baawujood mere liye tang ho chuki thi, ke achaanak maine kisi pukaarne waale ki aawaaz suni, jo kooh-e-sala' (کوہِ سلع) par chadh kar apni buland-tareen aawaaz mein pukaar raha tha: Aye Kaab bin Maalik! Khush ho jaao. Main ye sunte hi sajde mein gir gaya aur samajh gaya ke aazmaaish ka waqt khatam ho gaya hai. Dar-asl Rasool Allah ﷺ ne namaz-e-fajr ke baad elaan farmaya tha ke Allah Ta'ala ne unki tauba qubool farmaa li hai. Lehaaza log hame'n khush-khabri dene ke liye daud pade. Kuch log khush-khabri dene ke liye mere doosre dono saathiyo'n ki taraf gae aur ek (1) shakhs ghoda daudaa kar meri taraf chala aur ek (1) daudne waala, jo qabila-e-aslam ka fard tha, daud kar pahad par chadh gaya aur uski aawaaz ghode se tez nikli, lehaaza ye shakhs jiski aawaaz mein, maine khush-kahbri suni thi, mere paas pohoncha to maine apne kapde utaar kar khush-khabri dene waale ko inaam mein pehna diye. Allah ki qasam! Mere paas us din un kapdo'n ke laawa koi joda na tha, lehaaza maine do (2) kapde udhaar le kar pehne aur Rasool Allah ﷺ ki khidmat mein jaane ke liye chal pada. Log giroh-dar-giroh mujh se milte aur tauba qubool hone ki mubarak dete hue kehte: Tumko mubarak ho ke Allah Ta'ala ne tumhari tauba qubool farma li aur tumhe'n moaaf kar diya.

Hazrat Kaab ﷺ bayan karte hain ke jab main masjid mein pohoncha to Rasool Allah ﷺ tashreef farma the aur log aap ke ird-gird baithe the. Mujhe dekhte hi Hazrat Talha bin Obaidullah ﷺ daudte hue aae aur unho'n ne musaafah kiya aur mujhe mubarakbaad di. Allah ki qasam! Muhajireen mein se unke alaawa aur koi shakhs meri taraf uth kar nahi aaya aur Hazrat Talha ﷺ ke us sulook ko main kabhi nahi bhoola. Hazrat Kaab ﷺ ka bayaan hai ke jab maine Rasool Allah ﷺ ko salaam kiya to aap ne khushi se damakte hue chehre ke saath farmaya: "*Tumhe'n aaj ka din mubarak ho, ye din un tamaam dino'n mein se sab se behtar hai, jo tumhari paidaaish ke baad se aaj tak tum par guzre hain*". Maine arz ki: Allah ke Rasool ﷺ! Ye (moaafi) aap ki taraf se hai ya Allah ki taraf se? Aap ne farmaya: "*Nahi, ye moaafi Allah ki taraf se hai*". Rasool Allah ﷺ jis waqt khush hote to aap ka chehra-e-mubarak is tarah damak uth-ta jaise wo chaand ka tukda ho aur ham us chehre ko dekh kar jaan liya karte the ke aap khush hain.

Al-gharz, jab main aap ke saamne baitha to maine arz ki: Allah ke Rasool ﷺ! Main is tauba ki khushi mein chahta hoo'n ke apna maal Allah aur uske Rasool ﷺ ke liye bataur-e-sadqa de doo'n. Rasool Allah ﷺ ne farmaya: "*Sab nahi, apna kuch maal apne paas bhi rakho, kyou'nke aisa karna tumhare liye behtar hoga*". Maine arz ki: Accha main apne wo hissa jo khybar mein hai (apne paas) rok leta hoo'n. Phir maine arz ki: Allah ke Rasool ﷺ! Choo'nke Allah Ta'ala ne mujhe sirf sach bolne ki barkat se najaat di hai, is liye main apni tauba ki (qubooliyat ki) khushi mein ye ehed karta hoo'n ke jab tak zinda rahu'nga hamesha sach baat kahu'nga. Chunache Allah ki qasam! Mere ilm mein aisa koi musalman nahi jise sach bolne ki wajah se Allah Ta'ala ne itne khoobsoorat andaaz mein nawaaza ho, jis qadr haseen o khoobsoorat andaaz mein usne mujhe nawaaza hai, jis din se maine Rasool Allah ﷺ ke roo-ba-roo ehed kiya tha. Maine jis din Rasool Allah ﷺ se ye baat kahi, us din se aaj tak kabhi qasdan jhoot nahi bola aur mujhe tawaqqo hai

[818] T: (بِعَینہٖ) Hoo-bahoo, bilkul, waisa hi [Rekhta]

ke Allah Ta'ala baaqi-maanda zindagi mein bhi mujhe jhoot se mehfooz rakhega. Us mauqa par Allah Ta'ala ne apne Rasool ﷺ par ye aayaat naazil farmae'n: "Tehqeeq Allah Ta'ala Ne Apne Nabi, Muhajireen Aur Ansaar Ki Tauba Qubool Karli Hai …Allah ke is qaul tak… Aur Sach Bolne Waalo'n Ka Saath Do".[819]

Allah ki qasam! Jab se mujhe Allah ne deen-e-islaam ki rahnumaai farmaai hai uske baad se Allah Ta'ala ne mujhe jo nemate'n ataa farmaai hain, un mein sab se azeem nemat mere nuqta-e-nigaah se ye hai ke mujhe Rasool Allah ﷺ ke saamne sach bolne ki taufeeq ataa hui aur main jhoot bol kar halaak na hua, jaise doosre wo log halaak ho gae jinho'n ne jhoot bola tha. Kyou'nke Allah Ta'ala ne nuzool-e-wahee ke waqt un logo'n ke mutaalliq aise alfaaz istemaal kiya hain jisse ziyaada bure alfaaz kisi aur ke liye istemaal nahi farmae. Irshad-e-Baari Ta'ala hai: "Wo Tumhare Liye Jald Hi Allah Ki Qasme'n Uthaae'nge Jab Tum Unki Taraf Lautoge" …is aayat tak… "Tehqeeq Allah Ta'ala Bad-kirdaar ogo'n Se Raazi Nahi Hoga".[820]

Hazrat Kaab ﷺ ka bayaan hai: Ham teeno ka muaamala un logo'n ke muaamale se muakh-khar kar diya gaya tha, jinke uzr Rasool Allah ﷺ ne unki qasmo'n ki wajah se qubool kar liye the. Unse bait leli thi aur unke gunaah moaaf hone ki dua bhi farma di thi aur hamaare muqaddar ka faisla moallaq kar diya tha, yahaa'n tak ke Allah ne khud uska faisla farmaya. Iske mutaalliq irshad-e-Baari Ta'ala hai: "Aur Un Teeno'n Par Bhi (Allah ne tawajjo farmaai) Jin Ka Faisla Muakh-khar Kar Diya Gaya Tha (unki tauba bhi qubool ki gai)".[821] Is aayat mein "خُلِّفُوْا" se muraad ye nahi ke unhe'n jihaad se peeche chod diya gaya, balke isse muraad yehi hai ke unhe'n moallaq kar diya gaya aur unke muqaddar ka faisla muakh-khar kar diya gaya tha, jabke un logo'n ke uzr qubool kar liye gae the jinho'n ne qasme'n utha-utha kar uzr pesh kiye the.[822]

Baab 81: Nabi ﷺ Ka Muqaam-e-Hijr Mein Padaao Karna

[4419] Hazrat Ibne Umar ﷺ se riwayat hai ke jab Nabi ﷺ muqaam-e-hijr guzre to aap ne farmaya: "*Jin logo'n ne apni jaano'n par zulm kiya ho jab tum unki bastiyo'n se guzro to girya-wizaari karte hue guzro mabaada tum par wohi azaab aajaae jo un par aaya tha. Phir aap ne apne sar-e-mubarak par chaadar daal li aur badi tezi ke saath chalne lagey, yahaa'n tak ke us waadi se baahar nikal gae*".[823]

[4420] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ashaab-e-hijr ke mutaalliq farmaya: "*Is azaab di gai qaum ki basti se jab tumhe'n guzarna pade to rote hue guzro, mabaada tum par wohi azaab aajaae jo un par aaya tha*".[824]

Baab 82: Bila-unwaan

[4421] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ qazaa-e-haajat ke liye tashreef le gae to main aap ke liye wazoo ka paani le kar haazir hua …jahaa'n tak mujhe yaqeen hai ye waaqea ghazwa-e-tabuk ka hai… Aap ne apna chehra-e-mubarak dhoya, phir aap ne apne haath kohniyo'n tak dhone ka iraada kiya to jubbe ki aasteen tang nikli, chunaache aap ne apne haath jubbe ke neeche se nikaal liye aur unhe'n dhoya, par mozo'n par masaah farmaya.[825]

[4422] Hazrat Abu Humaid ﷺ se riwayat hai, unho'n ne kaha: Ham log ghazwa-e-tabuk se Nabi ﷺ ke hamraah waapas aarahe the. Jab ham madina taiyyaba ke qareeb pohonche to aap ne farmaya: "*Ye taaba* (طَابَة) *hai aur ye uhud pahaad hai, jo ham se mohabbat karta hai aur ham usse mohabbat karte hain*".[826]

Faaeda: Taaba, madina taiyyaba ka naam hai aur uhud pahad ka mohabbat karna mabni-bar-haqeeqat[827] hai. Allah Ta'ala kaaenaat ki har cheez mein quwwat-e-idraak[828] aur ehsaas paida karne par qaadir hai.

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[819] Surah at Tauba: 117-119
[820] Surah at Tauba: 95-96
[821] Surah at Tauba: 118
[822] راجع: 2757
[823] راجع: 433
[824] راجع: 433
[825] راجع: 182
[826] راجع: 1481
[827] T: (مَبْنی بَرحَقِیْقَت) Haqeeqat par qaaem, munhaisr [Rekhta]
[828] T: (قُوَّت اِدْراک) Samajh-boojh, faham o shaoor ki qudrat/taaqat [RSB]

[4423] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ghazwa-e-tabuk se waapas tashreef laae. Jab aap madina taiyyaba ke qareeb pohonche to aap ne farmaya: "*Madina Taiyyaba mein aise log bhi hain ke tum jis raaste par chale ya jis waadi ko tum ne uboor kiya wo tumhare shaath the*". Sahaba Ikram ﷺ ne arz ki: Allah ke Rasool! Wo madina taiyyaba mein hain? Aap ne farmaya: "*Haa'n wo madina taiyyaba mein the lekin uzr ne unko rok rakha tha*".[829]

Faaeda: Ye log maazoor the, kisi majboori ki bina par safar par qaadir nahi, lekin unki niyyat durust thi. Is liye wo sawaab mein Sahaba Ikram ﷺ ke saath shareek the. Isse maaloom hua ke maazoor jab kisi uzr ki wajah se koi kaam chod de to usey kaam karne waale ka sawaab milega.

Baab 83: Nabi ﷺ Ka Kisra Aur Qaisar Ki Taraf Khat Likhna

[4424] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ne apna khat Hazrat Abdullah bin Huzaafa Sahmi ﷺ ke zariye se kisra baadshah ki taraf rawaana kiya aur unhe'n hukum diya ke wo ye khat Bahrain ke governer ko de'n aur Bahrain ka governer ye khat kisra ko pohonchaaega. Kisra ne jab aap ka khat-e-mubarak padha to usey tukde-tukde kar diya. Raawi ke gumaan ke mutaabiq Imam Ibne Musaiyyib ne bayaan kiya ke Rasool Allah ﷺ ne is par bad-dua ki ke wo bhi tukde-tukde ho jaae'n.[830]

Faaeda: Shah-e-Faaras Kisra ne sirf khat phaadne ki gustakhi nahi ki, balke apne governer Badhaan ko likh kar madina taiyyaba jaakar us aadmi se mile'n, agar wo nabuwwat ke daawe se tauba kar le to behtar, ba-soorat-e-deegar uska sar utaar kar mere paas haazir kare. Chunache badhaan madina aaya aur usne kisra ka hukum-naama padh kar sunaaya, to Rasool Allah ﷺ ne farmaya: "*Aaj raat mere Rabb ne usey uske bete Shirwiya ke haatho'n qatl karaa diya hai aur ab tumhari hukumat paara-paara hone waali hai*". Chunache che (6) maah tak uska beta Sheroe[831] faaras ka baadshah raha, phir wo bhi zeher khaa kar halaak ho gaya. Bil-aakhir Hazrat Umar ﷺ ke daur-e-khilafat mein ye sultanat tabaah o barbaad h gai aur hazaara-saala aatish-kada hamesha ke liye bujh gaya.

[4425] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha: Mujhe jamal ki ladaai mein Allah Ta'ala ne ek (1) kalme ki wajah se bohot faaeda pohonchaya jo maine Rasool Allah ﷺ se suna tha. Qareeb tha ke main ashaab-e-jamal ke saath shareek ho jaata aur unki maeeyat[832] mein ladaai karta. Unho'n ne bayaan kiya ke jab Rasool Allah ﷺ ko ye khabar pohonchi to ahle faaras ne kisra ki beti ko apni malika bana liya hai to aap ne farmaya: "*Wo qaum kabhi kaamyaabi haasil nahi kar sakti jinho'n ne apni hukumat ka waali[833] ek (1) aurat ko bana liya ho*".[834]

Faaeda: Ye hadees Kisra ko khat likhne ka takmila[835] hai, ke kisra ko uske bete sheroe ne nau (9) hijri 11 jamaadil ukhra ko qatl kar diya. Che (6) maah tak wo iran ka baadshah raha, ek (1) din khazane mein usey ek (1) dawa ki shishi mili, jis par "quwwat-e-baah ki dawaa" likha hua tha, us mein zeher tha. Sheroe ne usey khaa liya to halaak ho gaya, uske baad shaqaawat[836] o bad-bakhti us khandaan ka muqaddar ban gai. Sarbaraahi ke liye us khandaan mein koi mard na tha, to kisra ki poti, sheroe ki beti Boran ko mulk ka hukumraan bana diya gaya. Us waqt Rasool Allah ﷺ ne farmaya: "*Wo qaum kaise falaah paa sakti hai, jiski hukumran aurat ho*". Hatta ke Hazrat Umar ﷺ ke daur-e-hukumat mein uska kulliyatan khaatma ho gaya. Is hadees se maaloom hua ke aurat ko sarbaraah-e-mamlikat banana jaaez nahi. Khilaaf-warzi ki soorat mein bure anjaam se do-chaar hona yaqeeni hai, jaisa ke Pakistan iska do (2) baar tajraba kar chuka hai. Zanaana hukumat ki wajah se mulk mein jo nahoosat phaili hai uski abhi tak talaafi nahi ho saki. والله المستعان

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[829] راجع: 2838

[830] راجع: 64

[831] T: Also spelled as Sheroe or Shiruya. Now known as Qubad II or (Qubad the second or Kavad II) [RSB]

[832] T: (مَعِيَّت) Kisi ki maujoodgi mein, hamraahi mein, saath-saath [Rekhta]

[833] T: (والی) Haakim, hukum dene waala [Rekhta]

[834] راجع: 7099

[835] T: (تَکْمِلَہ) Takmeel, itmaam, kaamil karna, poora karna [Rekhta]

[836] T: (شَقاوَت) Bad-bakhti, nahoosat [Rekhta]

[4426] Hazrat Saaeb bin Yazid ﷺ se riwayat hai, unho'n ne kaha: Mujhe acchi tarah yaad hai ke main baccho'n ke hamraah saniya al wadaa (ثَنِيَّةِ الْوَدَاعِ) tak gaya tha. Ham Rasool Allah ﷺ ka isteqbaal karne ke liye nikle the.

Sufyan ne ek (1) martaba (ghilmaan (غِلْمَانِ)) ke bajaae sibyaan (صِبْيَانِ) ka lafz bayan kiya tha.[837]

[4427] Hazrat Saaeb bin Yazid ﷺ se riwayat hai, unho'n ne kaha: Mujhe acchi tarah yaad hai ke main baccho'n ke hamraah saniya al wadaa tak gaya tha. Rasool Allah ﷺ ki tabuk se waapsi par ham aap ka isteqbaal karne ke liye nikle the.[838]

Baab 84: Nabi ﷺ Ki Bimaari Aur Wafaat Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Yaqeenan Aap Wafaat Paane Waale Hain Aur Wo Bhi Marne Waale Hain".[839]

[4428] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ apni us bimaari mein farmaya karte the, jis mein aap ki wafaat hui: "*Aye Ayesha! Us khaane ka dard main baraabar mehsoos kar raha hoo'n jo maine ghazwa-e-khybar ke waqt khaaya tha. Is waqt main us zeher ke sabab apni sheh-ragg kat-ti hui mehsoos karta hoo'n*".

[4429] Hazrat Umme Fazal bint Haaris ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko namaz-e-maghrib mein Wal Mursalaat Urfa padhte hue suna. Uske baad aap ne hame'n koi namaz nahi padhaai, yahaa'n tak ke Allah Ta'ala ne aap ko faut kar liya.[840]

[4430] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Syedna Umar bin Khattab ﷺ mujhe apne qareeb bithaya karte the. Ek (1) martaba Hazrat Abdur Rahman bin Awf ﷺ ne unhe'n kaha: In jaise hamaare bhi bete hain. Hazrat Umar ﷺ ne farmaya: Yaqeenan tum unka muqaam jaante ho. Phir aap ne Ibne Abbas ﷺ se is aayat-e-karima ke mutaalliq poocha: "إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ"[841] Hazrat Ibne Abbas ﷺ ne kaha: Is aayat-e-karima mein Allah Ta'ala ne apne Rasool Allah ﷺ ko aap ki wafaat ki ittela di hai. Hazrat Umar ﷺ ne farmaya: Main bhi is aayat-e-karima se wohi jaanta hoo'n jo aap jaante hain.[842]

[4431] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne jumeraat ke din ka zikr kiya aur farmaya, tumhe'n maaloom bhi hai ke jumeraat ke din kya hua tha? Us din Rasool Allah ﷺ ke marz mein shiddat paida hui. Us waqt aap ne farmaya: "*Tum mere paas aao, main tumhe'n koi dastawez likh du'n, ke uske baad tum kabhi saheeh raaste ko na chodoge*". Lekin wahaa'n ikhtelaaf ho gaya, halaa'nke Nabi ﷺ ke saamne ikhtelaaf nahi hona chaahiye tha. Kuch logo'n ne kaha: Aap ka kya haal hai? Kya aap shiddat-e-marz ki wajah se be-maane kalaam kar rahe hain? Aap se baat samajhne ki koshish karo. Uske baad Sahaba Ikram ﷺ aap se poochne lagey to aap ne farmaya: "*Jaao, main jis kaam mein mashghool hoo'n wo isse behtar hai jiske liye tum keh rahe ho*". Uske baad aap ne Sahaba Ikram ko teen (3) cheezo'n ki wasiyyat farmaai: Aap ne farmaya: "*Mushrikeen ko jazira-e-arab se nikaal do. Aane waale wufood ki usi tarah khaatir-tawaazo karna jis tarah main karta aaya hoo'n*". Teesri baat ko raawi ne bayan nahi kiya, ya usne kaha ke main teesri baat bhool gaya hoo'n.[843]

[4432] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke jab Rasool Allah ﷺ ki wafaat ka waqt qareeb aaya aur ghar mein kuch log maujood the to Nabi ﷺ ne farmaya: "*Aao main tumhe'n aisi dastawez likh du'n jis ke baad tum gumraah nahi hoge*". Baaz hazraat ne kaha: Rasool Allah ﷺ par bimaari ka ghalba hai, jabke tumhare paas quran-e-majeed maujood hai aur Allah ki kitaab hame'n kaafi hai. Chunache ghar waalo'n mein kuch ikhtelaaf paida ho gaya, jiski binaa par wo jhagadne lagey. Un mein se kuch kehte the ke kaaghaz ko aap ke qareeb kar diya jaae, taake tumhare liye aisi dastawez likh de'n jiske baad Gumraahi ka andesha na rahe, jabke kuch hazraat uske khilaaf the. Jab logo'n ke be-faaeda baate'n ziyaada hone lagee'n aur ikhtelaaf ka aaghaaz hua to Rasool Allah ﷺ ne farmaya:

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[837] راجع: 3083
[838] راجع: 3083
[839] Surah az Zumar: 30
[840] راجع: 763
[841] Surah an Nasr: 1
[842] راجع: 3627
[843] راجع: 114

"*Mere paas se uth jaao*". Obaidullah kehte hain ke Hazrat Ibne Abbas ﷺ kaha karte the: Ye kaisi museebat hai jo Rasool Allah ﷺ aur aap ke tehreer karne ke darmiyan unke be-faaeda guftagu aur ikhtelaaf ke sabab haael hui.[844]

Faaeda: Is hadees ko "Hadees-e-Qirtaas" kehte hain. Rasool Allah ﷺ ki wafaat somwar[845] ke din hui aur dastawez ka waaqea jumeraat ke din pesh aaya. Us par Sahaba Ikram ﷺ ka tanaaza hua jiski binaa par aap ne dastawez na likhi. Uske mutaalliq rawaafiz bohot shor o ghul karte hain. Dar-asl baat ye hai ke Rasool Allah ﷺ ko ahkaam-e-ilaahi pohonchaane ka hukum tha, kisi ke khauf se aap fariza-e-tableegh nahi chod sakte, khusoosan aisi cheez jo gumrahi se bachaati ho, usey to kisi soorat mein nazar-andaaz nahi kar sakte the. Aisi baat hoti to aap Hazrat Umar ﷺ ko rok dete jaisa ke sulah-e-hudaibiya ke mauqa par aap ne Hazrat Umar ﷺ ko rok diya tha. Agar aisa zaroori muaamala hota to aap uske baad teen-chaar (3-4) din zinda rahe, un ayyaam mein kisi se likhwa lete.

[4433 4434] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne Hazrat Fatima ﷺ ko apni marz-e-wafaat mein bulaya aur unke kaan mein koi baat ki, to wo rone lagee'n. Aap ne unhe'n phir dobaara bulaya aur kuch aahista se farmaya to wo hasne lagee'n. Ham ne (Syeda Fatima ﷺ se) uski baabat dariyaaft kiya to unho'n ne kaha: Pehle Nabi ﷺ ne ye farmaya tha ke us marz mein Aap ﷺ rooh qabz hogi, to ye sun kar main rone lagi. Phri doosri dafa ye farmaya: (Aye Fatima!) mere baad ahle-bait mein se sab se pehle teri rooh qabz hjogi, yaane tu mujh se milegi, ye sun kar main hasne lagi.[846]

[4435] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya: Main (Rasool Allah ﷺ se) suna karti thi ke koi nabi us waqt tak faut nahi hota jab tak usko ikhtiyaar nahi diya jaata ke duniya ikhtiyaar kare ya aakhirat. Maine Nabi ﷺ se aap ki marz-e-wafaat mein suna, jabke aap ka gala baith gaya tha, aap ye padhte the: "Un Logo'n Ke Saath Jin Par Allah Ta'ala Ne Inaam Kiya".[847] Main samajh gai ke ab aap ko ikhtiyaar diya gaya hai.[848]

[4436] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ko wo bimaari laahiq hui jis mein aap ki wafaat hui thi to farmaane lagey: "*Aye Allah! Mujhe Aala rufaqa mein pohoncha de*".[849]

[4437] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ tandrusti ki haalat mein farmate the: "*Nabi us waqt tak faut nahi hota hatta ke wo apni jagah jannat mein na dekh le, phir usey zindagi ya maut ka ikhtiyaar diya jaata hai*". Jab Aap ﷺ bimaar hue aur aap ki wafaat ka waqt qareeb aaya to aap meri raan par sar rakhe hue the. Pehle aap par ghashi taari hui, phir kuch ifaaqa hua to chatt ki taraf dekh kar farmaya: "*Aye Allah! Mujhe Rafeeq-e-Aala se milaade*". Us waqt maine (dil mein) kaha ke ab aap hamaare paas rehna pasand nahi kare'nge. Tab mujhe aap ki us hadees ki tasdeeq ho gai jo aap ba-haalat-e-sehat farmaya karte the.[850]

Faaeda: "Rafeeq-e-Aala" ki taabeer mein ikhtelaaf hai, hamaare nazdeek isse muraad wo rafaaqat hai jo darj-e-zel aayat mein bayaan hui hai: Aur Jo Shakhs Allah Aur Rasool Ki Itaa-at Karta Hai To Aise Log Un Logo'n Ke Saath Ho'nge Jin Par Allah Ta'ala Ne Inaam Kiya Hai, Yaane Ambiya, Siddiqeen, Shuhadaa Aur Saaleheen Ke Saath Aur Rafeeq Hone Ke Lihaaza Se Ye Log Kitne Acche Hain.[851]

[4438] Hazrat Ayesha ﷺ hi se ek (1) aur riwayat hai ke Abdur Rahman bin Abi Bakr ﷺ Nabi ﷺ ke paas aae jabke main aap ko apne seene ka sahaara de kar baithi thi. Hazrat Abdur Rahman ﷺ ke paas taaza miswaak thi, jisse wo apne daanto'n ko saaf kar rahe the. Rasool Allah ﷺ usey der tak dekhte rahe. Maine wo miswaak (un se) le kar chabaai aur usey jhaad kar saaf aur naram kiya. Phir Nabi ﷺ ko pesh ki to aap ne usse apne daanto'n ko saaf kiya. Maine usse pehle kabhi Rasool Allah ﷺ ko is tarah acchi miswaak karte nahi dekha. Phir miswaak se faarigh hote hi Rasool Allah ﷺ ne apna haath ya ungli uthaai aur teen (3) martaba farmaya: "*Aye Allah! Main acche rufaqa ki rafaaqat chaahta*

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[844] راجع: 114

[845] T: Peer, Monday [RSB]

[846] راجع:3624 3623

[847] Surah an Nisa: 69

[848] Dekhiye: 4436 4437 4463 4586 6348 6509

[849] راجع: 4435

[850] راجع: 4435

[851] Surah an Nisa: 69

hoo'n". Phir aap wafaat paa gae. Hazrat Ayesha ﵂ farmaya karti thee'n ke Aap ﷺ ki wafaat mere seene par thoodi ke darmiyan hui.[852]

[4439] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ jab bimaar hote to muawwizat[853] se apne badan par dam karte aur apna haath apne badan par pherte the. Jab aap us bimaari mein mubtalaa hue jis mein aap ki wafaat hui to main muawwazaat padh kar aap par dam karti thi, jis tarah aaap karte the. Phir Nabi ﷺ ka haath aap ke jism par pherti thi.[854]

[4440] Hazrat Ayesha ﵂ se ek aur riwayat hai ke unho'n ne Nabi ﷺ se suna aur maut se pehle aap ki taraf kaan lagaaya, jabke aap ne apni peeth ka mere saath sahaara liya hua tha. Aap farmate the: "*Aye Allah! Meri maghfirat farma, mujh par rahem farma aur mujhe rafeeq-e-aala se milaa de*".[855]

[4441] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne apni us bimaari mein farmaya jisse wo dobaara na uth sakey: "*Allah Ta'ala yahood par laanat kare, unho'n ne apne ambiya ki qabro'n ko sajda-gaah banaaya*". Hazrat Ayesha ﵂ ne farmaya: Agar ye andesha na hota ke aap ki qabar ko sajda-gaah bana liya jaaega to aap ki qabar ko bar-sar-e-aam zaahir kar diya jaata.[856]

[4442] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ bimaar hue aur aap ka marz shiddat ikhtiyaar kar gaya to aap ne apni biwiyo'n se ijaazat talab ki, ke mere ghar mein aap ki timaardaari ki jaae. Azwaaj-e-mutahharaat ne (ba-khushi) ijaazat de di. Aap do (2) mardo'n ke sahaare baahar tashreef laae, jabke aap ke qadam zameen par lakeer kheench rahe the. Aap Hazrat Abbas bin Abdul Muttalib aur ek-doosre shakhs ke darmiyan the. (Raawi-e-hadees) Obaidullah ne kaha: Maine Ummul Momineen Hazrat Ayesha ﵂ ke irshad ka Hazrat Abdullah (bin Abbas ﵄) se zikr kiya to Hazrat Abdullah bin Abbas ﵄ ne kaha: Tum jaante ho ke doosra shakhs kaun tha, jiska Ummul Momineen ne naam nahi liya? Maine kaha: Nahi. Hazrat Ibne Abbas ﵄ ne kaha: Wo Hazrat Ali bin Abi Taalib ﵁ the. Nabi ﷺ ki zauja mohtarma Hazrat Ayesha ﵂ ne bayan farmaya: Jab Rasool Allah ﷺ mere ghar tashreef laae to aap ka marz shiddat ikhtiyaar kar gaya. Aap ne farmaya: "*Mere oopar saat (7) mashkeeze bahaao, jin ke tasme na khole gae ho'n, mumkin ha ke main logo'n ko wasiyyat karu'n*". Chunache ham ne aap ko Nabi ﷺ ki zauja-e-mohtarma ummul momineen Hazrat Hafsa ﵂ ke ek (1) bade bartan mein bitha diya. Phir ham ne aap par saat (7) mashkeezo'n ka paani bahaana shuru kiya, hatta ke aap ne apne dast-e-mubarak se hamari taraf ishaara farmaya ke tum ne taameel kardi hai. Hazrat Ayesha ﵂ ne farmaya: Phir aap logo'n ki taraf tashreef le gae aur unhe'n namazpadha kar khutba diya.[857]

[4443 4444] Hazrat Ayesha ﵂ aur Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ bimaar hue to aap apne chehre par chaadar daalte the. Phir jab saans ghutne lagta to usey chehre se hataa dete. Phir usi haalat mein aap ne farmaya: "*Allah Ta'ala yahood o nasaara par laanat farmae, unho'n ne apne ambiya ki qabro'n ko sajda-gaah bana liya*". Aap apni ummat ko us (fe'l) se daraate the jo yahood o nasaara ne kiya tha.[858]

[4445] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se (marz ke dauraan mein Hazrat Abu Bakar ﵁ ko imam banaane ke muaamale mein) baar-baar poocha. Aap se baar-baar poochne par mujhe is baat ne aamaada kiya ke mujhe yaqeen tha ke jo shakhs bhi imaamat mein Rasool Allah ﷺ ke qaaem-muqaam hoga, log usse bad-faali[859] le'nge. Is liye main chaahti thi ke Rasool Allah ﷺ Hazrat Abu Bakar ﵁ ko usk hukum na de'n.

Is riwayat ko Ibne Umar, Abu Moosa aur Ibne Abbas ﵃ ne bhi Nabi ﷺ se bayan kiya hai.[860]

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[852] راجع: 890
[853] Surah Falaq aur Surah Naas [RSB]
[854] Dekhiye: 5016 5735 5751
[855] Dekhiye: 5674
[856] راجع: 435
[857] راجع: 198
[858] راجع: 435 436
[859] T: (بد فالی) Bura shagun [RSB]
[860] راجع: 198

[4446] Hazrat Ayesha ﵂ hi se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ka sar-e-mubarak wafaat ke waqt meri thoodi aur seene ke darmiyan tha aur jab se maine Nabi ﷺ par maut ki sakhti dekhi hain uske baad maut ki sakhti ko kisi ke liye bura nahi samajhti.[861]

Faaeda: Hazrat Maimoona ﵂ ke ghar se jab Hazrat Ayesha ﵂ ke ghar tashreef laae to somwaar ka din tha, aap ko laane waale kai hazraat the. Ek jaanib to Hazrat Abbas ﵁ the, doosri jaanib kabhi Hazrat Ali, Hazrat Usama, Hazrat Saubaan, aur kabhi Hazrat Fazal ﵃ hote, baaz auqaat ghar ke andar ek (1) jaanib Hazrat Barirah aur Hazrat Nauba hoti thee'n. Chunache doosri jaanib koi mutaiyyan aadmi na tha is liye aap ne kisi ka naam nahi liya.

[4447] Hazrat Kaab bin Maalik Ansari ﵁ se riwayat hai, aur Hazrat Kaab bin Maalik ﵁ un teen (3) buzurgo'n mein se ek (1) hain, jin ki tauba qubool ki gai thi. Unho'n ne kaha: Mujhe Hazrat Ibne Abbas ﵄ ne bataaya ke ek (1) din Hazrat Ali bin Abi Taalib ﵁ Rasool Allah ﷺ ke paas se baahar aae, jabke aap marz-e-wafaat mein mubtalaa the. Logo'n ne poocha: Aye Abul Hasan! Rasool Allah ﷺ ab kaise hain? Unho'n ne kaha: Alhamdulillah ab acche hain. Hazrat Abbas bin Abdul Muttalib ﵁ ne unka haath pakda aur kaha: Allah ki qasam! Tum teen (3) (din) ke baa mahkoom aur laathi ke ghulam ban jaaoge, kyou'nke Allah ki qasam! Main Rasool Allah ﷺ ko dekh raha hoo'n ke anqareeb aap is marz se wafaat paa jaae'nge. Main Banu Muttalib ke chehre unki maut ke waqt pehchaanta hoo'n. Aao ham Rasool Allah ﷺ ke paas jaa kar is amr ke mutaalliq dariyaaft karte'n ke aap ke baad kaun aap ka khalifa hoga? Agar aap ne ham logo'n ko khilafat di to maalooom ho jaaega aur agar aap ne kisi doosre ko khilafat so'npi to bhi maaloom ho jaaega aur tab aap hamaare mutaalliq husn-e-sulook ki usey wasiyyat farmae'nge. Hazrat Ali ﵁ ne kaha: Allah ki qasam! Agar ham ne aap se is amr se mutaalliq dariyaaft kiya aur aap ne hame'n mehroom farmaya diya to aap ke baad log hame'n kabhi khalifa naam-zad nahi kare'nge. Allah ki qasam! Main to Rasool Allah ﷺ se khialfat ke mutaalliq sawaal nahi karu'nga.[862]

[4448] Hazrat Anas bin Maalik ﵁ se riwayat hai, daree'n-asna[863] ke musalman somwaar ke din namaz-e-fajr mein the aur Abu Bakar ﵁ unhe'n namaz padha rahe the ke achaanak Rasool Allah ﷺ zaahir hue. Aap ne Syeda Ayesha ﵂ ke hujre ka parda uthaaya aur Sahaba Ikram ﵃ ki taraf dekha, jabke wo dauraan-e-namaz mein safe'n baandhe hue the. Aap muskuraate hue has-pade to Hazrat Abu Bakar ﵁ ne ediyo'n ke bal peeche hanta shuru kiya, taake saff mein shaamil ho jaae'n. Unho'n ne khayaal kiya ke Rasool Allah ﷺ namaz ke liye tashreef laana chaahte hin. Hazrat Anas ﵁ ne farmaya: Qareeb tha ke Sahaba Ikram ﵃ Rasool Allah ﷺ ki sehat-yaabi ki khushi mein namaz hi tod dete, taaham aap ne unki taraf apne dast-e-mubarak se ishaara kiya ke tum apni namaz poori karo. Phir aap hujre ke andar tashreef le gae aur parda latka liya.[864]

[4449] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Beshak Allah Ta'ala ke ehsanaat mein se ek (1) ehsaan mujh par ye bhi hai ke Rasool Allah ﷺ ne meri baari ke din, mere ghar mein wafaat paai. Wafaat ke waqt aap ka sar-e-mubarak mere seene aur gardan ke darmiyan tha. Aur Allah Ta'ala ne aakhri waqt mera uar aap ka luaab-e-dahan milaa diya, kyou'nke (mere bhai) Hazrat Abdur Rahman ﵁ ek (1) taaza miswaak pakde ghar mein daakhil hue. Main us waqt aap ko shaara diye hue thi. Maine dekha ke aap miswaak ko takti baandh kar dekh rahe hain aur mujhe maaloom tha ke aap miswaak ko bohot pasand karte the. Maine arz ki: Ye miswaak aap ke liye le loo'n? Aap ne sar-e-mubarak se ishaara karke farmaya: "*Haa'n*". Chunache maine wo miswaak le kar aap ko di, lekin aap ko sakht mehsoos hui, is liye maine kaha: Main ise aap ke liye naram kar du'n? Aap ne sar ke ishaare se farmaya: "*Haa'n*". Lehaaza maine usey chabaa kar naram kar diya. Phir aap ne usey daanto'n par phera aur aap ke saamne chamde ya lakdi ka ek (1) bada pyaala tha …(Raawi-e-hadees) Umar ko shak hai… us (pyaale) mein paani tha. Aap ﷺ ne apne dono haath mubarak (baar-baar) us (paani waale bartan) mein daakhil karte aur (unhe'n tar karke) apne chehra-e-anwar par pherte aur farmate: " لَا إِلٰهَ إِلَّا اللهُ *maut ki badi sakhtiyaa'n hoti hain*". Phir aap ne apna haath utha kar

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[861] راجع: 890

[862] Dekhiye: 6266

[863] T: (دَرِيں اَثْنا) Us dauraan mein, us zamaane mein [Rekhta]

[864] راجع: 680

farmaya: "*Aye Allah! Mujhe rafeeq-e-aala se milaa de*". Hatta ke aap ki rooh-e-mubarak parwaaz kar gai aur haath neeche jhuk gaya.[865]

[4450] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ apne marz-e-maut mein poochte rehte the: "*Kal mera qiyaam kaha'n hoga? Kal main kaha'n rahu'nga?*" Aap Hazrat Ayesha ﷺ ki baari ke muntazir the. Aakhir-kaar tamaam azwaaj-e-mutahharaat ne aap ko Hazrat Ayesha ﷺ ke ghar qiyaam ki ijaazat de di aur aap ki wafaat unhi ke ghar mein hui. Hazrat Ayesha ﷺ ne farmaya: Aap ki wafaat usi din hui jis din qaaede ke mutaabiq mere yahaa'n qiyaam ki baari thi. Rehlat ke waqt aap ka sar-e-mubarak mere seene aur ghardan ke darmiyan tha aur mera luaab aap ke luaab-e-dahan se mil gaya tha. Phir farmaya: Us dauraan mein Hazrat Abdur Rahman bin Abi Bakr ﷺ daakhil hue aur unke paas miswaak thi, jise wo istemaal kar rahe the. Rasool Allah ﷺ ne uski taraf dekha to maine kaha: Abdur Rahman! Miswaak mujhe do, unho'n ne wo miswaak mujhe de di to maine usey acchi tarah chabaaya aur usey jhaad kar Rasool Allah ﷺ ko de di, to aap ne wo miswaak istemaal ki. Us waqt aap mere seene se tek lagaae hue the.[866]

[4451] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ki wafaat mere ghar mein aur meri baari ke din hui. Aap us waqt mere seene aur gardan ke darmiyan the. Hamari aadat thi ke jab Aap ﷺ bimaar hote to ham mein se koi aap ke liye duaae'n padh kar shifa talab karti thi, chunache main aap ke liye shifa ki dua karne lagi to aap ne apna sar-e-mubarak aasmaan ki taraf uthaaya aur farmaane lagey: "*Rafeeq-e-aala mein, rafeeq-e-aala mein*". Us dauraan mein Hazrat Abdur Rahman bin Abi Bakr ﷺ paas se guzre, jabke unke haath mein khajoor ki taaza miswaak thi. Nabi ﷺ ne uski taraf nigaah uthaai, to maine khayaal kiya ke aap miswaak chaahte hain. Maine miswaak pakdi, uska kinaara chabaaya aur naram karke usey Aap ﷺ ke huzoor pesh kiya. Aap ne uske saath miswaak ki aur bohot acchi miswaak ki. Phir wo mujhe dene lagey to aap ka dast-e-mubarak neeche jhuk gaya, ya miswaak aap ke haath se gir padi. Is tarah Allah Ta'ala ne duniya ke aakhri din aur aakhrat ke pehle din mere luaab-e-dahan aur aap ke luaab-e-dahan ko jamaa kar diya.[867]

[4452 4453] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Abu Bakar ﷺ apni rahaaish-gaah sunh se ghode par sawaar ho kar aae. Phir sawaari se utar kar masjid mein daakhil hue aur logo'n se bilkul ham-kalaam na hue. Seedhe Ayesha ﷺ ke paas aae aur Rasool Allah ﷺ ka qasd kiya. Aap ko dhaaridaar Yemeni chaadar mein dhaanpa gaya tha. Unho'n ne aap ke chehra-e-anwar se kapda uthaaya, phir aap par jhuke aur aap ke chehra-e-anwar ko bosa diya aur ro-pade. Phir farmaya: Mere maa-baap aap par qurbaan ho'n! Allah Ta'ala aap par do (2) maute'n jamaa nahi karega. Bahar-haal ek (1) maut jo aap ke liye lkhi jaa chuki thi, wo to ho chuki.[868]

[4454] Hazrat Ibne Abbas ﷺ se riwayat hai ke Hazrat Abu Bakar ﷺ jab aae to Hazrat Umar ﷺ logo'n se kuch keh rahe the. Hazrat Abu Bakar ﷺ ne farmaya: Aye Umar! Baith jaao, lekin Hazrat Umar ﷺ ne baithne se inkaar kar diya. Us dauraan mein log Hazrat Umar ﷺ ko chod kar Hazrat Abu Bakar ﷺ ke paas aagae. Aap ne khutba-e-masnoona ke baad farmaya: Tum mein se jo bhi Muhammad ﷺ ki ibaadat karte tha to usey maaloom hona chaahiye ke Hazrat Muhammad ﷺ ki wafaat ho chuki hai aur jo Allah ki ibaadat karta hai to Allah hamesha zinda rehne waala hai, usey kabhi maut nahi aaegi. Allah Ta'ala ne khud farmaya hai: "Muhammad ﷺ Sirf Rasool Hain, Unse Pehle Bhi Kai Rasool Guzar Chuke Hain… Aur Allah Shukar Adaa Karne Waalo'n Ko Acchi Jazaa De Ga".[869] Hazrat Ibne Abbas ﷺ ne kaha: Allah ki qasam! Aisa mehsoos hua jaise pehle logo'n ko maaloom hi na tha ke Allah Ta'ala ne ye aayat naazil ki hai aur jab Hazrat Abu Bakar ﷺ ne iski tilaawat ki to ab sab log is aayat ko unse le rahe hain. Ab to ye haal tha ke main jis shakhs ko bhi suntan wohi uski tilaawat kar raha hota. Hazrat Saeed bin Musaiyyib ne kaha ke Hazrat Umar ﷺ ne farmaya: Allah ki qasam! Mujhe us waqt hosh aaya jab maine Hazrat Abu Bakar ﷺ ko is aayat ki tilaawat karte suna, ke Nabi ﷺ ki wafaat ho gai hai. Main to sakte mein aagaya aur mujhe aisa mehsoos hua ke meri dono taange'n lad-khadane lagi hain aur main zameen par gir jaau'nga.[870]

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[865] راجع: 890
[866] راجع: 890
[867] راجع: 890
[868] راجع: 1241 1242
[869] Surah aale Imran: 144
[870] راجع: 1242

[4455 4456 4457] Hazrat Ayesha ﷺ aur Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ki wafaat ke baad Hazrat Abu Bakar ﷺ ne aap ko bosa diya.[871]

[4458] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke ham ne Aap ﷺ ko ba-soorat ladood[872] dawaa pilaana chaahi to aap ne manaa farmaya. Ham samjhe ke aap ka manaa karna aisa hai jaise har mareez dawaa se karaahat karta hai. Phir aap ko ifaaqa hua to aap ne farmaya: "*Kya main tumhe'n manaa nahi karta raha ke mujhe ladood ki soorat mein dawaa mat pilaao?*" Ham ne arz ki: Mareez to manaa kiya hi karta hai. Aap ne farmaya: "*Ghar mein koi aadmi baaqi na rahe, sab ke mu'n mein dawaa daali jaae, sirf Hazrat Abbas ko chod kar, kyou'nke wo us waqt tumhare saath maujood nahi the*".

Ye riwayat Abu Zinaada ne bhi bayaan ki hai, Hisham se, unho'n ne apne waalid (Urwah) se, unho'n ne Hazrat Ayesha ﷺ se, aur unho'n ne Nabi ﷺ se.[873]

Faaeda: Mu'n ke ek (1) kinaare se dawaai daalne ko ladood (لدود). Jo dawaai halaq mein daali jaae, usey wajoor (وجور). Aur jo naak mein daali jaae usey sa-oot (سعوط) kaha jaata hai.

[4459] Hazrat Ayesha ﷺ se riwayat hai, unke paas zikr hua ke Nabi ﷺ ne Hazrat Ali ﷺ ko koi khaas wasiyyat ki hai. Hazrat Ayesha ﷺ ne farmaya: Ye kaun kehta hai? Main khud Nabi ﷺ ki khidmat mein haazir thi, aap mere seene se tek lagaae hue the. Aap ne tasht mangwaaya, phir ek (1) taraf jhuk gae aur aap ki wafaat ho gai. Us waqt mujhe bhi maaloom nahi hua, phir Hazrat Ali ﷺ ko aap ne kab wasee (وصی) bana diya?[874]

[4460] Hazrat Talha se riwayat hai, unho'n ne kaha ke maine Hazrat Abdullah bin Abi Awfa ﷺ se poocha: Kya Nabi ﷺ ne koi wasiyyat ki thi? Unho'n ne farmaya: Nahi. Maine kaha: Phir logo'n par wasiyyat kyou'nkar farz ki gai hai, ya logo'n ko uska kyou'nkar hukum diya gaya hai? Unho'n ne kaha: Aap ﷺ ne Allah ki kitaab par amal karne ka hukum diya tha.[875]

[4461] Hazrat Amr bin Haaris ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne na dinar o dirham, aur na koi laundi aur ghulam choda. Sirf ek (1) safed khachhar tha, jis par aap sawaari farmaya karte the. Uske alaawa hathiyaar aur zameen chodi thi, jise aap ne musafiro'n ke liye sadqa kar diya tha.[876]

[4462] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ sakht bimaar hue aur aap par ghashi taari hui to syeda faatima ﷺ ne kaha: Haae mere waalid ko sakht takleef hai! Aap ﷺ ne farmaya: "*Aye Fatima! Aaj ke baad tumhare waalid ko koi takleef nahi hogi*". Phir jab Aap ﷺ wafaat paa gae to Syeda Fatima ne farmaya: Aye mere abba jaan! Jisne apne Rabb ki daawat ko qubool kar liya. Aye mere abbu jaan! Jannat-ul-firdaus aap ka thikaana hai. Aye waalid-e-giraami! Ham Hazrat Jibraeel ﷺ ko aap ke intiqaal ki khabar dete hain. Phir aap ko dafan kar diya gaya to Syeda Fatima ﷺ ne Hazrat Anas ﷺ se farmaya: Aye Anas! Tumhare dil Rasool Allah ﷺ par mitti daalne ke liye kyou'nkar aamaada hue the?

Baab 85: Aakhri Kalma Jo Nabi ﷺ Ki Zubaan-e-Mubarak Se Nikla

[4463] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ tandrusti ki haalat mein farmaya karte the: "*Koi nabi faut nahi hota, hatta ke wo apni jagah jannat mein dekh leta hai. Phir usey ikhtiyaar diya jaata hai*". Chunache jab Aap ﷺ ki wafaat qareeb hui aur aap ka sar-e-mubarak meri raan par tha to aap par ghashi taari ho gai. Phir ifaaqa hua to aap ne ghar ki chatt ki tarf nazar jamaa di. Phir aap ne farmaya: "*Aye Allah! Main rafeeq-e-aala ka talabgaar hoo'n*". Maine kaha: Ab hame'n ikhtiyar nahi kare'nge aur mujhe mehsoos hua ke ye wohi kalaam hai jo ham se

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[871] راجع: 1241 1242 [873] Dekhiye: 5712 6886 6897

Dekhiye: 5109 [874] راجع: 2741

[872] T: (لَدُود) Aisi dawa jo mu'n mein ek (1) taraf se daali jaae [Rekhta] [875] راجع: 2740

[876] راجع: 2739

tandrusti ki haalat mein bayaan farmaya karte the. Hazrat Ayesha ﵂ ne farmaya: Aap ka aakhri kalaam jo aap ki zubaan se nikla, wo ye tha: "*Aye Allah! Main apne rafeeq-e-aala ko ikhtiyaar karta hoo'n*".[877]

Baab 86: Nabi ﷺ Ki Wafaat Ka Bayaan

[4464 4465] Hazrat Ayesha ﵂ aur Hazrat Ibne Abbas ﵄ se riwayat hai ke Nabi ﷺ makkah mukarrama mein dus (10) saal iqaamat pazeer[878] rahe, aap par quran-e-majeed naazil hota raha aur dus (10) saal madina mein qiyaam farmaya.[879]

Faaeda: Rasool Allah ﷺ par pehli wahee ke baad teen (3) saal tak silsila-e-wahee munqata raha, jise shumaar nahi kiya gaya, yaane fitrat-e-wahee ke baad dus (10) saal tak makkah mukarrama mein muqeem rahe aur aap par quran naazil hota raha.

[4466] Hazrat Ayesha ﵂ se riwayat hai ke Rasool Allah ﷺ ne tirsath (63) baras ki umar mein intiqaal farmaya.

Ibne Shihab ne kaha: Mujhe Saeed bin Musaiyyib ne isi tarah ki riwayat bayaan ki.[880]

Baab 87: Bila-unwaan

[4467] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne wafaat paai to aap ki zirah ek (1) yahoodi ke paas tees (30) saa' (صاع) jau ke ewaz girwi rakhi hui thi.[881]

Baab 88: Nabi ﷺ Ka Marz-e-Wafaat Mein Hazrat Usama Bin Zaid Ko (ameer-e-lashkar bana kar) Bhejna

[4468] Hazrat Abdullah bin Umar ﵄ se riwayat hai ke Nabi ﷺ ne Hazrat Usama ﵁ ko ameer-e-Lashkar muqarrar kiya to kuch logo'n ne unki l'maarat par eteraaz kiya. Nabi ﷺ ne farmaya: "*Jo kuch tum ne Usama ke baare mein kaha hai wo sab mujh tak pohonch chuka hai aur bila-shubha wo sab logo'n se mujhe ziyaada pyaare hain*".[882]

[4469] Hazrat Abdullah bin Umar ﵄ hi se riwayat hai ke Rasool Allah ﷺ ne ek (1) Lashkar taiyyaar kiya aur us par Hazrat Usama bin Zaid ﵁ ko ameer muqarrar kiya. Kuch logo'n ne unki imaarat par eteraaz kiya to Rasool Allah ﷺ ne khutba dete hue farmaya: "*Agar tum uski imaarat par eteraaz karte ho to usse pehle tum ne unke waalid ki imaarat par bhi eteraaz kiya tha. Allah ki qasam! Wo imaarat ke laayaq aur ahl the, aur mujhe logo'n se ziyaada azeez the, aur bila-shubha unke baad ye (Usama) mujhe logo'n se ziyaada mehboob hai*".[883]

Baab 89: Bila-unwaan

[4470] Hazrat (Abdur Rahman bin Usaila) Sunaabihi ﵁ se riwayat hai, unse Abul Khair ne kaha: Aap ne kab hijrat ki thi? Unho'n ne kaha: Ham yemen se hijrat karke nikle aur juhfa pohonche to ek (1) sawaar nazar aaya. Maine usse haalaat pooche to usne kaha: Paanch (5) roz hue hain, ham ne Nabi ﷺ ko dafan kar diya hai. Main (Abul Khair) ne kaha: Kya aap ne lailatul qadr ke mutaalliq kuch suna hai? Usne kaha: Haa'n, mujhe Nabi ﷺ ke moazzin Hazrat Bilal ﵁ ne bataaya tha ke lailatul qadr aakhri ashre ki saatwee'n raat hai.

Baab 90: Nabi ﷺ Ne Kitne Ghazwaat Mein Shumooliyat Farmaai?

[4471] Hazrat Abu Ishaq se riwayat hai, unho'n ne kaha: Maine Hazrat Zaid bin Arqam ﵁ se poocha ke aap ne Rasool Allah ﷺ ke hamraah kitne gahzwaat mein shirkat ki hai? Unho'n ne kaha: Satra (17) mein. Maine (phir) poocha: Nabi ﷺ ne (khud) kitne ghazwaat mein hissa liya? Unho'n ne farmaya: Unnees (19) (ghazwaat) mein.[884]

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[877] راجع: 4435

[878] T: (إقامَت پَذِير) Qiyaam-pazeer [Rekhta]

[879] Dekhiye: 4978

[880] راجع: 3536 راجع: 3851

[881] راجع: 2068

[882] راجع: 3730

[883] راجع: 3730

[884] راجع: 3949

[4472] Hazrat Baraa ﷺ se riwayat hai, unho’n ne farmaya: Maine Nabi ﷺ ke hamraah pandra (15) ghazwaat mein shirkat ki.

[4473] Hazrat Buraida ﷺ se riwayat hai, unho’n ne farmaya ke maine Rasool Allah ﷺ ke saath sola (16) ghazwaat mein shirkat ki thi.

بسم الله الرحمان الرحيم

65: Kitab ut Tafseer (Tafseer Ka Bayaan) كِتَابُ التَّفْسِيْر

بسم الله الرحمان الرحيم

(1) Tafseer Surah al Faatiha

Lafz "الرَّحْمٰنِ الرَّحِيْمِ" (Allah ki sifaat mein jo) lafz "الرَّحْمَةِ" se mustaq[885] hain. Nez "اَلرَّحِيْمُ" aur "الرَّاحِمُ" dono ham-maane hain. Jaise "الْعَلِيْمِ" aur "الْعَالِمِ" dono ham-maane hain.

Baab 1: Surah Faatiha Ki Tafseer Ka Bayaan

Is surah ka naam Ummul Kitaab is liye rakha gaya hai ke Quran-e-Majeed likhne ka aaghaaz isi se kiya jaata hai. Nez namaz mein bhi (deegar surah se) pehle isi ko padh ajaata hai.

"اَلدِّيْنِ" ke maane badla dene ke hain, khwah accha ho ya bura. Arab ka muhaawara hai: "Jaisa karoge waisa bharoge". Imam Mujaahid kehte hain: "الْدِّيْنِ" hisaab ke maane mein hai, jaisa ke "مَدِيْنِيْنَ" ke maane "مُحَاسَبِيْنَ" hain, yaane hisaab kiye gae.

Faaeda: Imam Bukhari ﷺ ka maqsad hai ke "مَالِكِ يَوْمِ الدِّيْنِ" ke do (2) maane hain: ① "مالك يوم الجزاء" Maaliki yaum-ul-jaza ② "مالك يوم الحساب" Maaliki yaum-ul-hisaab. Ye dono maane laazim-o-malzoom hain, kyounke hisaab, jazaa ke liye hota hai aur jaza o sazaa muhaasba ke baghair mumkin nahi.

[4474] Hazrat Abu Saeed bin Mualla ﷺ se riwayat hai, unho'n ne kaha: Main majis mein namaz padh raha tha ke Rasool Allah ﷺ ne mujhe aawaaz di, lekin main us waqt haazir na ho saka. (Namaz padh kar aap ke paas aaya) to maine kaha: Allah ke Rasool ﷺ! Main namaz padhne mein masroof tha. Aap ne farmaya: "*Kya Allah Ta'ala ka ye irshad-e-giraami nahi: Allah aur uske Rasool ka hukum maano jab wo tumhe'n bulaae'n*". Phir farmaya: "*Main tere masjid se baahar jaane se qabl tujhe ek (1) aisi surah bataau'nga jo quran ki tamaam surah se badh kar hai*". Phir aap ne mera haath thaam liya. Jab aap ne masjid se baahar aane ka iraada farmaya to maine arz ki: Allah ke Rasool ﷺ! Aap ne farmaya tha: "*Main tujhe ek (1) aisi surah bataau'nga jo quran ki tamaam surah se badh kar hai*". Aap ne farmaya: "*Wo surah "الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ" yaane Faatiha hai. Yehi sab-ul-masaani aur quran-e-azeem hai jo mujhe diya gaya hai*".[886]

Faaeda: Waazeh rahe ke Surah al Faatiha ko "اَلسَّبْعُ الْمَثَانِيْ" darj-e-zel wujuhaat ki binaa par kaha gaya hai: ❁ Iski saat (7) aayaat ko namaz mein baar-baar padha jaata hai, ya iska nuzool do (2) martaba hua. Ek (1) martaba makkah mein aur doosri baar madina taiyyaba mein. ❁ Is mein bade jaame andaaz mein Allah Ta'ala ki taareef aur sana bayaan ki gai hai. ❁ Ye surah ummat-e-muhammadiya ko istishnaai[887] aur khusoosi taur par ataa ki gai hai. Aur ise "اَلْقُرْآنُ الْعَظِيْمِ" is liye kaha gaya hai ke Quran-e-Kareem ke bunyaadi mazameen is surah mein ijmaalan (mukhtasar taur par) aagae hain. Goya kooze[888] mein samandar ko band kar[889] diya gaya hai.

Baab 2: "غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" Ki Tafseer

[4475] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab Imam "غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" kahe to tum aameen kaho, kyou'nke jiski aameen farishto'n ki aameen ke muwaafiq hui uske saabeqa sab gunah moaaf kar diye jaate hain*".[890]

بسم الله الرحمان الرحيم

[885] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]
[886] Dekhiye: 4647 4703 5006
[887] T: (اِسْتِثْنائی) Exceptional, khaas [RSB]
[888] T: (کُوزے) Paani peene ka chota sa bartan [Rekhta]
[889] T: (کُوزے میں سَمَنْدَر بَنْد کَرْنا) Bade mazmoon ko thode lafzo'n mein bayaan karna [Rekhta]
[890] راجع: 782

(2) Tafseer Surah al Baqara

Baab 1: Allah Ta'ala Ke Farmaan "Aur (Allah ne Hazrat) Aadam ﷺ Ko Tamaam Cheezo'n Ke Naam Bataa Diye"[891] Ka Bayaan

[4476] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qiyaamat ke din sab log jamaa ho kar mashwara kare'nge ke aaj ham apne parwardigaar ke huzoor kis ko sifaarshi banaae'n. Chunache wo Hazrat Aadam ﷺ ke paas aakar arz kare'nge: Aap logo'n ke baap hain aur Allah Ta'ala ne aap ko apne haath se paida kiya aur tamaam farishto'n se sajda karwaaya. Nez aap ko tamaam naam sikhaae, lehaaza aap apne parwardigaar ke huzoor hamaari sifaarish kare'n, ke wo hame'n is (takleef-deh) jagah se (nikaal kar) raahat o aaraam de. Wo kahe'nge: Aaj main is qaabil nahi hoo'n aur wo apna gunaah yaad karke Allah se sharmaae'nge aur kahe'nge: Tum Hazrat Nuh ﷺ ke paas chale jaao. Unhe'n Allah Ta'ala ne sab se pehle rasool bana kar ahle zameen ki taraf bheja tha. Sab log unke paas aae'nge to wo jawaab de'nge ke aaj main is qaabil nahi hoo'n. Wo bhi apna gunah yaad karke sharmaae'nge, ke unho'n ne apne Rabb se ek (1) aisa sawaal kiya tha jiske mutaalliq unhe'n koi ilm na tha. Phir wo kahe'nge: Tum sab Khaleel-ur-Rahman (Ibrahim ﷺ) ke paas jaao. Log unki khidmat mein haazir ho'nge, lekin wo bhi yehi kahe'nge ke main is qaabil nahi hoo'n. Tum sab Hazrat Moosa ﷺ ke paas jaao. Unse Allah Ta'ala ne kalaam farmaya tha aur unhe'n tauraat ataa farmaai thi. Log unke paas aae'nge lekin wo uzr kar de'nge ke mujh mein itni himmat nahi. Unhe'n ek (1) shakhs ka qatl-e-naa-haq yaad aaega aur unhe'n apne Rabb ke huzoor jaate hue sharm daaman-geer[892] hogi. Wo kahe'nge: Tum Hazrat Isa ﷺ ke paas jaao, wo Allah ke bande, uske rasool, nez Allah ka kalma, aur uski rooh hain. Hazrat Isa ﷺ bhi yehi kahe'nge: Mujh mein iski himmat nahi. Tum sab Hazrat Muhammad ﷺ ke paas jaao, wo Allah ke bargazida bande hain. Allah Ta'ala ne unke tamaam agle-pichle gunaah moaaf kar diye hain. Chunache log mere paas aae'nge. Main unke saath jaau'nga aur apne Rabb se ijaazat talab karu'nga to mujhe ijaazat mil jaaegi. Phir main apne Rabb ko dekhte hi sajda-rez ho jaau'nga aur jab tak Allah chaahega main sajde mein rahu'nga. Phir mujh se kaha jaaega: Apna sar uthaao, aur jo chaaho mango, tumhe'n diya jaaega. Jo chaaho, kaho, tumhaari baat suni jaaegi. Sifaarish karo, tumhaari sifaarish qubool ki jaaegi. Us waqt main apna sar uthaau'nga, aur jaise Allah Ta'ala ne mujhe taaleem di hogi waise hi uski hamd o sana baja laau'nga. Phir main sifaarish karu'nga to mere liye ek (1) hadd muqarrar kardi jaaegi. Main unhe'n jannat mein daakhil kar aau'nga. Phir dobaara Allah ke huzoor aau'nga to apne Rabb ko pehle ki tarah dekho'nga aur sifaarish karu'nga. Us martaba phir mere liye ek (1) hadd muqarrar kardi jaaegi. Main unhe'n jannat mein daakhil kar aau'nga. Phir teesri martaba ke baad jab main chauthi martaba waapas aau'na to arz karu'nga ke ab jahannum mein un logo'n ke alaawa aur koi baaqi nahi raha jin ka quran ne hamesha ke liye jahannum mein rehna zaroori qaraar de diya hai*".

Abu Abdullah (Imam Bukhari ﷺ) kehte hain ke quran ki roo-se dozakh mein bande rehne se muraad wo log hain jin ke liye "خَالِدِينَ فِيهَا"[893] kaha gaya hai ke wo jahannum mein hamesha rahe'nge.[894]

Baab 2: Bila-unwaan

Imam Mujaahid bayaan karte hain: "إِلَىٰ شَيَاطِينِهِمْ"[895] se muraad Kuffaar ke dost munafiqeen aur mushrikeen hain. "حِيطٌ بِالْكَافِرِينَ"[896] ke maane hain: Allah Kaafiro'n Ko Ekattha Karne Waala Hai. "صِبْغَةً" se Allah Ta'ala ka deen muraad hai. "عَلَى الْخَاشِعِينَ"[897] se muraad haqiqi momin hain.

Imam Mujahid ne mazeed farmaya "بِقُوَّةٍ"[898] ke maane hain: Jo Kuch Is (kitab) Mein Hai, Us Par Sakhti Se Amal-paira Ho'n. Abul Aaliya ne chand maane ki wazaahat baae'n-alfaaz ki hai: "مَّرَضٌ"[899] se muraad shukook o shubhaat hain. "وَمَا خَلْفَهَا"[900] ke maane ye hain ke wo saza un logo'n ke liye baais-e-ibrat hai jo baaqi bache. "لَّا شِيَةَ"[901] se muraad ye hai ke us gaae mein koi safed nishaan na ho.

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[891] Surah Baqara: 31

[892] T: (شَرْم دامَن گِیر ہونا) Sharm aana, nadaamat mehsoos hona [Rekhta]

[893] Surah Baqara: 162

[894] راجع: 44

[895] Surah Baqara: 14

[896] Surah Baqara: 19

[897] Surah Baqara: 45

[898] Surah Baqara: 63

[899] Surah Baqara: 10

[900] Surah Baqara: 66

[901] Surah Baqara: 71

Abul Aaliya ke alaawa (Abu Obaid al Qaasim bin Salaam) ne kaha: "يَسُومُونَكُمْ"[902] ke maane ye hain ke wo tum par sakht azaab dene ke liye waali muqarar karte the. (Imam Bukhari Surah al Kahaf mein aane waale ek lafz "اَلْوَلَايَةُ" ki lughawi tashreeh karte hue farmate hain): "وَلَايَةُ" ke waao "واوْ" par fatha[903] padhne ki soorat mein ye "وَلَاء" ka masdar hoga, jiske maane Ruboobiyat, yaane parwarish karne ke hain aur waao "واوْ" par kasra[904] padhne ki soorat mein uske maane sardari hain.

Baaz ahle lughat (jaise Imam Fara waghaira) ne "فَبَآءُو"[905] ke ye maane bayaan kiye hain "Wo Ghazab Par Ghazab Le Kar" waapas hue. Qatada ke alaawa (Abu Obaida) ne kaha: "يَسْتَفْتِحُوْنَ"[906] se muraad ye hai ke wo madada talab karte the. "شَرَوْا"[907] ke maane hain: "Unho'n Ne (khud ko) Farokht Kiya". "رَاعِيًا"[908], "اَلرُّعُوْنَةِ" se nikla hai. Ahle Arab jab kisi shakhs ko ahmaq banana chaahte to usey "رَاعِنَا" ke lafz se pukaarte. "لَا تَجْزِيْ"[909] ke maane hain ke "Koi Jaan Kisi Jaan Ke" kuch kaam na aaegi. "خُطُوَاتِ"[910] "اَلْخَطْوِ" se mushtaq hai. Iske maane naqsh-e-qadam hain. "ابْتَلَىٰ"[911] ke maane hain: "Usne Aazmaaya Aur Imtihaan Liya".

Baab 3: Irshad-e-Baari Ta'ala: "Tum Daanista Taur Par Allah Ke Saath Kisi Ko Shareek Na Banaao"[912] Ka Bayaan

[4477] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se poocha: Allah ke yahaa'n sab se bada gunah kaunsa hai? Aap ne farmaya: "*Tum Allah ke saath kisi ko shareek thehraao, halaa'nke usne tumhe'n paia kiya hai*". Maine kaha: Ye to waaqai bohot bada gunah hai. Uske baad kaunsa gunah sab se bada hai? Aap ne farmaya: "*Ye ke tum apni aulaad ko is khauf se maar daalo ke wo tumhare saath khaae'n ge*". Maine poocha: Uske baad kaunsa? Aap ne farmaya: "*Apne padosi ki biwi se bad-kaari karna*".[913]

Faaeda: Tauheed ki do (2) aqsaam hain: Ek (1) ye ke Allah Ta'ala ko Khaaliq o Maalik tasleem kiya jaae. Ise Tauheed-e-Ruboobiyat kehte hain. Is tauheed ke mushrikeen bhi qaael the. Ye tauheed najaat ke liye kaafi nahi. Doosri qism ye hai ke maabood-e-haqiqi sirf Allah ko maana jaae. Ibaadat ki jumla aqsaam sirf ek (1) Allah ke liye baja-laai jaae'n. Ise Tauheed-e-Uloohiyat kehte hain. Tamaam Ambiya ﷺ isi tauheed ke alam-bardaar the, aur isi ki taraf daawat dete the. Isi par qiyaamat ke din najaat ka daar o madaar hai. Mushrikeen-e-makkah is tauheed ke munkir the, isi binaa par unhe'n abadi jahannumi kaha gaya hai.

Baab 4: Irshad-e-Baari Ta'ala: "Ham Ne Tum Par Baadalo'n Ka Saaya Kiya Aur Tum Par Mann o Salwa Utaara... Zulm Karte The"[914] Ka Bayaan

Imam Mujaahid farmate hain ke "اَلْمَنَّ" gond ki tarah tha aur "وَالسَّلْوَىٰ" parinde the.

[4478] Hazrat Saeed bin Zaid ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Khambi*[915] *mann ki qism se hai aur uska paani aankh (ki bimaariyo'n) ke liye shifa hai*".[916]

Baab 5: Irshad-e-Baari Ta'ala: "Aur Jab Ham Ne Kaha Ke Tum Is Gaao'n Mein Daakhil Ho Jaao Aur Us Mein Jahaa'n Se Chaaho (baa-faraaghat) Khaao"[917] Ka Bayaan

"رَغَدًا" ke maane hain: "Bohot wasee, faraakh".

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[902] Surah Baqara: 49
[903] T: Zabar "ـَ" [RSB]
[904] T: Zer "ـِ" [RSB]
[905] Surah Baqara: 90
[906] Surah Baqara: 89
[907] Surah Baqara: 102
[908] Surah Baqara: 104
[909] Surah Baqara: 123
[910] Surah Baqara: 168
[911] Surah Baqara: 124
[912] Surah Baqara: 22
[913] Dekhiye: 4761 6001 6811 6861 7520 7532
[914] Surah Baqara: 57
[915] T: Khambi = Mashroom. Par yahaa'n arabi mein jis "اَلْكَمْأَةُ" ki baar ho rahi hai, usey English mein Terfeziaceae or Desert Truffles kaha jaata hai, ye Middle East aur Nort Africa mein paaya jaata hai. [RSB]
[916] Dekhiye: 4639 5708
[917] Surah Baqara: 58

[4479] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Bani Israel ko hukum diya gaya tha: "*Tum Darwaaze Se Sajda Karte Hue Aur Gunaaho'n Ki Moaafi Maangte Hue Daakhil Ho Jaao*"*[918]*lekin wo sureno'n*[919] *ko zameen par ghaseet-te hue daakhil hue aur moaafi maangne ke bajaae wo* "Baali Mein Daana" *kehte rahe*".[920]

Baab 6: Irshad-e-Baari Ta'ala: "Jo Shakhs Jibraeel Ka Dushman Hai"[921] Ki Tafseer

Hazrat Ikrima ﷺ ne kaha: Lafz-e-jabr mek aur saraaf, teeno ke maane banda ke hain. Aur lafz-e-eel "إِيْلٌ" (ibraani zubaan mein) Allah ke maane mein hai. (To inke maane "Allah ka banda" hue).

[4480] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Salaam ﷺ ne Rasool Allah ﷺ ke madina taiyyaba tashreef laane ki khabar suni to wo apne baagh mein phal tod rahe the. Wo usi waqt Nabi ﷺ ki khidmat mein haazir hue aur arz ki: Main aap se aisi teen (3) baate'n poochta hoo'n jinhe'n nabi ke alaawa aur koi nahi jaanta. Qiyaamat ki pehli nishaani kya hai? Ahle jannat ki daawat ke liye sab se pehle kya cheez pesh ki jaaegi? Aur baccha apni maa ya baap ke ham-shakl kab hota hai? Aap ﷺ ne farmaya: "*Mujhe abhi Jibraeel in baato'n ki khabar de gae hain*". Abdullah bin Salaam ﷺ bole: Jibraeel? Aap ne farmaya: "*Haa'n*". Abdullah bin Salaam ﷺ ne kaha: Wo to farishto'n mein se yahood ke dushman hain. Us par Aap ﷺ ne ye aayat tilaawat farmaai: "Jo Koi Jibraeel Ka Dushman Hai o Usi Ne Is Quran Ko Allah Ke Hukum Se Aap Ke Dil Par Utaara Hai".[922] (Phir aap ne unke sawaalo'n ka jawaab dete hue farmaya:) "*Qiyamat ke sab se pehli nishaani aag hogi jo insaano ko mashriq se maghrib ki taraf jamaa kar laaegi. Ahle jannat ki mehmaani ke liye jo khaana sab se pehle pesh kiya jaaega wo machli ke kalije ka ek (1) izaafi hissa hoga. Aur jab mard ka paani rehmm-e-maadar mein pehle pohonche to baccha baap ki shakl par hota hai aur jab maa ka paani rehmm mein pehle pohonch jaae to baccha maa ki soorat par hota hai*". Ye sunte hi Syedna Abdullah bin Salaam ﷺ kehne lagey: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur main gawaahi deta hoo'n ke aap Allah ke rasool hain.

Phir arz karne lagey: Allah ke Rasool ﷺ! YAhood bohot bohtaan-taraash qaum hai. Agar mere mutaalliq kuch poochne se pehle unhe'n mere islaam laane ka pataa chal gaya to wo mujh par bohtaan-taraazi se baaz nahi aae'nge. Itne mein chand yahoodi aae, to Nabi ﷺ ne unse dariyaaft kiya: "*Abdullah bin Salaam tumhaare yahaa'n kaisa aadmi hai?*" Wo kehne lagey: Ham sab se behtar aur sab se behtar baap ke bete, hamaare sardar aur hamaare sardar ke bete hain. Aap ne farmaya: "*Agar Abdullah bin Salaam islaam le aae'n to phri unke mutaalliq tumhaara kya khayaal hoga?*" Yahoodi kehne lagey: Allah Ta'ala unhe'n islaam laane se apni panaah mein rakhe. Ye sun kar Hazrat Abdullah bin Salaam ﷺ (fauran) saamne aae aur kaha: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-haqiqi nahi aur main gawaahi deta hoo'n ke Hazrat Muhammad ﷺ Allah ke sacche rasool hain. Ye manzar dekh kar yahoodi kehne lagey: Ye ham mein sab se bad-tar aur sab se bad-tar shakhs ka beta hai, aur unki tauheen shuru kardi. Hazrat Abdullah bin Salaam ﷺ ne kaha: Allah ke Rasool ﷺ! Mujhe isi baat ka andesha tha.[923]

Baab 7: Irshad-e-Baari Ta'ala: "Jis Aayat Ko Ham Mansookh Kar De'n Ya Bhula De'n To Usse Behtar Ya Us Jaisi Aur Le Aate Hain"[924] Ka Bayaan

[4481] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Hazrat Umar ﷺ ne farmaya: Ham mein quran ke bethareen qaari Hazrat Ubai bin Kaab ﷺ hain aur ham mein sab se ziyaada faisle karne ki salaahiyat Hazrat Ali ﷺ rakhte hain. Lekin (uske baawujood) ham Hazrat Ali ﷺ rakhte hain. Lekin (uske baawujood) ham Hazrat Ubai ﷺ ki ye baat nahi maante jo Ubai bin Kaab kehte hain ke maine Rasool Allah ﷺ se jin aayat ki bhi tilaawat suni hai unhe'n tark nahi kaur'nga. Halaa'nke Allah Ta'ala ka farmaan hai: "Jis Aayat Ko Ham Mansookh Kar De'n Ya Bhula De'n, Usse

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[918] Surah Baqara: 58

[919] T: (سُرِين) Suren ki jamaa, chootad [Rekhta]

[920] راجع: 3403

[921] Surah Baqara: 97

[922] Surah Baqara: 97

[923] راجع: 3329

[924] Surah Baqara: 106

Behtar Ya Us Jaisi Koi Aur Aayat Le Aate Hain”.[925] (Yaane Hazrat Ubai ﷺ naskh ke qaael nahi, jabke mazkoora aaya se naskh saabit hota hai).[926]

Baab 8: Irshad-e-Baari Ta’ala: “Unho’n Ne Kaha Ke Allah Ki Aulaad Hai (nahi balke) Wo Usse Paak Hai”[927] Ki Wazaahat

[4482] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Allah Ta’ala ka irshaad hai ke ibne aadam ne meri takzeeb ki hai aur mujhe gaali di hai, halaa’nke use ye zeb nahi deta. Uska mujhe jhutlaana ye hai ke uske khayaal ke mutaabiq main usey qiyaamat ke din asli haalat mein nahi utha sakta aur uska mujhe gaali dena ye hai ke wo mere liye aulaad tajweez karta hai. Halaa’nke meri zaat isse paak hai ke main apne liye biwi ya aulaad banaau’n*”.

Baab 9: Irshad-e-Baari Ta’ala: “Ibrahim Ke Khade Hone Ki Jagah Ko Tum Apne Liye Jaae Namaz Banaalo”[928] Ka Bayaan

“مَثَابَةً” ka lafz “يَثُوْبُوْنَ” se maakhuz hai, jiske maane hain: Wo laut-te hain.

[4483] Hazrat Anas ﷺ se riwayat hai, unho’n ne kaha: Hazrat Umar ﷺ ne farmaya: Meri teen (3) baate’n bilkul Allah (ki wahee) ke mutaabiq huee’n ya farmaya ke Allah Ta’ala ne teen (3) baato’n mein mere saath ittefaaq kiya. (Awwal) Maine arz ki: Allah ke Rasool ﷺ! Agar aap muqaam-e-ibrahim ko jaae namaz qaraar de le’n (to bohot accha ho. Us waqt Allah Ta’ala ne ye aayat naazil farmaai: “Tum Muqaam-e-Ibrahim Ko Jaae Namaz Banaao”.[929] (Duwam) Maine arz ki: Allah ke Rasool ﷺ! Aap ke paas acche bure har qism ke log aate hain. Agar aap ummahaat-ul-momineen ko parde ka hukum de de’n (to munaasib hai). Us waqt Allah Ta’ala ne aayat-e-hijab naazil farmaai. (Suwam) Mujhe maaloom hua ke Nabi ﷺ kisi biwi se naaraaz hain to main unke paas gaya aur unhe’n kaha: Dekho! Tum is qism ki baato’n se baaz aajaao ba-soorat-e-deegar Allah Ta’ala apne Rasool-e-Kareem ﷺ ko tum se behtar biwiyaa’n badal de ga. Uske baad jab main aap ki ek (1) ahliya ke paas gaya to wo bol uthe’n. Aye Umar! Tum jo naseehat karte ho kya Rasool Allah ﷺ apni biwiyo’n ko wo naseehat nahi kar sakte? Tab Allah Ta’ala ne ye aayat naazil farmaai: “Agar Paighaambar Tumhe’n Talaaq Dede To Ajab Nahi Ke Uska Parwardigaar Tumhare Badle Mein Usey Tum Se Behtar Biwiyaa’n de De Jo Farmabardaar Ho’ngi…”.[930].[931]

Ibne Abi Maryam ne kaha: Hame’n Yahya bin Ayyub ne khabar di, unhe’n Humaid ne hadees bayaan ki hai, unho’n ne Hazrat Anas ﷺ se suna, Hazrat Umar ﷺ se bayaan karte hain.

Faaeda: Muqaam-e-Ibrahim ki tafseer mein mukhtalif aqwaal hain. Raajeh ye hai ke isse muraad wo patthar hai jis par khade ho kar Hazrat Ibrahim ﷺ ne baitullah ki taameer ki thi. Wo patthar ab tak maujood hai. Us patthar par Hazrat Ibrahim ﷺ ke qadam-e-mubarak ke nishanaat han. Ab us patthar ko sheeshe ke ek (1) globe mein mehfooz kar diya gaya hai, jaise har haaji aur umrah karne waala ba-aasaani dekh sakta hai. Tawaaf-e-mukammal karne ke baad is muqaam par do (2) rakat padhne ka hukum hai.

Baab 10: Irshad-e-Baari Ta’ala: “Aur Jab Ibrahim Aur Hazrat Ismail ﷺ Baitullah Ki Bunyaade’n Aur Deewaare’n Utha Rahe The (aur ye dua kar rahe the:) Aye Hamaare Rabb! Tu Ham Se (ye neki) Qubool Kar Le. Beshak Tu Hi Khoob Sunne Waala, Khoob Jaanne Waala Hai”[932] Ka Bayaan

“الْقَوَاعِدَ”, “قَاعِدَةٌ” ki jamaa hai, jiske maane bunyaad ke hain aur quran mein “وَالْقَوَاعِدُ مِنَ النِّسَاءِ”[933] mein waarid qawaaid ka mufrad[934] “قَاعِدٌ” hai.

[4484] Nabi ﷺ ki zauja-e-mohtarma Syeda Ayesha ﷺ se riwayat hai, wo bayaan karti hain ke Nabi ﷺ ne farmaya: “*Kya tum dekhti nahi ho ke jab tumhaari qaum ne baitullah ko taameer kiya to usey Hazrat Ibrahim ﷺ ki bunyaado’n*

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[925] Surah Baqara: 106
[926] Dekhiye: 5005
[927] Surah Baqara: 116
[928] Surah Baqara: 125
[929] Surah Baqara: 125
[930] Surah at Tahreem: 5
[931] راجع: 402
[932] Surah Baqara: 127
[933] Surah an Noor: 60
[934] T: (مُفرَد) Alaaheda, alag, tanha [Rektha]

se kam kar diya?" Maine arz ki: Allah ke Rasool ﷺ! Aap ise Hazrat Ibrahim ؑ ki bunyaado'n ke mutaabiq poora kyou'n nahi kar dete? Aap ne farmaya: "*Agar teri qaum abhi nai-nai kufr se na nikli hoti to main aisa hi karta*". Hazrat Ibne Umar ؓ ne kaha: Agar Hazrat Ayesha ؓ ne waaqai Rasool Allah ﷺ se ye suna hai to main samajhta hoo'n ke Rasool Allah ﷺ ne un dono kono'n ko jo hateem ke qareeb hain, tawaaf ke waqt chodna isi liye tark kar diya tha ke baitullah ki taameer asaas-e-ibraahimi ke mutaabiq nahi hui thi. (aur wo kone asli nahi hain).[935]

Baab 11: Irshad-e-Baari Ta'ala: "Tum Kaho, Ham Allah Par Imaan Laae Aur Us cheez Par Jo Hamaari Taraf Naazil Ki Gai"[936] Ka Bayaan

[4485] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ahle kitaab, tauraat ko khud ibraani zuban mein padhte. Lekin musalmano ke liye uski tafseer arabi mein karte the. Us par Rasool Allah ﷺ ne farmaya: "*Tum ahle kitab ki tasdeeq ya takzeeb na karo, balke you'n kaho ke ham Allah par imaan laae aur us cheez par jo hamaari taraf naazil ki gai*".[937]

Baab 12: Irshad-e-Baari Ta'ala: "Anqareeb Bewaqoof Log Kahe'nge Ke Musalmano Ko Unke Pehle Qible Se Kis Cheez Ne Pher diya"[938] Ka Bayaan

[4486] Hazrat Baraa ؓ se riwayat hai ke Nabi ﷺ ne bait-ul-muqaddas ki taraf mu'n karke sola (16) ya satra (17) mahine tak namaz padhi. Albatta aap ki khwahish thi ke qibla, baitullah (Ka'aba) ho jaae. Bil-aakhir aap ne ek (1) din namaz-e-asr (baitullah ki taraf rukh karke) padhi aur aap ke hamraah Sahaba Ikram ؓ bhi the. Jin hazraat ne aap ke hamraah ye namaz padhi thi, un mein se ek (1) shakhs madina taiyyaba ki ek (1) masjid ke qareeb se guzra to namazi masjid mein ba-haalat-e-rukoo the. Us (sahabi) ne kaha: Main Allah ka naam le kar gawaahi deta hoo'n ke maine Nabi ﷺ ke hamraah makkah ki taraf mu'n karke namaz padhi hai. Ye sun kar masjid ke tamaam namazi usi haalat mein baitullah ki taraf phir gae. (Salaam ke baad aapas mein) Kehne lagey ke jo hazraat Ka'aba ke qibla banne se qabl intiqaal kar gae hain unke mutaalliq ham kya kahe'n? Us par ye aayat naazil hui: "Allah Ta'ala Aisa Nahi Ke Tumhare Imaan (namazo'n) Ko Zaae Karde, Yaqeenan Allah Ta'ala Apne Bando'n Par Be-haq Shafqat Karne Waala Intehaai Meherbaan Hai".[939] [940]

Baab 13: Irshad-e-Baari Ta'ala: "Aur Isi Tarah Ham Ne Tumhe'n Ummat-e-Wast Banaaya Hai, Taake Tum Logo'n Par Gawaah Bano Aur Rasool Tum Par Gawaahi De"[941] Ki Tafseer

[4487] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din Hazrat Nuh ؑ ko bulaya jaaega to wo arz kare'nge: Parwardigaar! Main haazir hoo'n. Aap ka jo irshaad ho main usey bajaa laane ke liye taiyyaar hoo'n. Parwardigaar farmaega: Kya tumne logo'n ko hamaare ahkaam bataa diye the? Wo kahe'nge: Haa'n. Phir unki ummat se poocha jaaega: Kay unho'n ne tumhe'n mera hukum pohonchaya tha? Wo kahe'nge: Hamaare paas to koi daraane waala aaya hi nahi. Allah Ta'ala Hazrat Nuh ؑ se farmaega: Tumhara koi gawaah hai? Wo arz kare'nge: Hazrat Muhammad ﷺ aur unki ummat gawaah hai. Phir us ummat ke log gawaahi de'nge ke Hazrat Nuh ؑ ne Allah ke paighaam pohonchaya tha.* "Aur Paighaambar ؑ Tum Par Gawaah Bane'nge"[942] *Allah Ta'ala ke is irshad ka yehi matlab hai:* "Isi tarah Ham Ne Tumhe'n Ummat-e-Wast Banaaya Hai, Taake Tum Logo'n Par Gawaah Bano Aur Rasool Tumhare Liye Gawaahi De".[943] Aayat mein lafz "وَسَطًا" ke maane aadil aur munsif ke hain".[944]

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[935] راجع: 126

[936] Surah Baqara: 136

[937] Dekhiye: 7362 7542

[938] Surah Baqara: 142

[939] Surah Baqara: 143

[940] راجع: 40

[941] Surah Baqara: 143

[942] Surah Baqara: 143

[943] Surah Baqara: 143

[944] راجع: 3339

Baab 14: Irshad-e-Baari Ta'ala: "Jis Qible Par Tum Pehle The Usey Ham Ne Sirf Is Liye Muqarrar Kiya Tha Ke Ham Jaan Le'n Rasool Ka Saccha Taabe-farmaan Kaun Hai"[945] Ka Bayaan

[4488] Hazrat Ibne Umar ﷺ se riwayat hai ke log masjid-e-quba mein subah ki namaz padh rahe the ke ek (1) sahab aae aur unho'n ne kaha: Allah Ta'ala ne Nabi ﷺ par quran naazil kiya hai ke aap namaz mein Ka'aba ki taraf mu'n kare'n. Lehaaza aap hazraat bhi Ka'aba ki taraf mu'n kar le'n, to sab namazi usi waqt kaab ki taraf phir gae.[946]

Baab 15: Irshad-e-Baari Ta'ala: "Yaqeenan Ham Aap Ke Chehre Ka Baar-baar Aasmaan Ki Taraf Phirna Dekh Rahe Hain"[947] Ka Bayaan

[4489] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke jin logo'n ne dono qiblo'n ki taraf mu'n karke namaz padhi, un mein se mere alaawa aur koi baaqi nahi raha.

Faaeda: Jin Sahaba Ikram ﷺ ne baitul muqaddas aur Ka'aba ki taraf mu'n karke namaaze'n padhi thee'n, un mein se Hazrat Anas ﷺ sab se aakhir mein faut hue. Hazrat Anas ﷺ ne basra mein rehte hue apni umar ke aakhir hissa mein ye irshad farmaya. Aap ne 103 saal umar paai aur 90 hijri mein faut hue. Albatta kuch Sahaba Ikram ﷺ unki wafaat ke waqt zinda the jo tahweel ke qibla ke baad musalman hue, choo'nke unho'n ne ek (1) hi qibla ki taraf mu'n karke namaaze'n adaa ki thee'n, lehaaza wo is riwaayat ka misdaaq nahi hain. والله أعلم

Baab 16: Irshad-e-Baari Ta'ala: "Agar Aap Un Logo'n Ke Saamne Jinhe'n Kitaab Mil Chuki Hai, Har Qism Ke Dalaael Ke Aae'n, Tab Bhi Ye Log Aap Ke Qible Ko Tasleem Nahi Kare'nge"[948] Ka Bayaan

[4490] Hazrat Ibne Umar ﷺ se riwayat hai ke log masjid-e-quba mein subah ki namaz padh rahe the, ke achaanak ek (1) saahab unke paas aae aur kehne lagey: Aaj raat Rasool Allah ﷺ par quran naazil hua hai, aur aap ko baitullah ki taraf mu'n karke namaz padhne ka hukum diya gaya hai. Lehaaza aap log bhi apna rukh baitullah ki taraf kar le'n. Us waqt logo'n ka rukh shaam (baitul muqaddas) ki taraf tha, to wo usi haalat mein Ka'aba ki taraf phir gae.[949]

Baab 17: Irshad-e-Baari Ta'ala: "Wo Log Jinhe'n Ham Ne Kitaab Di Hai Wo Ise Us Tarah Pehchaante Hain Jaise Wo Apne Beto'n Ko Pehchaante Hain"[950] Ki Tafseer

Wazaahat: Taurat mein tahweel-e-qibla ka muaamala Rasool Allah ﷺ ki alaamat ke taur par maujood tha, ke wo ibteda mein baitul muqaddas ki taraf mu'n karke namaz padhe'nge, phir tahweel-e-qibla hoga, aakhir-kaar wo aakhir-uz-zamaa Nabi ﷺ kaabe ki taraf mu'n karke namaz padhe'nge.

[4491] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) waqt log masjid-e-quba mein subah ki namaz padh rahe the ke ek (1) shakhs ne unke paas aakar kaha: Aaj raat Nabi ﷺ par quran naazil hua hai aur aap ko hukum hua hai ke Ka'aba ki taraf mu'n kar le'n. Is liye aap log Ka'aba ki taraf mu'n kar le'n. Us waqt unka mu'n shaam (baitul muqaddas) ki taraf tha, chunache sab namazi Ka'aba ki taraf phir gae.[951]

Baab 18: Irshad-e-Baari Ta'ala: "Har Saaheb-e-Mazhab Ka Ek (1) Qibla Hota Hai, Jiski Taraf Wo Mu'n Karta Hai"[952] Ka Bayaan

[4492] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya: Ham ne Nabi ﷺ ke hamraah sola (16) ya satra (17) mahine tak baitul muqaddas ki taraf mu'n karke namaz padhi, phir Allah Ta'ala ne aap ko khaana-e-Ka'aba ki taraf mu'n karne ka hukum diya.[953]

Faaeda: Tahweel-e-qibla ka hukum Rajab ya Shaban 2 Hijri mein naazil hua.

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[945] Surah Baqara: 143

[946] راجع: 403

[947] Surah Baqara: 144

[948] Surah Baqara: 145

[949] راجع: 403

[950] Surah Baqara: 146

[951] راجع: 403

[952] Surah Baqara: 148

[953] راجع: 40

Baab 19: Irshad-e-Baari Ta'ala: "Aur Tu Jhaa'n Se Bhi Nikle (namaz ke waqt) Apna Rukh Masjid-e-Haraam Ki Taraf Pher Le"[954] Ka Bayaan

Aayat mein "شَطْرَهُ" ke maane hain "Masjid-e-haraam ki taraf".

[4493] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke log masjid-e-quba mein subah ki namaz padh rahe the ke unke paas ek (1) saahab aae aur kaha: Aaj raat quran naazil hua hai aur Ka'aba ki taraf mu'n kar lene ka hukum diya gaya hai. Is liye aap log khaana-e-Ka'aba ki taraf mu'n kar le'n. Chunache wo log usi haalat mein phir gae aur khaana-e-Ka'aba ki taraf mu'n kar liya, pehle unka mu'n shaam ki taraf tha.[955]

Baab 20: Irshad-e-Baari Ta'ala: "Jis Jagah Se Bhi Aap Nikle'n, Apna Chehra Masjid-e-Haraam Ki Taraf Pher Le'n Aur (aye musalmano!) Tum Jaha'n Kahee'n Bhi Ho Apne Chehre Usi Taraf Kiya Karo"[956] Ka Bayaan

[4494] Hazrat Ibne Umar ﷺ se riwayat hai ke log abhi masjid-e-quba mein subah ki namaz padh hi rahe the ke ek (1) aane waale ne aakar khabar di: Aaj raat Rasool Allah ﷺ par quran naazil hua hai aur aap ko khaana-e-Ka'aba ki taraf mu'n karne ka hukum diya gaya hai, is liye aap log bhi usi taraf mu'n kar le'n. Wo log us waqt shaam (baitul muqaddas) ki taraf mu'n karke namaz padh rahe the, wo usi haalat mein Ka'aba ki taraf phir gae.[957]

Baab 21: Irshad-e-Baari Ta'ala: "Yaqeenan Safa Aur Marwa Allah Ki Nishaaniyo'n Mein Se Hain"[958] Ka Bayaan

"شَعَآئِر" ke maane hain: Alaamaat. Iska waahid "شَعِيْرَةٌ" hai. Hazrat Ibne Abbas ﷺ kehte hain: "الصَّفْوَانُ" ke maane hain: Patthar aur ye bhi kaha jaata hai ke "الصَّفْوَانُ" aise chikne patthar ko kehte hain jo kuch nahi ugaata. Uska mafrad[959] "صَفْوَانَةٌ" hai, jo "صَفَا" ke ham-maane hai. Nez, lafz-e-"صَفَا" jamaa ke liye bhi istemaal hota hai.

[4495] Hazrat Urwah ﷺ se riwayat hai, unho'n ne kaha: Main bhi nau-umr tha ke maine Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se dariyaaft kiya ke Allah Ta'ala ke us irshad ke mutaalliq aap ka kya khayaal hai: "Beshak Safaa Aur Marwa Allah Ta'ala Ki Yaadgaar Cheezo'n Mein Se Hain, Lehaaza Jab Koi Baitullah Ka Hajj Ya Umrah Kare To Us Par Koi Harj Nahi Ke Wo Unke Darmiyan Saee Kare".[960] Mere khayaal ke mutaabiq agar koi unki saee na kare to us par koi gunaah nahi hoga. Is par Hazrat Ayesha ﷺ ne farmaya: Aisa hargiz nahi. Agar masla tere khayaal ke mutaabiq hota to aayat ke alfaaz is tarah hote: "Agar koi unka tawaaf na kare to chandaa'n gunaah nahi". Dar-haqeeqat ye aayat ansaar ke mutaalliq naazil hui thi, jo (qabl-az-islaam) manaat buth ke naam se labbaik kehte the. Wo buth muqaam-e-qudaid par rakha tha aur ansaar safaa o marwa ki saee ko accha khayaal nahi karte the. Jab islaam aaya to unho'n ne uske mutaalliq Rasool Allah ﷺ se dariyaaft kiya, tab ye aayat naazil hui: "Yaqeenan Safa Aur Marwa Allah Ki (azmat ki) Nishaaniyo'n Mein Se Hain, Lehaaza Agar Koi Baitullah Ka Hajj Ya Umrah Kare To Us Par Koi Harj Nahi Ke Wo Un Dono Ke Darmiyan Saee Kare".[961] [962]

[4496] Hazrat Aasim bin Sulaiman se riwayat hai, unho'n ne kaha: Maine Hazrat Anas ﷺ se safa aur marwa ki saee ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Ham inke darmiyan saee karne ko jaahiliyyat ke kaamo'n se samajhte the. Jab islaam aaya to ham inke darmiyan saee karne se ruk gae. Us par Allah Ta'ala ne ye aayat naazil farmaai: "Beshak Safa Aur Marwa Allah Ki (azmat ki) Nishaaniyo'n Mein Se Hain, Lehaaza Jo Koi Baitullah Ka Hajj Ya Umrah Kare Usey (inke darmiyaan saee karne mein) Koi gunah Nahi".[963] [964]

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[954] راجع: 149
[955] راجع: 403
[956] Surah Baqara: 150
[957] راجع: 403
[958] Surah Baqara: 158
[959] T: (مُفرَد) Alaaheda, alag, tanha [Rektha]
[960] Surah Baqara: 157
[961] Surah Baqara: 157
[962] راجع: 1643
[963] Surah Baqara: 157
[964] راجع: 1648

Baab 22: Irshad-e-Baari Ta'ala: "Kuch Log Aise Hain Jo Allah Ke Siwa Doosro'n Ko Uska Hamsar Aur Madd-e-Muqaabil Banaate Hain Aur Unse You'n Mohabbat Karte Hain Jaise Allah Se Mohabbat Honi Chaahiye"[965] Ka Bayaan

"أَنْدَاد" ke maane hain: "أَضْدَادًا". Iska mufrad "نِدٌّ" hai jiske maane hain: Hamsar aur nazeer.

[4497] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jisne Allah ke siwa kisi aur ko uska shareek banaaya aur usi haalat mein mar gaya wo seedha dozakh mein jaaega*". Hazrat Abdullah bin Masood ﷺ kehte hain ke mein kehta hoo'n: Jisne Allah ke siwa kisi doosre ko uska shareek na maana aur usi haalat mein faut hua wo seedha jannat mein jaaega.[966]

Baab 23: Irshad-e-Baari Ta'ala: "Imaan Waalo! Tumhare Liye Qatl Ke Muqaddamaat Mein Qisaas Ka Hukum Likh Diya Gaya Hai"[967] Ka Bayaan

"عُفِيَ" ke maane hain: Chod diya gaya.

[4498] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Bani Israel mein qisaas hi tha. Un mein diyyat dene ka qaanoon nahi tha. Allah Ta'ala ne is ummat ke liye farmaya: "Tum Par Maqtuleen Ke Baab Mein Qisaas Farz Kiya Gaya Hai, Aazaad Ke Badle Aazaad, Ghulam Ke Badle Ghulam Aur Aurat Ke Badle Aurat, Haa'n Jis Kisi Ko Apne Bhai Ki Taraf Se Kuch Moaafi Mil Jaae".[968] Moaafi ye hai ke wo qatl-e-amad[969] mein diyyat lena qubool kar le to "Dastoor Ke Mutaabiq Diyyat Ka Mutaalba Ho Aur Acche Tareeqe Se Uski Adaaegi Ho. Ye Tumhare Rabb Ki Taraf Se Riaayat Aur Meherbaani Hai".[970] Ye meherbaani un logo'n ki ba-nisbat hai jo tum se pehle guzre hain. Un mein qat-an moaafi na thi. "Iske Baad Agar Koi Ziyaadati Karega To Uske Liye Dardnaak Azaab Hai".[971] Ziyaadati se muraad ye hai ke diyyat bhi le-le aur qatl bhi karde.[972]

[4499] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Kitabullah ka hukum to qisaas hi hai*".[973]

[4500] Hazrat Anas ﷺ se riwayat hai ke unki phoophi Hazrat Rabeea ne ek (1) ladki ke daant tod diye. Phir kuch logo'n ne ladki se moaafi ki darkhwaast ki, lekin uske wurasaa[974] moaafi ke liye taiyyaar na hue. Phir unho'n ne diyyat ki peshkash ki to ladki ke wurasaa ne diyyat lene se inkaar kar diya. Phir wo log Rasool Allah ﷺ ki khidmat mein baae'n-haalat pesh hue ke qisaas ke alaawa kisi aur cheez par raazi na the, chunache aap ne qisaas ka hukum de diya. Us par Hazrat Anas bin Nazar ﷺ ne arz ki: Allah ke Rasool ﷺ! Kya Rabeea ﷺ ke daant to diye jaae'nge? Hargiz nahi, us zaat ki qasam jisne aap ko haq de kar bheja hai! Uske daant nahi tode jaae'nge. Rasool Allah ﷺ ne farmaya: "*Dekho Anas! Kitabullah mein to qisaas hi hai*". Phir wo log raazi ho gae aur unho'n ne moaaf kar diya. Us par Rasool Allah ﷺ ne farmaya: "*Allah ke kuch bande aise hote hain ke agar wo Allah ka naam le kar qasam uthaa le'n to Allah Ta'ala unki qasam ko zaroor poora karta hai*".[975]

Baab 24: Irshad-e-Baari Ta'ala: "Imaan Waalo! Tum Par Roze Farz Kar Diye Gae Hain, Jis Tarah Tum Se Pehle Logo'n Par Farz Kiye Gae The, Taake Tum Taqwa-she-aar Ban Jaao"[976] Ki Tafseer

[4501] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke ahle jaahiliyyat aashoora ka roza rakhte the. Jab ramzan ki farziyat naazil hui to Aap ﷺ ne farmaya: "*Jo chaahe aashoora ka roza rakhe aur jo chaahe na rakhe*".[977]

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[965] Surah Baqara: 165

[966] راجع: 1238

[967] Surah Baqara: 178

[968] Surah Baqara: 178

[969] T: (قَتْلِ عَمَد) Jaan boojh kar kisi hathiyaar se maar daalna, iraade ke saath qatl [Rekhta]

[970] Surah Baqara: 178

[971] Surah Baqara: 178

[972] Dekhiye: 6881

[973] راجع: 2703

[974] T: (وُرَثا) Waaris ki jamaa [Rekhta]

[975] راجع: 2703

[976] Surah Baqara: 183

[977] راجع: 1892

[4502] Hazrat Ayesha ﷺ se riwayat hai ke farziyat-e-ramzan se pehle aashoora ka roza rakha jaata tha. Jab ramzan ki farziyat naazil hui to Aap ﷺ ne farmaya: "*Ab jo chaahe aashoora ka roza rakhe aur jo chaahe usey chod de*".[978]

[4503] Hazrat Abdullah bin Masood ﷺ se riwayat hai, ke unke paas ash-at bin qais kindi us waqt aae jab wo khana tanaawul kar rahe the. Hazrat Ash-at ne kaha: Aaj to aashoora ka din hai. Hazrat Ibne Masood ﷺ ne farmaya: Ramzan ki farziyat se pehle aashoora ka roza rakha jaata tha, jab ramzan ka hukum naazil hua to usey chod diya gaya, lehaaza qareeb aakar khaana khaao.

[4504] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Daur-e-jaahiliyyat mein quraish aashoora ka roza rakhte the aur Nabi ﷺ bhi (millat-e-ibrahim ki pairawi mein) us din ka roza rakhte the. Jab aap hijrat karke madina taiyyaba tashreef laae to bhi us din ke roze ko barqaraar rakha, balke apne sahaaba ko us din raoza rakhne ka paaband kiya. Phir jab ramzan ka hukum naazil hua to ramzan ke roze farz ho gae aur aashoora ki farziya tark kardi gai.Phir jiska dil chaahta roza rakhta aur jiska ji na chaahta roza na rakhta.[979]

Baab 25: Irshad-e-Baari Ta'ala: "(Roze) Ginti Ke Chand Hi Din Hain. Agar Tum Mein Se Koi Bimaar Ho Ya Sifar Par Ho To Wo Doosre Dino'n Mein Utni Hi Taadaad Poori Kare Aur Jo Log Roza Rakhne Ki Taaqat Rakhte Ho'n (phir na rakhe'n) To Wo Fidya De De'n. Ek (1) Roze Ka Fidya Ek (1) Miskeen Ko Khana Khilaana Hai Aur Jo Khushi Se Kuch Ziyaada Bhalaai Kare To Ye Uske Liye Behtar Hai Lekin Agar Tum Samjho To Tumhare Haq Mein Behtar Kaam Roze Rakhna Hi Hai"[980] Ki Tafseer

Hazrat Ataa bin Abi Rabaah farmate hain ke har qism ki bimaari mein roza-iftaar kiya jaa sakta hai, jaisa ke Allah Ta'ala ka irshaad hai.

Hazrat Hasan Basri aur Ibrahim Nakhai kehte hain ke agar doodh pilaane waali aur haamela aurat ko apni ya apne bacche ki jaan ka khatra ho to wo bhi roza chod de'n, lekin baad mein unhe'n qazaa dena hogi.

Agar boodha naa-tawaa'n roza na rakh sake, to wo fidya de-de, jaisa ke Hazrat Anas ﷺ jab boodhe ho gae to wo ek (1) ya do (2) saal tak ramzan mein rozaana ek (1) miskeen ko roti aur gosht khilaate aur khud roza na rakhte the.

Aur aksar hazraat ne "يُطِيْقُوْنَهُ" padha hai. (jiske maane roze ki taaqat rakhna hai).

[4505] Hazrat Ataa bin Abi Rabaah se riwayat hai, unho'n ne Hazrat Abdullah bin Abbas ﷺ se suna, wo you'n qirat karte the: "وَعَلَى الَّذِيْنَ يُطَوَّقُوْنَهُ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ" yaane jo ba-mashaqqat roza rakhte hain, wo (har roze ke badle) ek (1) miskeen ko bataur-e-fidya khana khilaae'n. Hazrat Ibne Abbas ﷺ farmate hain ke ye aayat mansookh nahi, balke mohkam hai, aur isse muraad bohot boodha mard ya intehaai boodhi aurat hai, jo roze ki taaqat na rakhte ho'n, unhe'n chaahiye ke wo har roze ke ewaz ek (1) miskeen ko khana khlaa de'n.

Baab 26: Irshad-e-Baari Ta'ala: "Tum Mein Se Jo Shakhs Mahine Mein (sehat o salaamti ke saath ghar mein) Maujood Ho, Usey Chaahiye Ke Poore Mahine Ke Roze Rakhe"[981] Ka Bayaan

[4506] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne "فِدْيَةٌ طَعَامُ مِسْكِيْنٍ"[982] padha hai, aur farmaya ke ye aayat mansookh hai.[983]

[4507] Hazrat Salama bin Akwa ﷺ se riwayat hai, unho'n ne farmaya: Jab ye aayat naazil hui: "Jo Log Roze Ki Raaqat Rakhte Hain (agar wo na rakhe'n) To Unke Zimme Bataur-e-Fidya Ek (1) Miskeen Ko Khana Khilaana Hai".[984] Uske

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[978] راجع: 1592
[979] راجع: 1592
[980] Surah Baqara: 184
[981] Surah Baqara: 185
[982] Surah Baqara: 184
[983] راجع: 1949
[984] Surah Baqara: 184

baad jo shakhs chaahta roza chod kar uska fidya de deta, yahaa'n tak ke wo aayat naazil hui jo uske baad hai. Usne pehli aayat ko mansookh kar diya.

Abu Abdullah (Imam Bukhari ﷺ) bayaan karte hain: (Raawi-e-hadees) Bukair bin Abdullah (apne shaikh) Yazid bin Abi Obaid se pehle faut ho gae the.

Baab 27: Irshad-e-Baari Ta'ala: "Tumhare Liye Rozo'n Ki Raat Apni Biwiyo'n Se Sohbat Karna Halaal Kar Diya Gaya Hai … Aur Allah Ne Tumhare Liye Jo Likh Rakha Hai Wo Talaash Karo"[985] Ka Bayaan

[4508] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya: Jab ramzan ke rozo'n ki farziyat naazil hui to log poora ramzan apni biwiyo'n ke paas nahi jaate the, albatta kuch log khiyaanat ka irtekaab zaroor karte. Us par Allah Ta'ala ne ye aayat utaari: "Allah Ta'ala Ko Tumhaari Posheeda Khiyaanato'n Ka Ilm Hai, Magar Usne Tumhara Qusoor Moaaf Kar Diya Aur Tumse Darguzar Farmaya".[986] [987]

Baab 28: Irshad-e-Baari Ta'ala: "Tum Khaate Peete Raho Ta-aanke Tumhe'n Siyaahi-e-Shab ki Dhaari Se Supeeda-e-Subah Ki Dhaari Numaaya'n Nazar Aane Lagey"[988] Ka Bayaan

"الْعَاكِفُ"[989] ke maane hain: Iqaamat rakhne waala.

[4509] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne ek (1) safed dhaaga aur siyaah dhaaga liya (aur sote waqt unhe'n apne saath rakh liya) jab raat ka kuch hissa guzar gaya to unho'n ne dekha ke un mein koi tameez nahi hui. Jab subah hui to unho'n ne kaha: Allah ke Rasool ﷺ! Maine apne takiye ke neeche safed aur siyaah dhaage rakhe the (lekin kuch pata nahi chala) Aap ﷺ ne (bataur-e-mazaaq) farmaya: "*Phir to tumhara takiya bohot wasee o areez hoga ke subah ka safed khat aur raat ka siyaah khat*[990] *uske neeche aagaya*".[991]

[4510] Hazrat Adi bin Haatim ﷺ se riwayat hai, wo kehte hain: Maine arz ki: Allah ke Rasool ﷺ! Safed dhaaga siyaah dhaage se juda ho iska kya matlab hai? Kya usse haqeeqat ke etebaar se do (2) dhaage muraad hain? Aap ﷺ ne farmaya: "*Agar toone un do (2) dhaago'n ko (apne takiye ke neeche) dekha to phir tumhar guddi bohot lambi-chaudi hogi*". Phir farmaya: "*Inse muraad raat ki taareeki aur subah ki safed hai*".[992]

Faaeda: Is hadees se maaloom hua ke apni zubaan-daani ke bal-boote quran ko samajhna himaaqat ki alaamat hai. Uske liye saaheb-e-quran ki wazaahat az-bas[993] zaroori hai. والله أعلم

[4511] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne farmaya: Jab ye aayat naazil hui: "Khaao Aur Piyo, Yahaa'n Tak Ke Tum Par Safed Dhaaga, Siyaah Dhaage Se Mumtaaz Ho Jaae". Aur "مِنْ الْفَجْرِ" ke alfaaz abhi naazil nahi hue the. Kuch log jab roza rakhne ka iraada karte to apne dono paao'n se safed aur siyaah dhaaga baandh lete. Phire jab tak wo dono dhaage saaf dikhaai na dene lag jaate, khaate-peete rehte. Phir Allah Ta'ala ne "مِنْ الْفَجْرِ" ke alfaaz utaare to unhe'n maaloom hua ke un (dono dhaago'n) se murad to raat aur din hai.

Baab 29: Irshad-e-Baari Ta'ala: "Gharo'n Ke Peeche Tumhara Daakhil Hona Kuch Neki Nahi, Balke Neki Ye Hai Ke Insaan Taqwa Ikhtiyaar Kare"[994] Ka Bayaan

[4512] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya: Zamaana-e-jaahiliyyat mein jab log ehraam baandh lete (phir agar kisi zaroorat ki wajah se ghar aana hota) to pichli deewaar se ghar mein daakhil hote. Us par Allah Ta'ala ne ye aayat naazil farmaai: "Aur Ye Koi Neki Nahi Ke tum Gharo'n Mein Unke Peeche Ki Taraf Se Aao, Albatta Neki Ye Hai Ke Insaan Taqwa Ikhtiyaar Kare Aur Tum Gharo'n Mein Unke Darwazo'n Se Aao".[995]

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[985] Surah Baqara: 187
[986] Surah Baqara: 187
[987] راجع: 1915
[988] Surah Baqara: 187
[989] Surah al Hajj: 25
[990] T: (خَط) Ufuq par padne waali lakeere'n [Rekhta]
[991] راجع: 1916
[992] راجع: 1916
[993] T: (اَز بَس) Kasrat se, ziyaadati ke saath, bohot [Rekhta]
[994] Surah Baqara: 189
[995] راجع: 1803

Baab 30: Irshad-e-Baari Ta'ala: "Tum Un (kuffaar) Se Ladte Raho Yahaa'n Tak Ke Fitna Baaqi Na Rahe Aur Deen (khaalis) Allah Ke Liye Ho Jaae. Phir Agar Wo Baaz Aajaae'n To Zaalimo'n Ke Alaawa Kisi Par Ziyaadati Jaaez Nahi"[996] Ka Bayaan

[4513] Hazrat Ibne Umar ﷺ se riwayat hai ke Hazrat Abdullah bin Zubair ﷺ ke daur-e-ibtela[997] mein unke paas do (2) shakhs aae aur kehne lagey: Log aapas mein lad-bhid kar tabaah ho rahe hain, jabke aap Hazrat Umar ﷺ ke saahibzaade aur Sahabi-e-Rasool hone ke baawujood khaamosh tamashaai bane baithe hain. Aisa kyou'n hai? Aap ko baahar nikal kar unhe'n rokne se kaunsi cheez rukaawat hai? Hazrat Ibne Umar ﷺ ne farmaya: Mujhe is baat ne roka hai ke Allah Ta'ala ne mere kisi bhi bhai ka khoon mujh par haraam kiya hai. Unho'n ne kaha: Irshad-e-Baari Ta'ala hai: "Unse Lado Yahaa'n Tak Ke Fasaad Baaqi Na Rahe". Us par Hazrat Ibne Umar ﷺ ne farmaya: Ham to us waqt tak lade hain yahaa'n tak ke fitna (kufr o shirk) baaqi na raha aur haakimiyyat khaalis Allah Ta'ala ke liye ho gai. Lekin tum log fitna o fasaad ke liye ladna chaahte ho, taake Allah ke siwa doosro'n ki haakimiyyat ho.[998]

[4514] Hazrat Naafe se riwayat hai k eek (1) shakhs Hazrat Abdullah bin Umar ﷺ ki khidmat mein haazir hua aur arz ki: Abu Abdur Rahman! Kya wajah hai ke aap ek (1) saal hajj karte hain aur doosre saal umrah ke liye jaate hain, nez aap ne jihaad fee sabeelillah tark kar rakha hai. Halaa'nke aap khoob jaante hain ke Allah ne iske mutaalliq kis qadr raghbat dilaai hai? Unho'n ne farmaya: Aye mere bhatije! Islam ki bunyad to paanch (5) cheezo'n par hai: Allah aur uske rasool par imaan laana, paanch (5) waqt namaz padhna, ramzan ke roze rakhna, zakat adaa karna aur hajj karna. Usne kaha: Aye Abu Abdur Rahman! Kitabullah mein Allah ka irshad-e-giraami aap ko maaloom nahi: "Agar Musalman Ki Do (2) Jamaate'n Aapas Mein Lad PAde'n To Unke Darmiyan Sulah Karaa Do, Phir Agar Un Dono Mein Se Koi Jamaat Doosri Jamat Par Ziyaadati Karti Hai To Tum Sab Uske Khilaaf Lado Jo Jamaat Ziyaadati Karti Hai, Yahaa'n Tak Ke Wo Allah Ke Hukum Ki Taraf Laut Aae".[999] Hazrat Abdullah bin Umar ﷺ ne farmaya: Rasool Allah ﷺ ke ahd-e-mubarak mein ham ye farz adaa kar chuke hain. Us waqt musalman bohot thode the. Insaan apne deen ke baare min aazmaaish se do-chaar hota tha. Mukhalifeen usey qatl kar dete ya sangeen sazaa se do-chaar kar dete. Ab islaam badh chuka hai aur wo fitna o fasaad baaqi nahi raha.[1000]

[4515] Us shakhs ne kaha: Hazrat Ali aur Hazrat Usman ﷺ ke mutaalliq tumhari kya raae hai? Hazrat Ibne Umar ﷺ ne farmaya: Hazrat Usman ﷺ (ke faraar) ko to Allah Ta'ala ne moaaf kar diya hai, lekin Allah ki moaafi ko tum log pasand nahi karte. Ab rahe Syedna Ali ﷺ to wo Rasool Allah ﷺ ke chacha-zaat bhaai aur aap ke daamaad hain. Phir aap ne apne haath se ishaara kiya ke ye dekho unka ghar (Rasool Allah ﷺ ke ghar se muttasil) hai.

Baab 31: Irshad-e-Baari Ta'ala: "Allah Ki Raah Mein Kharch Karo Aur Apne Haatho'n Khud Halaakat Mein Na Pado, Ehsaan Ka Tareeqa Ikhtiyaar Karo, Kyou'nke Allah Ta'ala Ehsaan Karne Waalo'n Ko Pasand Karta Hai"[1001] Ki Tafseer

"اَلتَّهْلُكَةِ" aur halaakat ke ek (1) hi maane hain.

[4516] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne is aayat ke mutaalliq farmaya: "Aur Allah ki raah mein kharch karte raho aur khud apne haatho'n ko halaakat mein na daalo". Ye aayat Allah ki raah mein kharch karne ke mutaalliq naazil hui.

Baab 32: Irshad-e-Baari Ta'ala: "Agar Koi Shakhs Bimaar Ho Ya Uske Sar Mein Koi Takleef Ho"[1002] Ka Bayaan

[4517] Hazrat Abdullah bin Ma'qil se riwayat hai, unho'n ne kaha: Main kufa ki masjid mein Hazrat Kaab bin Ujrah ﷺ ke paas baitha tha aur maine unse rozo'n ke fidye ke mutaalliq sawaal kiya to unho'n ne kaha: Mujhe mohrim ki haisiyat se Nabi ﷺ ki khidmat mein baae'n-haalat utha kar laaya gaya ke jooe'n mere chehre par gir kar phail rahi

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[996] Surah Baqara: 193

[997] T: (دَورِ اِبْتِلا) Museebat, tabaahi o barbaadi ka zamaana [Rekhta]

[998] راجع: 3130

[999] Surah al Hujaraat: 9

[1000] راجع: 3130

[1001] Surah Baqara: 195

[1002] Surah Baqara: 196

thee'n. Aap ﷺ ne farmaya: "*Mere khayaal mein teri ye mashaqqat intihaa ko pho'nch chuki hai. Kya tumhare paas koi bakri hai? (jo tu fidya mein de sakey)*". Maine kaha: Nahi. Aap ne farmaya: "*Phir tum teen (3) din ke roze rakho, y ache (6) masakeen ko khaana khila do, har miskeen ko aadhe saa'* (صاع) *ke baraabar anaaj do aur sar maundwaalo*". Hazrat Kaab ﷺ kehte hain ke us waqt to ye aayat-e-karima mere mutaalliq naazil hui thi, albatta uska hukum tum sab ke liye aam hai.[1003]

Baab 33: Irshad-e-Baari Ta'ala: "Jis Ne Hajj (ke ehraam) Tak Umrah Ka Faaeda Uthaaya"[1004] Ka Bayaan

[4518] Hazrat Imran bin Hussain ﷺ se riwayat hai, unho'n ne farmaya: Hajj-e-tamatto ki aayat to kitabullah mein naazil hui aur ham ne Rasool Allah ﷺ ke hamraah hajj-e-tamatto kiya. Quran-e-Kareem mein uski hurmat naazil nahi hui aur na marte-dam tak Aap ﷺ ne usse manaa farmaya. Ab jo shakhs apni raae se jo chaahe kehta rahe.

Muhammad (Imam Bukhari ﷺ) kehte hain: Kaha jaata hai ke isse muraad Hazrat Umar ﷺ hain (kyou'nke unki raae hajj-e-tamatto ke khilaaf thi).[1005]

Baab 34: Irshad-e-Baari Ta'ala: "Tum Par Koi Gunaah Nahi Ke Tum (safar-e-hajj mein) Apne Rabb Ka Fazal, Yaane Moaash Talaash karo"[1006] Ki Tafseer

[4519] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke okaaz, majannah, aur dhul majaaz daur-e-jaahiliyyat ki mandiyaa'n thee'n. Is liye mausam-e-hajj mein Sahaba Ikram ﷺ ne wahaa'n kaarobaar ko bura khayaal kiya to ye aayat naazil hui: "Tum Par Koi Gunah Nahi Ke (hajj ke saath-saath) Tum Apne Rabb Ka Fazal, Yaane Moaash Bhi Talaash Karte Raho". Yaane mausam-e-hajj mein tijaarat ke liye un mandiyo'n mein jaao.[1007]

Faaeda: Aayat-e-Karima ke aakhir mein "فِيْ مَوَاسِمِ الْحَجِّ" ke alfaaz aayat ka hissa nahi, balke wo Hazrat Ibne Abbas ﷺ ke apne tashreehi alfaaz hain, jo unho'n ne aayat ke mafhoom o mudda-aa[1008] ko waazeh karne ke liye istemaal kiye hain. Is qism ke mudaraj[1009] alfaaz, tashreehi ya tafseeri alfaaz ki haisiyat rakhte hain. Iska qat-an ye matlab nahi ke Sahaba Ikram ﷺ ke nazdeek Quran-e-Majeed ki bil-maane tilaawat jaaez thi.[1010]

Baab 35: Irshad-e-Baari Ta'ala: "Phir Tum Wahee'n Se Palto Jaha'n Se Doosre Log Laut-te Hain" Ki Tafseer

[4520] Hazrat Ayesha ﷺ se riwayat hai ke (hajj ke mauqa par) quraish aur unke ham-maslak muzdalifa hi mein theher jaate aur wo apna naam homs rakhte the. Baaqi arab ke log muzdalifa se aage maidaan-e-arafaat mein wuqoof karte the. Jab islaam aaya to Allah Ta'ala ne apne Nabi ﷺ ko hukum diya ke wo arafaat mein aae'n aur wahaa'n wuqoof kare'n, phir waapas muzdalifa aae'n. Allah Ta'ala ke is farmaan ka yehi matlab hai: "Phir Jaha'n Se Doosre Log Palat-te Hain, Tum Bhi Wahaa'n Se Palto".[1011]

[4521] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: (Hajj-e-tamatto karne waala) haaji jab tak ehraam ki paabandiyo'n se aazaad rahe to wo baitullah ka nafil tawaaf karta rahe. Phir jab (aatwee'n (8th) taareekh ko) hajj ka ehraam baandhe aur arafaat jaane ke liye sawaar ho to oont, gaae, aur bakri, waghaira se jo qurbani muyassar ho, usey (nahr ke din) zibah kare. Aur agar qurbani ka jaanwar muyassar na ho to hajj ke dino'n mein yaum-e-arfa se pehle teen (3) din ke roze rakhe. Agar aakhri roza arfa ke din aajaae to koi harj nahi. Phir (mina se) chal kar arafaat ko jaae, wahaa'n namaz-e-asr ke baad raat ki taareeki tak wuqoof kare, phir arafaat se us waqt laute jab doosre log waapas aae'n aur sab logo'n ke saath muzdalifa mein raat basar kare, wahaa'n subah tak Allah ka zikr, takbeer o tahleel ba-kasrat kare. Phir wahaa'n se logo'n ke saath mina waapas aae, jaisa ke irshad-e-Baari Ta'ala hai: "Phir

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[1003] راجع: 1814

[1004] Surah Baqara: 196

[1005] راجع: 1571

[1006] Surah Baqara: 198

[1007] راجع: 1770

[1008] T: مدعیٰ

[1009] T: (مُدْرَج) Aisi hadees jis mein raawi ne apna ya kisi aur ka kalaam bhi tashreeh yaa maane waghaira ke gharz se shaamil kar diya ho [Rekhta]

[1010] Al Itqaan: V1 P77

[1011] راجع: 1665

Wahaa'n Se Palto Jaha'n Se Log Palat-te Hain Aur Allah Ta'ala Se Bakhshish Talab Karte Raho. Yaqeenan Allah Ta'ala Bohot Ziyaada Bakhshne Waala Behad Meherbaan Hai". Phir jamrah-e-aqaba ko kankariyaa'n maarne tak tasbeeh o tahleel aur zikr-e-ilaahi karte raho.

Baab 36: Irshad-e-Baari Ta'ala: "Un Mein Se Koi Kehta Hai, Aye Hamaare Rabb! Hame'n Duniya Mein Bhi Bhalaai De Aur Aakhirat Mein Bhi Behtari Ataa Kar..."[1012] Ka Bayaan

[4522] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ dua kiya karte the: "Aye Allah! Aye hamaare Rabb! Hame'n duniya mein bhi bhalaai ataa farma aur aakhirat mein behtari ataa farma, aur hame'n jahannam ke azaab se najaat de".[1013]

Baab 37: Irshad-e-Baari Ta'ala: "Halaa'nke Wo Sakht Jhagdaalu Hai"[1014] Ki Tafseer

Ataa ne farmaya "وَالنَّسْلَ"[1015] se mruaad jaandaar makhlooq hai.

[4523] Hazrat Ayesha ﷺ se riwayat hai, wo ise marfoo bayaan karti hain ke Aap ﷺ ne famraya: "*Allah ke nazdeek sab se ziyaada naa-pasadinda wo shakhs hai jo sakht jhagdalu ho*".

Abdullah kehte hain: Hame'n Sufyan ne bayaan kiya, unse Ibne Juraij ne, unse Ibne Ubai Mulaika ne, unse Hazrat Ayesha ﷺ ne, wo Nabi ﷺ se bayan karti hain.[1016]

Baab 38: Irshad-e-Baari Ta'ala: "Kya Tum Logo'n Ne Ye Samajh Rakha Hai Ke You'nhi Jannat Mein Daakhil Ho Jaaoge, Halaa'nke Abhi Tak Tumhe'n Un Logo'n Jaise Haalaat Pesh Nahi Aae Jo Tum Se Pehle Guzar Chuke Hain..."[1017] Ki Tafseer

[4524] Ibne Abi Mulaika se riwayat hai ke Hazrat Ibne Abbas ﷺ is aayat ko baae'n-alfaaz tilaawat karte the: " حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا"[1018] Yaane zaal (ذ) ko tashdeed ke baghair padhte aur uske maane Surah Baqara mein maujood aayat: "حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ" "Yahaa'n Tak Ke Allah Ke Rasool Aur Uske Saath Imaan Laane Waale Sab Pukaar Uthe Ke Allah Ki Madad Kab Aaegi? (Us waqt unhe'n tasalli di gai ke) Ke "Suno! Allah Ki Madad Qareeb Hai".[1019]

(Ibne Abi Mulaika kehte hain ke) Main Hazrat Urwah bin Zubair se mila to maine unke saamne mazkoora aayat ke mutaalliq Hazrat Ibne Abbas ka mauqif bayaan kiya.

[4525] Hazrat Urwah bayan karte hain: Hazrat Ayesha ﷺ to Hazraat-e-Ambiya ﷺ ke mutaalliq is mauqif se Allah ki panaah maangti thee'n aur famaati thee'n: Allah Ta'ala ne Hazraat-e-Ambiya ﷺ se koi jhoota waada nahi kiya, kyou'nke Allah Ta'ala apne Rasool se jo waada farmaate, Rasool ko us par poora-poor yaqeen hota ke uski maut se pehle-pehle ye ho kar rahega. Albatta ye zaroor hota tha ke jab Ambiya ﷺ masaaeb o aalaam se do-chaar hote to apne maanne waalo'n se unhe'n khatka lagaa rehta tha, ke mabaada bhi uski takzeeb kar de'n (us waqt Allah ki madad aajaati). Hazrat Ayesha ﷺ "كُذِّبُوا" ko zaal (ذ) ki tashdeed se padhti thee'n.[1020]

Baab 39: Irshad-e-Baari Ta'ala: "Aurte'n Tumhari Khetiyaa'n Hain, Lehaaza Jis Tarah Tum Chaaho Apni Kheti Mein Aao"[1021] Ki Tafseer

[4526] Hazrat Naafe se riwayat hai, unho'n ne kaha: Hazrat Ibne Umar ﷺ jab quran padhte to usse faarigh hone tak koi baat na karte the. Ek (1) din maine unke quran ko apne haath mein pakad liya to unho'n ne Surah Baqara ki tilaawat shuru ki, yahaa'n tak ke wo ek (1) muqaam par pohonche. Unho'n ne farmaya: Kya tum jaante ho ke ye

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[1012] Surah Baqara: 201
[1013] Dekhiye: 6989
[1014] Surah Baqara: 204
[1015] Surah Baqara: 205
[1016] راجع: 2457
[1017] Surah Baqara: 214
[1018] Surah Yusuf: 110
[1019] Surah Baqara: 214
[1020] راجع: 3289
[1021] Surah Baqara: 223

aayat kis cheez ke mutaalliq naazil hui thi? Maine kaha: Nahi. Unho'n ne farmaya: Ye falaa'n-falaan cheez ke mutaalliq naazil hui thi. Phir unho'n ne padhna shuru kar diya.[1022]

[4527] Hazrat Naafe hi se ek-doosri riwayat hai, wo Hazrat Ibne Umar ﷺ se bayaan karte hain, unho'n ne "Tum Apni Kheti Ko Jahaa'n Se Chaaho Aasakte Ho" ke mutaalliq farmaya: Mard biwi ki… mein jimaa kar sakta hai.

Is riwayat ko Muhammad bin Yahya ne apne baap Yahya bin Saeed se, unho'n ne Obaidullah se, unho'n ne Hazrat Naafe se, unho'n ne Hazrat Ibne Umar ﷺ se riwayat kiya hai.[1023]

Faaeda: Pehli hadees mein aayat aur uska sabab-e-nuzool dono mubham[1024] hain, jabke doosri riwayat mein aayat ka ta-a'yyin hai, lekin fi (فی) ke baad uske majroor[1025] ko hazaf[1026] kar diya gaya hai. Deegar riwayaat se maaloom hota hai ke is muqaam par "دُبُرِهَا" mahzoof hai. Nez, baaz riwayaat se maaloom hota hai ke Hazrat Ibne Umar ﷺ pehle watee fid dubr "وطی فی الدبر" ka zikr hua to unho'n ne farmaya: Kya musalmano mein se koi ye amal karta hai.[1027] bahar-haal is silsile mein hamaara mauqif ye hai ke Hazrat Ibne Umar ﷺ ne iski tafseer mein jo kuch farmaya hai wo unka pehla mauqif tha, jo saheeh isnaad se saabit hai, lekin unho'n ne uske baad rujoo kar liya tha, jaisa ke hadees-e-baala maaloom hota hai. Mazkoora ahadees ki raushni mein mard ko is qabeeh amal se ijtenaab karna chaahiye aur aurat ko bhi chaahiye ke is munkir amal ke baare mein apne shauhar ki baat na maane. Agar wo aisa karne ka kahe to inkaar karde.

[4528] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha: Yahoodi kaha karte the: Agar aadmi apni biwi ke saath uske peeche se (farj mein) mubaasharat kare to baccha bhenga paida hota hai. Us waqt ye aayat naazil hui: "Tumhari Biwiyaa'n, Tumhaari Kheti Hain, Lehaaza Apni Kheti Mein Jaise Chaaho Aao".

Baab 40: Irshad-e-Baari Ta'ala: "Aur Jab tum Apni Biwiyo'n Ko Talaaq Do, Phir Wo Apni Iddat Ko Pohonch Jaae'n To Tum Unhe'n Apne Khaawindo'n Se Nikah Karne Se Mat Roko"[1028] Ka Bayaan

[4529] Hazrat Mo'qil bin Yasaar (مُعْقِلُ بْنُ يَسَار) ﷺ se riwayat hai, unho'n ne kaha: Meri ek (1) behen thi, usse nikah ke mutaalliq mujhe paighaam bheja gaya.

Ek-doosri riwayat mein hai ke Hazrat Mo'qil bin Yasaar ﷺ ki behen ko uske shauhar ne talaaq dedi aur usey chode rakha yahaa'n tak ke uski iddat khatam ho gai. Phir uske shauhar ne paighaam-e-nikah behja to Hazrat Mo'qil ﷺ ne inkaar kar diya. Us par ye aayat naazil hui: "Tum Un Mutallaqa Aurto'n Ko Mat Roko Ke Wo Apne (pehle) Shauharo'n Se Nikah Kare'n".[1029]

Baab 41: Irshad-e-Baari Ta'ala: "Aur Tum Mein Se Jo Log Faut Ho Jaae'n Aur Apni Biwiyaa'n Chod Jaae'n To Aisi Bewaae'n Chaar Maah Dus Din Tak Intizaar Kare'n. Phir Jab Unki Iddat Poori Ho Jaae To Tum Par Koi Gunaah Nahi, Wo Apni Zaat Ke Muaamale Mein Dastoor Ke Mutaabiq Jo Chaae'n Kare'n Aur Allah Tumhare Har Amal Se Khoob Khabardaar Hai Jo Tum Karte Ho"[1030] Ka Bayaan

"يَعْفُوْنَ"[1031] ke maane hain: Wo aurte'n apna haq-e-maher hiba kar de'n.

[1022] Dekhiye: 4527

[1023] راجع: 4526

[1024] T: (مُبْہم) Wo baat jis ka matlab saaf na ho aur samajh mein na aae, jis mein ibhaam ho [Rekhta]

[1025] T: (مَجرُور) Wo ism ya zameen jis par jumle ya faqre mein harf-e-jaar asar andaaz ho. (Qawaaed-e-Arbi) Wo ism jisse pehle harf-e-jaar aae aur is liye us ism ke aakhri harf par zer (ِ) aae ya jis ism ke aakhri harf par us ke muzaaf ilaih hone ki wajah se zer (ِ) ho [Rekhta] Harf-e-jaar = Wo lafz jo ism ko fe'l ya mushaaba-fe'l se milaae, masalan mein, tak [Rekhta]

[1026] T: (حَذْف) Lafz se kisi harf ya ibaarat se kisi lafz ke giraa dene ko hazaf kehte hain [Rekhta]

[1027] Ibne Kaseer: V6 P272

[1028] Surah Baqara: 232

[1029] Dekhiye: 5130 5330 5331

[1030] Surah Baqara: 234

[1031] Surah Baqara: 237

[4530] Hazrat Abdullah bin Zubair ﷺ se riwayat hai, wo kehte hain ke maine Hazrat Usman bin Affan ﷺ se arz ki: Aayat-e-karima: "Tum Mein Se Jo Log Faut Ho Jaae'n Aur Unki Biwiyaa'n Maujood Ho'n To Wo Apni Biwiyo'n Ke Haq Mein Wasiyyat Kar Jaae'n…"[1032] ise doosri aayat ne mansookh kar diya hai. Lehaaza tum ise quran mein kyou'n likh rahe ho, ya usko quran mein kyou'n chod rahe ho? Hazrat Usman ﷺ ne farmaya: Aye mere bhatije! Main quran mein se koi cheez uski jagah se tabdeel nahi karu'nga.[1033]

[4531] Hazrat Mujahid se riwayat hai, unho'n ne is aayat: "Tum Mein Se Jo Log Wafaat Paa Jaae'n Aur Biwiyaa'n Chod Jaae'n" ke mutaalliq farmaya ke ye iddat (chaar-maah-dus-din) jo aurat guzaarti thi, ye apne shauhar ke ghar waalo'n ke paas guzaarna zaroori thi. Phir Allah Ta'ala ne ye aayat naazil farmaai: "Aur Tum Mein Se Jo Log Wafaat Paa Jaae'n Wo Biwiyaa'n Chod Jaae'n Wo Apni Biwiyo'n Ke Haq Mein Ek (1) Saal Tak Faaeda Uthaane Aur Ghar Se Na Nikaalne Ki Wasiyyat Kar Jaae'n, Albatta Agar wo Khud Nikalna Chaahe'n To Unke Apne Baare Mein dastoor Ke Mutaabiq Koi Kaam Karne Ki Binaa Par Tumhe'n Koi Gunah Nahi Hoga". Mujahid farmate hain: Allah Ta'ala ne aisi aurat ke liye baaqi saal, yaane saat-maah-bees-din wasiyyat ke qaraar diye hain. Agar wo chaahe to apne liye ki gai wasiyyat ke mutaabiq shauhar ke ghar mein rahe aur agar chaahe to kisi aur jagah chali jaae. Allah Ta'ala ke farmaan: "Unhe'n Na Nikaala Jaae, Haa'n Agar Wo Khud Chali Jaae'n To Tum Par Koi Gunah Nahi"[1034], ke yehi maane hain. Chunacha ayyaam-e-muddat (chaar-maah-dus-din) to wohi hain jinhe'n guzaarna us par waajib hai. Shibl ne kaha: Ibne Abi Najeeh ne Hazrat Mujahid se you'n hi bayaan kiya hai.

Hazrat Ataa ne bayaan kiya ke Hazrat Ibne Abbas ﷺ ne farmaya: Is aayat ne aurat ke liye apne khaawind ke ghar iddat guzaarne ko mansookh kar diya hai. Ab wo jahaa'n chaahe ayyaam-e-iddat guzaar sakti hai. Allah Ta'ala ke farmaan "غَيْرَ إِخْرَاجٍ" se yehi muraad hai. Hazrat Ataa ne kaha: Agar wo aurat chaahe to apne khaawind ke ahle-khaana ke yahaa'n iddat guzaare aur apne haq mein ki gai wasiyyat ke mutaabiq usi ghar mein rahe aur agar chaahe to kahee'n aur chali jaae, is liye ke irshad-e-Baari Ta'ala hai: "Tum Par Koi Gunah Nahi Ke Wo Biwiyaa'n (apne baare mein) jo kare'n". Ataa mazeed kehte hain ke phir meeraas ka hukum naazil hua, jisne aurat ke liye rahaaish ke haq ko mansookh kar diya. Ab aurat jahaa'n chaahe iddat guzaare aur uske liye rahaaish ka bandobast karna zaroori nahi.

Ek (1) riwayat mein yehi qaul Mujahid se bhi marwi hai.

Ibne Abu Najeeh se riwayat hai, unho'n ne Hazrat Ataa se, wo Ibne Abbas ﷺ se bayaan karte hain ke is aayat ne aurat ke liye shauhar ke ghar mein iddat guzaarne ke hukum ko mansookh qaraar diya hai. Ab wo jahaa'n chaahe iddat guzaar sakti hai. Irshad-e-Baari Ta'ala: "غَيْرَ إِخْرَاجٍ" se yehi saabit hai.[1035]

Faaeda: Jamhoor ahle ilm is amr par muttafiq hain ke aayat-e-haul (آیت حول) mansookh hai aur (آیت تربص) aayat-e-tarbas is liye naasikh hai. Pehle aurat bewagi ki iddat ek (1) saal guzaara karti thi, phir jab aayat-e-tarbas naazil hui to us mein bewagi ki iddat saal ke bajaae chaar-maah-dus-din muqarrar ki gai. Lekin Imam Mujahid aur Ataa ne Hazrat Ibne Abbas ﷺ se is mauqif ke bar-aks naql kiya hai ke aayat-e-haul mansookh nahi, balke wasiyyat ka hukum aayat-e-haul mein chaar-maah-dus-din ki iddat ke muqarrar hone ke baad diya gaya hai, phir un bewagaan ko ikhtiyaar diya gaya hai ke wo chaahe'n to us wasiyyat se istifaada kare'n, agar istifaada na karna chaahe'n to jahaa'n chaahen iddat ke ayyaam guzaar le'n. Hamaare rujhaan ke mutaabiq jamhoor ahle ilm ka mauqif mabni-bar-haqeeqat hai ke aayat-e-tarbas naasikh aur aayat-e-haul mansook hai.

[4532] Hazrat Ibne Sireen ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) majlis mein baitha tha jis mein ansaar ke bade-bade log the. Un mein Abdur Rahman bin Abi Laila bhi the. Wahaa'n maine Subai-ah (سُبَيْعَةَ) bint Haaris ke mutaalliq Hazrat Abdullah bin Utbah ki hadees bayaan ki to Abdur Rahman bin Abi Laila ne kaha ke unke chacha to uske qaael nahi hain. Maine buland aawaaz mein (Abdur Rahman bin Abi Laila se) kaha: Agar maine jhoot bola hai to maine us shakhs par iftira baadha hai, jo kufa mein maujood hai. Ibne Sireen kehte hain ke phir main wahaa'n se nikla aur Maalik bin Aamir ya Maalik bin Awf se mulaqaat ki aur unse dariyaaft kiya ke jis aurat ka shauhar ho jaae, jabke wo haamela ho uske mutaalliq Hazrat Abdullah bin Masood ﷺ kiya kehte hain? Unho'n ne kaha ke Hazrat

[1032] Surah Baqara: 234
[1033] Dekhiye: 4536
[1034] Surah Baqara: 240
[1035] Dekhiye: 5344

Abdullah bin Masood ﷺ farmate hain: Tum aisi aurat par sakhti to karte ho, lekin usey rukhsat nahi dete. Surah Nisa, Qusra. Surah Nisa Toola ke baad naazil hui hai.[1036]

Ayyub ne Muhammad bin Sireen se bayaan kiya ke maine Abu Atiya Maalik bin Aamir se mulaqaat ki hai.

Faaeda: Hazrat Subai-ah ke khaawind faut hue to wo haamela thee'n. Chaar-maah-dus-din se pehle unho'n ne bacche ko jahannum diya aur Nabi ﷺ se poocha to aap ne farmaya ke waz'-e-hamal se teri iddat khatam ho gai hai. Ibne Sireen ne ye hadees bayaan ki to Abdur Rahman bin Abi Laila ne kaha ke Ibne Masood ﷺ ka mauqif to ye hai ke wo lambi iddat guzaare. Yaane agar hamal chaar-maah-dus-din se pehle waza'[1037] ho jaae to chaar-maah-dus-din poore karne honge, ba-soorat-e-deegar waz'-e-hamal intihaa-e-iddat hogi. Is par Ibne Sireen naaraaz hue aur Ibne Masood ﷺ ke shaagird Maalik bin Aamir se poocha to unho'n ne Ibne Abi Laila ki baat ki tardeed ki aur bataaya ke Ibne Masood ﷺ farmate the ke Surah Nisa Qusra, Yaane Surah Talaaq jis mein iddat waz'-e-hamal hai, Surah Nisa Toola, yaane Baqara ke baad naazil hui. Goya Surah Talaaq ki aayat ne Surah Baqara ki aayat mein takhsees kardi, ke hamal waali aurat ki iddat waz'-e-hamal hi hai, wo talaaq ki wajah se ho ya wafaat ki wajah se.

Baab 42: Irshad-e-Baari Ta'ala: "Tamaam Namazo'n Ka Khayaal Rakho, Khaas Taur Par Salaat-ul-Wusta Par Tawajjo Do"[1038] Ka Bayaan

[4533] Hazrat Ali ﷺ se riwayat hai ke Nabi ﷺ ne ghazwa-e-khandaq ke mauqa par farmaya: "*Allah Ta'ala in (kuffaar) ke gharo'n aur qabro'n ya paito'n ko aag se bhar de, kyou'nke unho'n ne hame'n behtareen namaz ki adaaegi se roke rakha, hatta ke sooraj ghuroob ho gaya*".[1039]

Faaeda: Is riwayat se maaloom hota hai ke isse muraad namaz-e-asr hai, kyou'nke ghuroob-e-aaftaab se pehle namaz-e-asr hi padhi jaati hai. Balke ek (1) riwayat mein saraahat hai ke unho'n ne hame'n salaat-e-wusta, yaane namaz-e-asr adaa karne se mashghool rakha.[1040]

Baab 43: Irshad-e-Baari Ta'ala: "Allah Ke Huzoor Khamoshi Se Khade Hua Karo"[1041] Ka Bayaan

"قَانِتِينَ" ke maane hain farma-bardaari aur itaa-at guzaari karne waala.

[4534] Hazrat Zaid bin Arqam ﷺ se riwayat hai, unho'n ne kaha: Ham namaz mein baat-cheet kar liya karte the. Ham mein se koi bhi apne bhai se zaroori baat kar leta tha, hatta ke ye aayat naazil hui: "Tamaam Namazo'n Ki Hifaazat Karo, Khaas Taur Par Namaz-e-Wusta Ka Ehtemaam Karo Aur Allah Ke Huzoor Khamoshi Se Khade Hua Karo". Chunache hame'n is aayat ke zariye se dauraan-e-namaz mein chup rehne ka hukum diya gaya.[1042]

Baab 44: Irshad-e-Baari Ta'ala: "Agar Tum Haalat-e-Khauf Mein Ho To Paidal Ya Sawaar (jaise mumkin ho namaz padh liya karo) Albatta Jab Tum Haalat-e-Amn Mein Aajaao..."[1043] Ka Bayaan

Hazrat Ibne Jubair ne farmaya: "كُرْسِيُّهُ"[1044] se muraad Allah Ta'ala ka ilm hai. "بَسْطَةً"[1045] ke maane kasrat o fazilat ke hain. "أَفْرِغْ"[1046] ka mafhoom hai: Naazil farma. "وَلَا يَئُوْدُهُ"[1047] ke maane hain: Us par giraa'n nahi guzarta. Jaise kaha jaata hai "اَدَنِيْ" Isne mujhe bojhal bana diya, nez "اَلْأَيْدُ" aur "اَلْاٰدُ" ke maane hain quwwat. "اَلْسِنَةُ" ke maane hain oongh. "لَمْ يَتَسَنَّهْ"[1048] ke maane hain: Is mein koi tabdeeli waaqe nahi hui. "فَبُهِتَ"[1049] ke maane hain ke usse koi daleel na ban paai. "خَاوِيَةٌ"[1050] ke maane hain: Khaali jagah jaha'n koi gham-gusaar[1051] na ho. "عُرُوْشِهَا" ke maane hain: Iski

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[1036] Dekhiye: 4910
[1037] T: (وَضْع) Shakl, soorat, haalat, huliya, tarz, rawish, andaaz, taur-tareeq [Rekhta]
[1038] Surah Baqara: 2a38
[1039] راجع: 2931
[1040] Saheeh Muslim: Al Masaajid: H628
[1041] Surah Baqara: 238
[1042] راجع: 1200
[1043] Surah Baqara: 239
[1044] Surah Baqara: 255
[1045] Surah Baqara: 247
[1046] Surah Baqara: 250
[1047] Surah Baqara: 255
[1048] Surah Baqara: 259
[1049] Surah Baqara: 258
[1050] Surah Baqara: 259
[1051] T: (غَم گُسار) Dukh-dard ka baatne waala, museebat mein shareek, hamdard [Rektha]

bunyaade'n. "نُنْشِزُهَا"[1052] ke maane hain: Ham un haddiyo'n ko nikaale'nge. "إِعْصَارٌ"[1053] se muraad wo shadeed hawaa, jo zameen se aasmaan ki taraf chalti ho, goya wo aag bhara sutoon hai.

Hazrat Ibne Abbas ﷺ ne farmaya: "صَلْدًا"[1054] se muraad (aisa chatyal patthar) jis par koi cheez na tikti ho. Hazrat Ikrima ne farmaya: "وَابِلٌ"[1055] se muraad mosladhaar baarish aur "اَلطَّلُّ" se muraad shabnam hai. Aur yahaa'n har momin ke amal ki misaal bayaan ki gai hai. "يَتَسَنَّهْ"[1056] se muraad taghaiyyur-pazeer[1057] hona.

[4535] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ﷺ se jab namaz-e-khauf ke mutaalliq dariyaaft kiya jaata to farmate: Imam, musalmano ki ek (1) jamaat ko le kar khud aage badhe aur unhe'n ek (1) rakat namaz padhaae. Us dauraan mein musalmano ki doosri jamaat unke aur dushman ke darmiyan mein rahe aur ye log abhi namaz mein shareek na ho'n. Jab imam ke saath waali jamaat ek (1) rakat padh le to salaam phere baghair peeche hat kar un logo'n ki jagah par aajaae, jinho'n ne abhi namaz nahi padhi aur ye log aage badh kar imam ke saath ek (1) rakat adaa kar lee'n. Phir imam salaam pher de ga, uski do (2) rakat poori ho gaee'n. Ab imam ke salaam pherne ke baad dono giroh uth kar apni-apni ek (1) rakat padh le'n, chunache sab ki do-do (2-2) rakat mukammal ho jaae'ngi. Albatta agar khauf usse bhi ziyaada ho to har shakhs jaise mumkin ho tanhaai mein padh le, paidal ya sawaar, qible ki taraf rukh ho ya na ho.

Imam Maalik farmate hain ke Hazrat Naafe bayaan karte hain: Mujhe yaqeen hai ke Hazrat Abdullah bin Umar ﷺ ne ye tareeqa-e-namaz Rasool Allah ﷺ se sun kar hi bayaan kiya hoga.[1058]

Baab 45: Irshad-e-Baari Ta'ala: "Aur Tum Mein Se Jo Log Faut Ho Jaae'n Aur Apni Biwyaa'n Chod Jaae'n"[1059] Ka Bayaan

[4536] Hazrat Abdullah bin Zubai ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Usman ﷺ se arz ki, ke ye aayat jo Surah Baqara mein hai: "Tum Mein Se Jo Log Wafaat Paa Jaae'n Aur Apni Biwiyaa'n Chod Jaae'n", un par apni biwiyo'n ke haq mein wasiyyat karna laazim hai ke unhe'n kharch diya jaae aur unhe'n ek saal tak ghar se na nikaala jaae. Ise to doosri aayat ne mansookh kar diya hai, to ab aap ise kyou'n likhte hain? Unho'n ne farmaya: Main quran ka koi lafz uski jagah se nahi badal sakta. (Raawi-e-hadees) Humaid kehte hain key a Hazrat Usman ﷺ ne is tarah ka koi aur jawaab diya.[1060]

Baab 46: Irshad-e-Baari Ta'ala: "Aur Us Waqt Ko Yaad Karo Jab Hazrat Ibrahim Ne Kaha: Aye Mere Rabb! Mujhe Dikha Ke Tu Kis Tarah Murdo'n Ko Zinda Karta Hai?"[1061] Ka Bayaan

"فَصُرْهُنَّ" ke maane hain: Phir unke tukde-tukde kar de.

[4537] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Ham Hazrat Ibrahim ﷺ ki nisbat shak ke ziyaada laayaq hain, jabke unho'n ne kaha tha: "*Aye Mere Rabb! Mujhe Dikha De Ke Tu Murdo'n Ko Kaise Zinda Karega? Allah Ta'ala Ne Jawaab Diya: Kya tumhe'n Yaqeen Nahi Hai? Kaha: Kyou'n Nahi, Lekin Is Liye Ke Mera Dil (poori tarah) Mutmaeen Ho Jaae*"[1062]*".*[1063]

Bab 47: Irshad-e-Baari Ta'ala: "Kya Tum Mein Se Koi Ye Pasand Karta Hai Ke Uske Paas Khajooro'n Aur Angooro'n Ka Ek (1) Baagh Ho … Taake Tum Ghaur o Fikr Karo"[1064] Ka bayaan

[4538] Obaid bin Umair se riwayat hai, unho'n ne kaha: Hazrat Umar ﷺ ne ek (1) martaba Nabi ﷺ ke Sahaba Ikram ﷺ se dariyaaft farmaya ke tumhare khayaal ke darj-e-zel aayat kis muaamale ke mutaalliq naazil hui thi? "Kya Tum Mein Se Koi Pasand Karta Hai Ke Uska Ek (1) Baagh Ho …" Sahaba Ikram ﷺ ne kaha: Allah hi behtar jaanta hai. Hazrat

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[1052] Surah Baqara: 259
[1053] Surah Baqara: 266
[1054] Surah Baqara: 264
[1055] Surah Baqara: 264
[1056] Surah Baqara: 259
[1057] T: (تَغَيُّر يَذِير) Tabdeel hone waala, tabdeeli qubool karne waala [Rekhta]
[1058] راجع: 942
[1059] Surah Baqara: 240
[1060] راجع: 4530
[1061] Surah Baqara: 260
[1062] Surah Baqara: 260
[1063] راجع: 2272
[1064] Surah Baqara: 266

Umar ﷺ ne ghusse mein aakar kaha: Ye kya baat hui? Saaf kaho ke hame'n maaloom hai ya maaloom nahi. Us waqt Hazrat Ibne Abbas ﷺ kehne lagey: Ameer-ul-Momineen! Mere dil mein ek (1) baat aai hai. Aap ne farmaya: Mere bhatije! Bayaan karo aur khud ko haqeer na khayaal karo. Hazrat Ibne Abbas ﷺ ne kaha: Is aayat mein amal ki misaal bayaan ki gai hai. Hazrat Umar ﷺ ne farmaya: Kaunse amal ki misaal bayaan ki gai hai? Hazrat Ibne Abbas ﷺ ne kaha: Bas amal ki misaal hai. Hazrat Umar ne farmaya: Ye ek (1) maaldaar shakhs ki misaal hai, jo Allah ki itaa-at mein amal karta reht ahai. Phir Allah Ta'ala us par shaitaan ko ghaalib kar deta hai to wo gunaaho'n mein masroof ho jaata hai aur uske nek aamaal sab ke sab fanaa ho jaate hain. "فَصُرْهُنَّ" ke maane hain: Unko tukde-tukde karde.

Baab 48: Irshad-e-Baari Ta'ala: "Wo Logo'n Se Lipat Kar Sawaal Nahi Karte"[1065] Ki Tafseer

Arbi zuban mein "أَلْحَفَ عَلَيَّ وَأَلَحَّ عَلَيَّ" aur "أَحْفَانِيْ بِالْمَسْأَلَةِ" istemaal hota hai. Unke maane hain: Usne mujhse bohot israar kiya aur intehaai girya-wizaari se peeche lag kar maanga. "فَيُحْفِكُمْ" ke maane hain: Wo tum se israar kare.

[4539] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Miskeen wo nahi jise ek (1) ya do (2) khajoore'n aur ek (1) ya do (2) luqme dar-ba-dar phirne par majboor kar de'n, balke miskeen wo hai jo kisi se sawaal na kare. Agar tum matlab samajhna chaaho to is aayat ko padh lo: "*Wo Logo'n Se Chimat Kar Sawaal Nahi Karte*"[1066]*".[1067]

Baab 49: Irshad-e-Baari Ta'ala: "Allah Ta'ala Ne Tijaarat Ko Halaal Aur Sood Ko Haraam Qaraar Diya Hai"[1068] Ka Bayaan

"أَلْمَسّ" ke maane hain: Junoon, yaane deewaangi.

[4540] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Jab sood ke mutaalliq Surah Baqara ki aakhri aayaat naazil huee'n to Rasool Allah ﷺ ne wo logo'n ko padh kar sunaaee'n phir aap ne sharaab ki khareed o farokht ki hurmat ka bhi elaan farmaya.[1069]

Faaeda: Yahaa'n ek (1) ishkaal[1070] hai ke sharaab ki hurmat to ghazwa-e-uhud ke fauran baad naazil hui thi aur usi waqt uski khareed o farokht bhi haraam thehra thi to us mauqa par tijaarat-e-khamr ki hurmat ka elaan che-maane-daarid? Iska jawaab ye hai ke us waqt tijaarat-e-khamr ke elaan se maqsood uski qabaahat o buraai aur sangeeni ko zaahir karna tha. Goya sood aur sharaab sangeeni aur shanaa-at[1071] mein ek (1) jaise hain. Ye bhi mumkin hai ke us waqt majma mein Rasool Allah ﷺ ne kuch aise log mehsoos kiye ho'n jinhe'n tijaarat-e-khamr ki hurmat ka ilm na ho. Is liye aap ne dobaara elaan farma diya.

Baab 50: Irshad-e-Baari Ta'ala: "Allah Ta'ala Sood Ko Mitaata Hai"[1072] Ka Bayaan

"يَمْحَقُ" ke maane hain: "يُذْهِبُهُ", yaane Allah Ta'ala usey door karta hai aur khatam karta hai.

[4541] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Surah Baqara ki aakhri aayaat naazil huee'n to Rasool Allah ﷺ baahar tashreef laae aur unhe'n masjid mein tilaawat farmaya. Phir aap ne tijaarat-e-khamr ko bhi haraam qaraar diya.[1073]

Baab 51: Irshad-e-Baari Ta'ala: "(Agar tum sood se baaz nahi aaoge) To Allah Aur Uske Rasool Ki Taraf Se Tumhare Khilaaf Elaan-e-Jung Hai"[1074] Ka Bayaan

"فَأْذَنُوْا" ke maane hain: Aagaah ho jaao aur jaan lo.

[1065] Surah Baqara: 273

[1066] Surah Baqara: 273

[1067] راجع: 1476

[1068] Surah Baqara: 275

[1069] راجع: 459

[1070] T: (اِشْكال) Diqqat, dushwaari [Rekhta]

[1071] T: (شَنَاعَت) Buraai, badee, bad-kirdaari [Rekhta]

[1072] Surah Baqara: 276

[1073] راجع: 459

[1074] Surah Baqara: 279

[4542] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Surah Baqara ki aakhri aayaat naazil huee'n to Nabi ﷺ ne masjid mein jaa kar unhe'n tilaawat farmaya. Phir aap ne sharaab ki saudagari bhi haraam kardi.[1075]

Baab 52: Irshad-e-Baari Ta'ala: "Agar (maqrooz) Tand-dast Hai To Uski Aasooda-haali Tak Mohlat Deni Chaahiye"[1076] Ka Bayaan

Wazaahat: Is aayat mein maqrooz ko mohlat dene, balke raas-ul-maal[1077] ko sadqa kar dene ki targheeb hai. Jab asal maal ke mutaalliq ye hukum hai to asal maal se zaaed bataur-e-sood lene ki kaise ijaazat ho sakti hai. Is liye ye aayat bhi hurmat-e-sood ke silsile mein hai.

[4543] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab Surah Baqara ki aakhri aayaat naazil huee'n to Rasool Allah ﷺ uth-khade hue aur hem'n wo aayaat padh kar sunaaee'n. Uske baad aap ne sharaab ki tijaarat ko haraam qaraar dene ka elaan farmaya.[1078]

Baab 53: Irshad-e-Baari Ta'ala: "Us Din Se Darta Raho Jis Din Tum Sabko Allah Ke Huzoor Lautna Hai"[1079] Ka Bayaan

[4544] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ par aakhri aayat jo naazil hui wo sood ke mutaalliq thi.

Faaeda: Waazeh rahe ke is aayat ko jo aakhri aayat kaha gaya hai wo mutaalliqaat-e-riba ke lihaaza se hai aur ribaa ki asal hurmat to is aayat ke nuzool se bohot pehle naazil ho chuki thi, jaisa ke waaqea-e-uhud ke zimn mein irshad-e-Baari Ta'ala hai: "Aye Imaan Waalo! Dugna-chaugna Karke Sood Mat Khaao Aur Allah Se Darte Raho Taake Tum Najaat Paa Sako"[1080] Mukhtalif Sahaba Ikram ﷺ ne apne-apne ilm ke etebaar se mukhtalif aayaat ko aakhri aayat qaraar diya hai, un mein koi tazaad nahi.

Baab 54: Irshad-e-Baari Ta'ala: "Aur Jo Kuch Tumhare Dilo'n Mein Hai, Khwah Tum Usey Chupaao Ya Zaahir Karo (Allah tumse uska hisaab le ga)"[1081] Ki Tafseer

[4545] Hazrat Marwan Asfar se riwayat hai, wo Nabi ﷺ ke ek (1) sahabi, yaane Abdullah bin Umar ﷺ se bayaan karte hain ke aayat-e-karima: "Khwah Tum Apne Khayaal Ko Zaahir Kar Do Ya Chupaae Rakho..." mansookh ho chuki hai.[1082]

Faaeda: Is aayat ka naasikh darj-e-zel Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Kisi Ko Uski Wus-at Se Badh Kar Takleef Nahi Deta".[1083]

Baab 55: Irshad-e-Baari Ta'ala "Rasool Par Jo Kuch Uske Rabb Ki Taraf Se Naazil Hua, Wo Us Par Imaan Laaya"[1084] Ka Bayan

Hazrat Ibne Abbas ﷺ bayaan karte hain: "إِصْرًا"[1085] ke maane hain: Ehed o paimaan aur "غُفْرَانَكَ"[1086] ke maane hain: Teri maghfirat, yaane hame'n bakhsh de.

[4546] Hazrat Marwan Asfar se riwayat hai, wo Rasool Allah ﷺ ke Ashaab ﷺ mein se kisi ek (1) se bayaan karte hain ...mere khayaal ke mutaabiq wo Hazrat Abdullah bin Umar ﷺ hain... unho'n ne farmaya: "إِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ"[1087] ko uske baad waali aayat ne mansookh kar diya hai.[1088]

[1075] راجع: 459

[1076] Surah Baqara: 280

[1077] T: (رَاسُ المَال) Asal sarmaaya, poonji, sarmaaya-e-tijaarat [Rekhta]

[1078] راجع: 459

[1079] Surah Baqara: 281

[1080] Surah aale Imran: 130

[1081] Surah Baqara: 284

[1082] Dekhiye: 4546

[1083] Surah Baqara: 286

[1084] Surah Baqara: 286

[1085] Surah Baqara: 286

[1086] Surah Baqara: 285

[1087] Surah Baqara: 284

[1088] راجع: 4545

Faaeda: Baad waali aayat se muraad Surah Baqara ki aakhri aayat, yaane mazkoora aayat ke baad waali aayat number 286 hai.

بسم الله الرحمان الرحيم

(3) Tafseer Surah aale Imran

"تُقٰةً"[1089] aur "تَقِيَّةٌ" dono ke maane ek (1) hi hain, yaane bachaao karna. "صِرٌّ"[1090] thandak, sardi. "شَفَا حُفْرَةٍ"[1091] ke maane hain: Gadhe[1092] ka kinaara, jaisa ke "شَفَا الرَّكِيَّةِ" kooe'n ke kinaare ko kehte hain. "تُبَوِّئُ"[1093]: tum Lashkar ke liye morche mutaiyyan kar rahe the. "رِبِّيُّوْنَ"[1094] jamaa hai. Uska waahid "رِبِّيٌّ" hai, yaane Allah waala. "تَحُسُّوْنَهُمْ"[1095] tum unhe'n qatl karke jad se ukhaad rahe the. "غُزًّى"[1096] uski waajid "غَازٍ" hai. Allah ke raaste mein ladne waala. "سَنَكْتُبُ مَا قَالُوْا" ka matlab hai: Ham mehfooz kar le'nge. "نُزُلًا"[1097] ke maane hain: Sawaab aur ajar. Allah ki taraf se ziyaafat bhi ho sakta hai, jaisa ke aap kahe'n: "أَنْزَلْتُهُ" maine uski ziyaafat ki. "اَلْخَيْلِ الْمُسَوَّمَةِ"[1098], "اَلْمُسَوَّمُ" nishaan-zada, jisko kisi alaamat, oon[1099] ya kisi bhi cheez se nishan-zada kiya gaya ho.

Mujahid ne "وَالْخَيْلِ الْمُسَوَّمَةِ" ke maane farba aur umda ghode ke kiye hain. Saeed bin Jubair aur Abdullah bin Abdur Rahman bin Abza ne kaha ke "اَلْمُسَوَّمَةِ" ke maane hain: Churaane waale. Saeed bin Jubair ne kaha: "وَحَصُوْرًا"[1100] ke maane hain: Wo shakhs jo aurto'n ke paas na aata ho. Ikrima ne kaha: "مِنْ فَوْرِهِمْ"[1101] ke maane hain: Badr ke din apne ghaiz o ghazab ke saath. Mujahid ne kaha: "يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ"[1102] ka matlab hai ke nutfa khaarij hota hai to ghair-jaandaar aur usse jaandaar baccha paida hota hai. Nez farmaya: "وَالْإِبْكَارِ"[1103] se muraad ibtedaa-e-fajr aur "وَالْعَشِيِّ" se muraad zawaal-e-aaftaab se ghuroob-e-aaftaab tak ka waqt hai.

Baab 1: Irshad-e-Baari Ta'ala "Iski Kuch Aayaat Mohkam Hain"[1104] Ka Bayaan

Mujahid ne kaha: isse muraad halaal o haraam ki aayaat hain. "Aur Kuch Aayaat-e-Mutashaaba hain". Isse muraad wo aayaat jo ek-doosre ki tasdeeq karti hain. Jaisa ke irshad-e-Baari Ta'ala hai: "Isse Sirf Faasiq Log Gumrah Hote Hain"[1105] Nez, Allah Ta'ala ne farmaya: "Allah Ta'ala Be-aql Logo'n Par Gandagi Waaqe Karta Hai".[1106] Jaise irshad-e-Baari Ta'ala hai: "Aur Jo Log Hidayat-yaafta Hain, Allah Ta'ala Unhe'n Mazeed Hidayat Se Hamkinaar Karta Hai, Aur Unhe'n Taqwa Ki Taufeeq Deta Hai".[1107]

"زَيْغٌ" ke maane shak ke hain. "Ab Jin Ke Dilo'n Mein Kajee[1108] Hai Wo Fitna Angezi Ki Khaatir Mutashabihaat Hi Ke Peeche Pade Rehte Hain". "اِبْتِغَاءَ الْفِتْنَةِ" se muraad mutashabihaat ki paerwi hai. Aur "Jo Log Ilm Mein Rusookh[1109] Rakhte Hain" Wo unki taaweel ko jaante hain aur "Kehte Hain Ke Ham In Mutashabihaat Par Imaan Laae Hain".

[4547] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ye aayat tilaawat farmaai: "Wohi To Hai Jisne Tum Par Ye Kitaab Naazil Ki, Jis Mein Se Kuch Aayaat Mohkam Hain Wohi Kitaab Ki Asal Bunyaad Hain Aur Kuch Doosri Mutashabihaat, Yaane Milti-julti Hain. Phir Jin Logo'n Ke Dilo'n Mein Tedh Hai Wo Fitne Ki Talaash Mein Hamesha Mutashabihaat Hi Ke Peeche Pade Rehte Hain Aur Unhe'n Maane Pehnaane Ki Koshish Karte Hain. Halaa'nke Unke Haqiqi Maane Allah Ke Siwa Aur Koi Nahi Jaanta. Haa'n Jo Log Ilm Mein Pukhta-kaar Hain Wo Kehte Hain: Hamaara In Par Imaan Hai. Ye Sab Hamaare Rabb Ki Taraf Se Hain Aur Haqeeqat Ye Hai Ke Kisi Cheez Se Saheeh Sabaq To Sirf Daanish-mand Hi Haasil Karte Hain".[1110] Hazrat Ayesha ﵂ bayaan karti hain ke Rasool Allah ﷺ ne

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[1089] Surah aale Imran: 28
[1090] Surah aale Imran: 117
[1091] Surah aale Imran: 103
[1092] T: (گڑھا) (khudi hui zameen)
[1093] Surah aale Imran: 121
[1094] Surah aale Imran: 146
[1095] Surah aale Imran: 152
[1096] Surah aale Imran: 156
[1097] Surah aale Imran: 198
[1098] Surah aale Imran: 14
[1099] T: (اُوْن) Bhed-bakri waghaira ke baal jin se garam kapde taiyyaar kiye jaate hai [Rekhta]
[1100] Surah aale Imran: 39
[1101] Surah aale Imran: 125
[1102] Surah ar Rum: 19
[1103] Surah aale Imran: 41
[1104] Surah aale Imran: 7
[1105] Surah Baqara: 26
[1106] Surah Yunus: 100
[1107] Surah Muhammad: 17
[1108] T: (کَجی) Be-etenaai, tedha-pann, badee, buraai [Rekhta]
[1109] T: (رُسُوخ) Rasaai, pohonch, pukhtagi, mazbooti [Rekhta]
[1110] Surah aale Imran: 7

farmaya: "*Jab tum aise logo'n ko dekho jo Quran-e-Kareem ki mutashaaba aayaat ka khoj lagaane ki koshish karte hain to samajh lo, ke yehi wo log hain jin ka naam Allah Ta'ala ne ashaab-e-zeegh rakha hai. Aise logo'n se ijtenaab karo*".

Baab 2: Irshad-e-Baari Ta'ala "Main Is (Maryam ﷺ) Ko Aur Iski Aulaad Ko Shaitan Mardood Se Teri Panaah Mein Deti Hoo'n"[1111] Ki Tafseer

[4548] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab koi baccha paida hota hai to shaitan usey paida hote hi choota hai. Chunache shaitan ke choone se baccha chillaane lagta hai. Albatta Hazrat Maryam aur unke bete ke saath ye muaamala nahi hua*". Phir Hazrat Abu Huraira ﷺ kehte hain ke agar chaaho to ye aayat padhlo: "Main Ise Aur Iski Aulaad Ko Shaitan Mardood Se Teri Panaah Mein Deti Hoo'n".[1112]

Baab 3: Irshad-e-Baari Ta'ala "Beshak Wo Log Jo Allah Ke Ehed Aur Apni Qasmo'n Ko Thodi Se Qeemat Ke Ewaz Bech Daalte Hain To Aise Logo'n Ka Aakhirat Mein Koi Hissa Nahi … Aur Unhe'n Dukh Dene Waala Azaab Hoga"[1113] Ka Bayaan

"لَاخَلَقَ" ke maane hain: "لَاخَيْرَ", yaane unke liye koi bhalaai nahi hogi aur "أَلِيْمٌ" ba-maane "مُؤْلِمٌ" hai, yaane takleef dene waala. Ye lafz *alam* "أَلم" se maakhuz hai aur "مُفْعِلٍ" yaane "مؤلِم" ki jagah istemaal hua hai.

[4549 4550] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis ne maal rok dene waali qasam uthaai, taake uske zariye se kisi musalman ka maal kaat le, to Allah ke saath uski mulaqaat baae'n-haalat*[1114] *hogi ke Allah Ta'ala us par intehaai naaraaz hoga. Phir Allah Ta'ala ne iski tasdeeq mein ye aayat naazil farmaai: "*Beshak Wo Log Jo Allah Ke Ehed Aur Apni Qasmo'n Ko Thodi Si Qeemat Ke Ewaz Bech Daalte Hain To Aise Logo'n Ke Liye Aakhirat Mein Koi Hissa Nahi*" aakhir tak*". Abu Waael kehte hain us dauraan mein Hazrat Ash-at bin Qais ﷺ tashreef laae aur kehne lagey: Tumhe'n Abu Abdur Rahman kya suna rahe the? Ham ne kaha: Unho'n ne aisa-aisa bayaan kiya hai. Hazrat Ash-at ﷺ ne kaha: Ye aayat to mere mutaalliq naazil hui thi. Mere chacha ke bete ki zameen mein mera kooa'n tha (jiska usne inkaar kar diya). Nabi ﷺ ne farmaya: "*Gawaah laao ya phir usse qasm li jaaegi*". Maine arz ki: Allah ke Rasool ﷺ! Wo to qasam utha le ga. Nabi ﷺ ne farmaya: "*Jo shakhs kisi musalman ka maal maar lene ki niyyat se khwah-ma-khwah jhooti qasam uthaae to jab wo Allah se mulaqaat karega to Allah Ta'ala us par sakht ghazabnaak hoga*".[1115]

[4551] Hazrat Abdullah bin Abi Awfa ﷺ se riwayat hai ke ek (1) aadmi ne baazaar mein saamaan lagaaya, phir qasam uthaai ke usey us saamaan ke itne daam mil rahe the, halaa'nke us shakhs ko wo qeemat nahi di gai thi. Uska maqsad ye tha ke is tarah kisi musalman ko apne daam-e-tanweer mein phansaae (usey thagg[1116] le). Us par ye aayat naazil hui: "إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا" aakhir tak.[1117]

Faaeda: Hadees-e-Ibne Masood ﷺ se maaloom hota hai ke mazkoora aayat kooe'n ke muaamale mein Hazrat Ash-at ﷺ aur unke mukhaalif ke mutaalliq naazil hui, jabke doosri hadees se maaloom hota hai ke baazaar mein ek (1) shakhs ne saamaan farokht karne ki gharz se jhooti qasm uthaai to us shakhs ke mutaalliq ye aayat naazil hui. In riwayaat mein koi tazaad nahi, kyou'nke ye aayat aam hai aur iske nuzool ka sabab dono waaqeaat ho sakte hain. والله أعلم

[4552] Hazrat Ibne Abi Mulaika se riwayat hai ke do (2) aurte'n kisi ghar ya hijr mein mauze siya karti thee'n. Un mein se ek (1) aurat baahar nikli to uske haath mein mauze seene waala sooa[1118] chubha hua tha. Usne doosri aurat par ilzaam lagaaya. Muqaddama Hazrat Ibne Abbas ﷺ ke yahaa'n pesh hua to aap ne kaha ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Agar sirf daawa ki bunyaad par logo'n ke mutaalibaat tasleem kiye jaane lage'n to bohot logo'n ka*

[1111] Surah aale Imran: 36

[1112] راجع: 3286

[1113] Surah aale Imran: 77

[1114] T: (بائیں حالت) Is haalat, aisi haalat [RSB]

[1115] راجع: 2356 2357

[1116] T: (تَهگُّنا) Lootna, fareb-dena, dagha karna [Rekhta]

[1117] راجع: 2088

[1118] T: (سوآ) Badi sooi [Urduinc]

khoon aur maal barbaad ho jaae". Us aurat ko Allah ki yaad dilaao aur uske saamne ye aayat padho: " إِنَّ الَّذِينَ يَشْتَرُونَ ....بِعَهْدِ اللَّهِ"[1119] chunache logo'n ne usey waaz o naseehat ki to usne (apne jurm ka) eteraaf kar liya. Hazrat Ibne Abbas ﷺ ne kaha ke Nabi ﷺ ka irshad-e-giraami hai: "*Qasam mudda-aa a'lae*[1120] *par hoti hai*".[1121]

Faaeda: Moamilaat mein qaanoon ye hai ke daawa karne waala gawaah pesh karta hai aur agar wo gawaah pesh na kar sakey to jiske khilaaf daawa ho wo qasam de kar us ilzaam se bari ho sakta hai. Baaz khaas haalaat mein muddai se bhi qasam le kar faisla kiya jaa sakta hai jaisa ke qasaamah[1122] mein hota hai.

Baab 4: Irshad-e-Baari Ta'ala: "(Aye paighaambar!) Keh Deejiye: Aye Ahle Kitab! Aisi Baat Ki Taraf Aao Jo Hamaare Darmiyan Aur Tumhare Darmiyan Yaksaa'n Muslam Hai, Wo Ye Ke Ham Allah Ke siwa Kisi Ki Ibaadat Na Kare'n"[1123] Ka Bayaan

"سَوَآءٍ" qasd ke maane mein hai. Usse yaksaa'n aur mushtarik cheez muraad hai.

[4553] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne kaha ke Abu Sufyan bin Harb ne mere roo-ba-roo ye bayaan diya: Jis muddat ke dauraan mein mere aur Rasool Allah ﷺ ke darmiyan (sulah hudaibiya ka) muaahada hua tha. Main un dino'n ek (1) tijaarati safar par rawaana hua. Jab main mulk-e-shaam mein tha to Nabi ﷺ ka ek (1) naama-e-mubarak harqil ke paas laaya gaya. Hazrat Dihya Kalbi ﷺ usey le kar aae the. Unho'n ne laakar azeem busra ke hawaale kar diya tha aur azeem busra ne wo khat harqil ko pohonchaya. Abu Sufyan kehte hain ke harqil ne dariyaaft kiya: Hamaari hudood-e-sultanat mein usi muddai-e-nabuwwat ki qaum ka koi aadmi maujood hai? Darbaariyo'n ne jawaab diya: Ji haa'n. Phir mujhe quraish ke chand doosre logo'n ki maeeyat[1124] mein bulaya gaya. Jab ham harqil ke darbaar mein haazir hue to usne hame'n apne saamne bithaa liya aur poochne laga: Ye shakhs jo khud ko nabi kehta hai tum mein se kaun uska qaribi rishtedaar hai? Abu Sufyan ne kaha: Main uska qaribi rishtedaar hoo'n, chunache darbariyo'n ne mujhe uske bilkul saamne aur mere saathiyo'n ko mere peeche bitha diya. Uske baad harqil ne tarjuman ko bulaya aur usey kaha: Unse kaho ke main is shakhs se us muddai-e-nabbuwwat ke mutaalliq kuch sawalaat karu'nga. Agar ye ghalat bayaani kare to tum logo'n ne usey jhutlaa dena hai. Abu Sufyan kehte hain: Allah ki qasam! Agar ghalat bayaani karne ki badnaami ka mujhe darn a hota to main aap ke mutaalliq zaroor jhoot bolta. Phir harqil ne apne tarjumaan se kaha: Usse poocha ke tum logo'n mein uska nasab kaisa hai? Maine kaha: Wo oonche nasab waala hai. Usne kaha: Uske aaba o ajdaad mein se koi baadshah tha? Maine kaha: Nahi. Usne kaha: To kya tum uske daawa-e-nabuwwat se pehle usey jhoot se muttaham (مُتَّهَم) karte the? Maine kaha: Nahi. Kehne laga: Accha ye bataao ke maaldaar logo'n ne uski pairawi ki hai ya ghaireebo'n ne? Maine kaha: Balke uske pairokaar ghareeb o nadir hain. Wo kehne laga: Kya uske pairokaar (din-ba-din) badh rahe hain, ya unki taadaad kam ho rahi hai? Maine kaha: Balke unki taadaad mein musalsal izaafa ho raha hai. Wo kehne laga: Kya uske deen mein daakhil hone ke baad koi shakhs us deen se mutanaffir ho kar murtad bhi hua hai? Maine kaha: Hargiz nahi. Usne poocha: Kya tum logo'n ne usse koi jung ladi hai? Maine kaha: Ji haa'n. Wo kehne laga: Phir tumhari aur uski jung ka nateeja kiya raha hai? Maine kaha: Jung hamaare aur uske darmiyan baraabar ki chot hai, kabhi wo hame'n zak[1125] pohoncha deta hai aur kabhi ham usey nuqsaan se do-chaar kar dete hain. Wo kehne laga: Kya wo bad-ehdi bhi karta hai? Maine kaha: Nahi, albatta us waqt ham ne uske saath sulah ka muaahada kar rakha hai, maaloom nahi wo us mein kya karega? Abu Sufyan kehte hain: Mujhe is jumle ke alaawa apni taraf se koi aur baat daakhil karne ka mauqa na mila. Harqil kehne laga: Kya ye baat (daawa-e-nabuwwat) usse pehle bhi kisi ne kahi thi? Maine jawaab diya: Nahi. Uske baad harqil ne apne tarjumaan se kaha ke tum is shakhs se kaho: Maine tum se us shakhs ka nasab poocha to tumne bataaya ke wo oonche nasab ka haamil hai. Waaqai dastoor bhi yehi hai ke Ambiya ﷺ hamesha

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[1119] Surah aale Imran: 77

[1120] T: (مُدَّعا عَلَيہ) Wo shaksh jis ke khilaaf muqaddama daaer kiya gaya ho, wo shakhs jis par daawa kiya gaya ho [Rekhta]

[1121] راجع: 2514

[1122] T: (قسامه) Apni baat ka yaqeen dilaane ke liye fariqain ka qasme'n khaana [RSB]
OR
T: Khoon ke muqaddame mein doosri shaahdat ya suboot na milne par qasam dilaa kar ya halaf uthwa kar faisla karna [Rekhta]

[1123] Surah aale Imran: 64

[1124] T: (مَعِيَّت) Kisi ki maujoodgi mein, hamraahi mein, saath-saath [Rekhta]

[1125] T: (زَک پَہنْچانا) Shikast dena, nuqsaan pohonchaana [Rekhta]

apni qaum ke oonche nasab hi se bheje jaate hain. Phir maine dariyaaft kiya ke aaya uske buzurgo'n mein se koi baadshah guzra hai? To tumne us baat ka inkaar kiya. Main kehta hoo'n agar uske buzurgo'n mein se koi baadshah guzra hota to main kehta ke ye shakhs apni khaandaani sultanat ka talabgaar hai. Phir maine tumse uske pairokaaro'n ki nisbat sawaal kiya ke wo qaum ke kamzor log hain ya muazzaz hazraat? Tumhaara jawaab tha ke uski pairawi karne waale kamzor o naatawaa'n hain aur haqeeqat bhi yehi hai ke paighaambaro'n ke pairokaar ka aksar aise hi log hua karte hain. Phir mera sawaal tha ke tum ne kabhi us par daawa-e-nabuwwat se pehle jhoot ka shubha kiya hai, to tumhara jawaab inkaar mein tha. Tab maine ye nateeja nikaala ke aisa to mumkin nahi ke wo logo'n par kizb-bayaani se ijtenaab kare, lekin Allah par jhoot baandhta phire. Aur maine tumse ye bhi dariyaaft kiya ke kabhi koi shakhs uske deen mein daakhil ho kar nafrat karte hue murtad bhi hua hai, to tumhara jawaab nafi mein tha. Bahar-haal imaan cheez hi aisi hai, jab uski chaashni dil ke nahaa'n-khaane[1126] mein utar jaati hai to nikalti nahi. Maine ye bhi poocha ke wo log badh rahe hain ya rooba inhetaat[1127] hain? To tum ne jawaab diya ke unki taadaad mein musalsal izaafa ho raha hai. Waaqai imaan ka muaamala aisa hota hai yahaa'n tak ke wo paaya-e-takmeel ko pohonch jaata hai. Maine tumse ye bhi poocha ke kabhi tumhari usse jung hui hai? Tum ne isbaat mein jawaab dete hue kaha ke ladaai tumhaare aur uske darmiyan baraabar ki chot hai. Kabhi wo tumhe'n nuqsaan se do-chaar kar dete hain aur kabhi tum unhe'n zik pohoncha dete ho. Isi tarah rasoolo'n ko aazmaaish mein daala jaata hai, lekin aakhir-kaar anjaam unhi ke haq mein hota hai. Maine tumse poocha: Kya usne kabhi bad-ehedi ki hai? Tum ne uska bhi inkaar kiya hai. Haqeeqat bhi yehi hai ke paighaambar ehed-shikni nahi kiya karte. Mera sawaal tha: Aaya usse qabl bhi kisi ne aisi baat kahi thi. Tumne bataaya ke nahi. Main kehta hoo'n: Agar ye baat usse pehle kisi aur ne kahi hoti to main kehta ke ye shakhs ek (1) aisi baat ki naqqaali kar raha hai, jo usse qabl kahi jaa chuki hai.

Abu Sufyan ne kaha: Baad-azaa'n usne dariyaaft kiya: Wo tumhe'n ki baato'n ka hukum deta hai? Maine jawaab diya: Wo namaz, zakat, sila-rehmi, aur paakdaamai ikhtiyaar karne ka hukum deta hai. Tab harqil ne kaha: Jo kuch tumne uske mutaalliq bataaya hai, agar wo bar-haq hai to wo yaqeeni nabi hai. Mujhe is baat ka ilm tha ke ek (1) nabi aane waala hai, lekin mera ye khayaal na tha ke wo tum mein se hoga. Agar mujhe yaqeen ho ke main uske paas pohonch saku'na to zaroor usse mulaqaat ko apne liye saadat khayaal karta. Agar main uske paas haazir ho saku'n to zaroor uske paao'n dho kar uski khidmat bajaa laau'n, nez anqareeb us shakhs ki hukumat mere in do (2) qadmo'n tak pohonch kar rahegi. Uske baad harqi l ne Rasool Allah ﷺ ka naama-e-mubarak mangwaaya, usey padha to us mein ye likha tha:

Shuru Allah ke naam se jo bohot meherbaan, nihayat rehem karne waala hai. Allah ke bande aur uske rasool Muhammad ﷺ ki taraf se rome ke baadshah harqil ke naam. Us shakhs par salaam jo hidaayat ki paerwi kare. Amma Baad! Main tujhe kalma-e-islaam (Laa Ilaaha Illallah Muhammad-ur-Rasool Allah) ki daawat deta hoo'n, musalman ho jaao to mehfooz rahoge. Allah Ta'ala tujhe do-chand[1128] ajar de ga, agar tum ye baat nahi maanoge to tumhaari riaaya ka gunah bhi tum par hoga. Aur "Aye Ahle Kitaab! Aisi Baat Ki Taraf Aajaao Jo Hamaare Darmiyan Aur Tumhare Darmiyan Yaksaa'n Muslam Hai. Ham Allah Ke Siwa Kisi Aur Ki Ibaadat Na Kare'n… Gawaah Raho Ke Ham To Farmabardaar Hain". Jab harqil padh chuka to darbaar mein aawaaze'n bulan hone lagee'n aur bohot shor o ghul utha aur hame'n baahar nikaal diya gaya. Maine baahar aakar apne saathiyo'n se kaha: Abu Kashba ke bete ka muaamala to bada zor pakad gaya hai. Usse to shah-e-rome bhi khaufzada hai. Us roz ke baad mujhe baraabar yaqeen raha ke Rasool Allah ﷺ zaroor ghaalib aakar rahe'nge, yahaa'n tak ke Allah Ta'ala ne mere dil mein islaam jaa-gazee'n[1129] kar diya.

Imam Zohri kehte hain: Phir harqil ne rome ke bade-bade sardaro'n ko daawat di aur unhe'n apne ek (1) khaas mahel mein ekattha kiya, phir unse kaha: Kya tum apni kaamyaabi, bhalaai aur hamesha ke liye apni baadshahat par qaaem rehna chaahte ho? (To islaam qubool karlo). Raawi kehta hai: Ye elaan-e-haq sunte hi wo log jangli gadho'n ki tarah bidakte hue darwaazo'n ki taraf daude. Dekha to wo band the, uske baad harqil ne hukum diya ke unhe'n mere paas waapas laao, phir usne un sab ko bulaa kar kaha: Main tumhara imtihaan lena chaahta tha ke apne deen par kis qadr

[1126] T: (نہاں خانہ) Nahaa'n-khaana ki jamaa, nazro'n se ojhal jagah, posheeda ya khufiya muqaam [Rekhta]
[1127] T: (انحطاط) Saabiq soorat-e-haal se kami, zawaal [Rekhta]
[1128] T: (دو چند) Doona, dohra, ziyaada [Rekhta]
[1129] T: (جاگزیں) Qaaem, basaa hua, sabat [Rekhta]

mazboot ho, so wo main dekh chuka hoo'n. Tumhari ye pukhtagi mujhe bohot pasand aai. Us par sab haazireen khush ho gae aur use sajda kiya.[1130]

Baab 5: Irshad-e-Baari Ta'ala: "Tum Us Waqt Tak Asal Neki Haasil Na Kar Sakoge Jab Tak Wo Kuch Allah Ki Raah Mein Kharch Na Karo Jo Tumhe'n Mehboob Ho"[1131] Ki Tafseer

[4554] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Madina Taiyyaba mein Hazrat Abu Talha ﷺ ke paas sab ansaar se ziyaada khajooro'n ke baaghaat the. Aur "beeruha" naami baagh unhe'n apni jaaedaad mein sab se ziyaada aziz tha. Ye masjid-e-nabawi ke bilkul saamne tha aur khud Rasool Allah ﷺ us baagh mein tashreef le jaate aur uska sheeree'n aur umda paani nosh-e-jaa'n[1132] farmaya karte the. Jab ye aayat naazil hui: "لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ" to Hazrat Abu Talha ﷺ khade hue aur arz ki: Allah ke Rasool ﷺ! Allah Ta'ala ne farmaya hai: "Jab Tak Tum Apni Pasandida Aur Marghoob Cheez Ko Kharch Nahi Karoge Neki Ko Na Paa Sakoge". Mujhe apni jaaedaad mein sab se ziyaada aziz "beeruha" hai, aur ye Allah ki raah mein sadqa hai. Main Allah se uske ajar o sawaab aur uske yahaa'n uske zakheera banne ki ummeed rakhta hoo'n. Allah ke Rasool ﷺ! Aap jahaan munaasib khayaal kare'n usey kharch kar de'n. Rasool Allah ﷺ ne farmaya: "*Bohot khoob! Ye maal o daulat fanaa hone waala aur zawaal-pazeer hai. Maine tumhari baat sun li hai, mera khayaal hai ke tum usey apne rishtedaaro'n mein taqseem kar do*". Hazrat Abu Talha ne arz ki: Allah ke Rasool ﷺ! Main aisa hi karu'nga, chunache Hazrat Abu Talha ﷺ ne wo baagh apne azizo'n aur chachazaad bhaiyyo'n mein taqseem kar diya.

Ek (1) riwayat mein hai ke Rasool Allah ﷺ ne farmaya: "*Ye maal to bohot hi nafaa-bakhsh (raabeh) ban gaya hai*".

Yahya bin Yahya bin Imam Maalik se "مَالٌ رَابِحٌ" ke alfaaz zikr karte hain.[1133]

[4555] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Abu Talha ﷺ ne wo baagh Hazrat Hassaan aur Hazrat Ubai bin Kaab ﷺ mein taqseem kar diya, jabke main unka ziyaada qaribi tha, lekin unho'n ne mujhe us mein se kuch na diya.[1134]

Faaeda: Hazrat Anas ﷺ ki waalida Hazrat Umme Sulaim ﷺ Hazrat Abu Talha ﷺ ke nikah mein thee'n, is binaa par wo Hazrat Anas ﷺ ko apna beta hi samajhte the. Ghaliban isi wajah se unhe'n baagh mein se kuch na diya.

Baab 6: Irshad-e-Baari Ta'ala "Aap Unse Keh Deejiye Ke Agar Tum Sacche Ho To Tauraat Le Aao Phir Usey Padho"[1135] Ka Bayaan

[4556] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke ek (1) martaba Nabi ﷺ ki khidmat mein chand yahoodi apne ek (1) mard aur aurat ko le kar haazir hue. Un dono ne zina ka irtekaab kiya tha. Aap ne un yahoodiyo'n se mukhaatib ho kar farmaya: "*Tum mein se koi zina ka murtakib ho to tum usse kya sulook karte ho?*" Unho'n ne jawab diya ke ham unka mu'n kaala kar dete hain aur unhe'n maarte peet-te hain. Aap goya hue: "*Kya tumhe'n tauraat mein rajm ka hukum nahi mila?*" Wo kehne lagey: Hame'n to us mein aisa koi hukum nahi mila. Us par Hazrat Abdullah bin Salaam ﷺ bol uthe aur unse kehne lagey: Tum jhoote ho. Tauraat laao aur usey padho, agar tum sacche ho. Tauraat laai gai to unke bade mudarris ne jo unhe'n tauraat padhaaya karta tha apna haath aayat-e-rajm par rakh diya. Phir aage peeche se padhne laga aur aayat-e-rajm nahi padhta tha. Hazrat Abdullah bin Salaam ﷺ ne aayat-e-rajm se uska haath kheecha (hataaya) aur farmaya: Ye kya hai? Jab yahoodiyo'n ne aayat-e-rajm dekhi to kehne lagey: Waaqai ye to aayat-e-rajm hai. Phir Aap ﷺ ne un dono ke mutaalliq hukum jaari farmayaa aur unhe'n qareeb hi masjid ke paas jahaa'n janaaze rakhte jaate the rajm kar diya gaya.

Hazrat Abdullah bin Umar ﷺ kehte hain ke maine us aurat ke aashna ko dekha ke wo apni daashta ko pattharo'n se bachaan ke liye us par jhukaa jaa raha tha.[1136]

[1130] راجع: 7

[1131] Surah aale Imran: 92

[1132] T: (نُوش جَاں) Wo cheez jo marghoob ho, wo cheez jo raghbar se khaai jaae [Rekhta]

[1133] راجع: 1461

[1134] راجع: 1461

[1135] Surah aale Imran: 93

[1136] راجع: 1329

Baab 7: Irshad-e-Baari Ta'ala "Tum Behtareen Ummat Ho Jo Logo'n Ke Liye Paida Kiye Gae Ho"[1137] Ka Bayaan

[4557] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne aayat-e-karima "كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ" ki tafseer mein farmaya: Tum sab logo'n mein se tamaam logo'n ke liye behtar ho, kyou'nke tum unhe'n, unki gardano'n mein zanjeere'n daal kar le aate ho, jiski badaulat wo halqa-ba-gosh islaam ho jaate hain.[1138]

Baab 8: Irshad-e-Baari Ta'ala "Jab Tum Mein Se Do (2) Jamaate'n Past-himmati Ka Iraada Kar Chuki Thee'n"[1139] Ka Bayaan

[4558] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Darj-e-zel aayat hamaare baare mein naazil hui thi: "إِذْ هَمَّت طَّائِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا" do (2) giroho'n se muraad ham, yaane Banu Haaritha aur Banul Salama hain. Taaham hame'n ye baat bohot pasand nahi ke ye aayat naazil na hoti, kyou'nke is mein Allah Ta'ala ne farmaya hai: "Allah Ta'ala Un Dono Giroho'n Ka Sarparast Hai".[1140]

Faaeda: Hazrat Jaabir ﷺ ke kehne ka matlab ye hai ke agarche is aayat mein hamaare bode-pann ka zikr hai, lekin is fazilat ke saamne apne'n apne us aeb ke faash hone ka bilkul malaal nahi, is liye ke is mein hamaare liye Allah Ta'ala ki sarparasti ka bhi zikr hai.

Baab 9: Irshad-e-Baari Ta'ala "(Aye Paighaambar!) Aap Ke Ikhtiyaar Mein Kuch Nahi"[1141] Ki Tafseer

[4559] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap jab namaz-e-fajr ki doosri rakat se sar uthaate to dua karte: "*Aye Allah! Falaa'n, falaa'n, aur falaa'n par laanat farma*". Ye alfaaz aap samiallahu liman hamida "سَمِعَ اللهُ لِمَنْ حَمِدَهُ", rabbana wa lakal hamd "رَبَّنَا وَلَكَ الْحَمْدُ" kehne ke baad kaha karte the. Us par Allah Ta'ala ne ye aayat naazil farmaai: "*Aye Nabi! Aap ke ikhtiyaar mein kuch nahi (Allah Ta'ala chaahe to unki tauba qubool kare, chaahe to unhe'n azaab de) bila-shubha wo zaalim hain*".

Is riwayat ko Ishaq bin Raashid ne bhi Zohri se bayaan kiya hai.[1142]

[4560] Hazrat Abu Huraira ﷺ se riwayat hai ke jab Rasool Allah ﷺ kisi par bad-dua karna chaahte, ya kisi ke liye dua karna chaahte to baad-az-rukoo qunoot kiya karte. Mutaaddid martaba aap ne "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" ke baad ye dua ki: "*Aye Allah! Waleed bin waleed, salama bin hisham aur ayyash bin abu rabeea ko najaat de. Aye Allah! Qabila-e-muzar par apni giraft sakht karde aur unhe'n aisi qahet-saali se do-chaar karde jaisi zamaana-e-yusuf* ﷺ *mein hui thi*". Aap ye bad-dua ba-aawaaz-e-buland kiya karte the. Namaz-e-fajr ki baaz rakaat mein aap is tarah bad-dua karte the: "*Aye Allah! Falaa'n aur falaa'n par laanat kar*". Arab ke chand qabaail ka naam liya karte the, hatta ke Allah Ta'ala ne ye aayat naazil farmaai: "لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ"[1143].[1144]

Baab 10: Irshad-e-Baari Ta'ala "Aur Rasool, Tumhare Peeche Se Tumhe'n Pukaar Raha Tha"[1145] Ka Bayaan

"أُخْرَاكُمْ", "آخِرَكُمْ" ki taanees hai. Hazrat Ibne Abbas ﷺ farmate hain: "إِحْدَى الْحُسْنَيَيْنِ"[1146] se muraad fatah ya shahaadat hai.

[4561] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ghazwa-e-uhud mein Hazrat Abdullah bin Jubair ﷺ ko (teer-andaazo'n ke) paidal daste par ameer muqarrar farmaya. US din bohot se musalman shikast-

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[1137] Surah aale Imran: 110

[1138] راجع: 3010

[1139] Surah aale Imran: 122

[1140] راجع: 4150

[1141] Surah aale Imran: 128

[1142] راجع: 4029

[1143] Surah aale Imran: 128

[1144] راجع: 797

[1145] Surah aale Imran: 153

[1146] Surah Tauba: 52

khurda ho kar bhaag khade hue. Ye aayat-e-karima usi ke mutaalliq naazil hui: Jabke rasool tumhare peeche se bula raha tha … us waqt Nabi ﷺ ke hamraah sirf baara (12) Sahaba Ikram ﷺ baaqi reh gae the.[1147]

Baab 11: Irshad-e-Baari Ta'ala "Oongh Ki Shakl Mein Tamaaniyat (naazil ki)"[1148] Ka Bayaan

[4562] Hazrat Anas ﷺ se riwayat hai ke Hazrat Abu Talha ﷺ bayan karte hain: Ghazwa-e-uhud mein jab ham safe'n baadhe khade the to ham par ghunoodgi taari hone lagi. Phir mere haath se meri talwaar choot-choot jaati thi aur main usey thaamta tha, wo phir girne ko hoti aur main phir usey thaam leta.[1149]

Baab 12: Irshad-e-Baari Ta'ala "Jinho'n Ne Zakhm Pohonchne Ke Baad Bhi Allah Aur Uske Rasool Ke Hukum Par Labbaik Kaha, Un Mein Jo Log Nek Kirdaar Aur Parhezgaar Hain, Unke Liye Bohot Bada Ajr Hai"[1150] Ki Tafseer

"اَلْقَرْحُ" ke maane hain: "اَلْجِرَاحُ" yaane zakhm. "اَسْتَجَابُوْا" ba-maane "أَجَابُوْا" yaane unho'n ne qubool kiya jaisa ke "يَسْتَجِيْبُ" ba-maane "يُجِيْبُ"[1151] hai. Yaane wo qubool karta hai.

Wazaahat: Jab uhud ke din Rasool Allah ﷺ ko jo sadma poho'hcha tha wo pohonch chuka aur mushrikeen-e-makkah ko laut gae to aap ko khatra mehsoos hua ke mabaada wo loot kar phir hamla-aawar ho'n. Lehaaza aap ne farmaya: "*Kaun un kaafiro'n ka taaaqub karta hai?*" Aap ka irshad sun kar sattar (70) aadmi taaaqub ke liye taiyyaar ho gae jin mein Syedna Abu Bakar aur Hazrat Zubair bin Awwaam ﷺ bhi the.[1152]

Baab 13: Irshad-e-Baari Ta'ala: "Wo Log Ke Jab Logo'n Ne Unse Kaha: Dushman Ne Tumhare Muqaable Mein Ek (1) Bohot Bada Lashkar Taiyyaar Kar Rakha Hai, Lehaaza Unse Daro"[1153] Ki Tafseer

[4563] Hazrat Abdullah bin Abbas ﷺ se riwayat hai ke Hazrat Ibrahim ﷺ ko jab aag mein daala gaya to unho'n ne kaha: "حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ" aur Muhammad ﷺ ne ye kalma us waqt kaha jab munafiqeen ne afwaah phailaai ke "*Logo'n ne aap se ladne ke liye bohot bada Lashkar taiyyaar kar rakha hai, lehaaza unse daro*". Ye khabar sun kar Sahaba Ikram ﷺ ka imaan badh gaya aur unho'n ne bhi yehi kaha: Hame'n Allah Kaafi Hai Aur Wo Bohot Accha Kaarsaaz Hai".[1154]

[4564] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne kaha: Jab Hazrat Ibrahim ﷺ ko aag mein daala gaya to aakhri kalimaat jo aap ki zubaan se nikle wo ye the: "Mujhe Allah Kaafi Hai Jo Behtareen Kaarsaaz Hai".[1155]

Baab 14: Irshad-e-Baari Ta'ala "Aur Jin Logo'n Ko Allah Ne Apne Fazal Se Bohot Kuch Diya Hai Aur Wo Us Mein Bukhl Karte Hain To Wo Bukhl Ko Apne Liye Hargiz Behtar Na Samjhe'n"[1156] Ka Bayaan

"سَيُطَوَّقُوْنَ" ke maane hain: Wo tauq daale jaae'nge, jaise kehe hain: "طَوَّقْتُهُ بِطَوْقٍ" maine usey tauq daala.

[4565] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis shakhs ko Allah Ta'ala maal ataa farmae, phir wo us mein se zakat adaa na kare to qiyaamat ke din uska maal ek (1) ganje saanp ki shakl mein hoga. Uski aankho'n par do (2) kaale nuqte ho'nge. Qiyaamat ke din wo saanp uske galey mein tauq ban jaaega aur uski dono baache'n pakad kar kahega: Main tera maal hoo'n, main tera khazaana hoo'n, phir aap ne ye aayat-e-karima tilaawat farmaai: "*Jinhe'n Allah Ta'ala Ne Apne Fazal Se Kuch De Rakha Hai, Wo Us Mein Kanjoosi Ko Apne Liye Behtar Khayaal Na Kare'n…*".*".[1157]

[1147] راجع: 3039
[1148] Surah aale Imran: 154
[1149] راجع: 4028
[1150] Surah aale Imran: 172
[1151] Surah al Anaam: 36
[1152] Saheeh Bukhari: Al Maghaazi: H4077
[1153] Surah aale Imran: 173
[1154] Dekhiye: 4564
[1155] راجع: 4563
[1156] Surah aale Imran: 180
[1157] راجع: 1403

Baab 15: Irshad-e-Baari Ta'ala "Aur Yaqeenan Tum Apne Se Peshtar Ahle Kitaab Aur Un Logo'n Se Jinho'n Ne Shirk Kiya Bohot Si Takleef-deh Baate'n Zaroor Sunoge"[1158] Ka Bayaan

[4566] Hazrat Usama bin Zaid ﷺ se riwayat hai ke Rasool Allah ﷺ ek (1) gadhe par sawaar hue jis par ilaaqa-e-fadak ki bani hui moti chaadar daali gai thi aur mujhe bhi apne peeche bitha liya. Aap qabila-e-haaris bin khazraj ke mohalle mein Hazrat Saad bin Ubadah ﷺ ki iyaadat ke liye tashreef le jaa rahe the. Ye waaqea ghazwa-e-badr se pehle ka hai. Raaste mein aap ek (1) majlis se guzre jis mein mile-jule log, yaane musalman, mushrikeen aur yahoodi maujood the. Un mein Abdullah bin Ubai ibne Salool (raees-ul-munafiqeen) bhi maujood tha. Jo abhi musalman nahi hua tha, aur usi majlis mein Hazrat Abdullah bin Rawaaha ﷺ bhi maujood the. Jab sawaari ki gard o ghubaar un logo'n par padi to Abdullah bin Ubai ne apni naak par chaadar daali aur kehne laga: Ham par gard o ghubaar na udaao. Tab Rasool Allah ﷺ ne Assalamu Alaikum kaha aur theher gae. Apni sawaari se utar kar aap ne unhe'n islaam ki daawat di aur quran padh kar sunaaya to Abdullah bin Ubai ibne Salool ne kaha: Aye naujawaan! Aap ki baate'n bohot acchi hain, taaham aap jo kuch kehte hain agar sach bhi ho tab bhi aap hamari majlis mein aakar hame'n takleef na diya kare'n, balke apne ghar waapas chale jaae'n, phir jo shakhs aap ke paas aae aap usey apni baate'n sunaae'n. Us par Hazrat Abdullah bin Rawaaha ﷺ ne kaha: Allah ke Rasool ﷺ! Aap zaroor hamaari majaalis mein tashreef laa kar hame'n ye baate'n sunaaya kare'n, kyou'nke ham in baato'n ko pasand karte hain. Aakhir-kaar baat is hadd tak badh gai ke musalman, mushrik, aur yahoodi ek-doosre ko bura bhala kehne lagey aur naubat yahaa'n tak pohonch gai ke wo ek-doosre par hamla karne ke liye taiyyaar ho gae. Nabi ﷺ musalsal unko khamosh karaate rahe, yahaa'n tak ke wo khamosh ho gae. Baad-azaa'n Nabi ﷺ apni sawaari par baith kar Hazrat Saad bin Ubadah ﷺ ke paas tashreef le gae aur Nabi ﷺ ne unse farmaya: "*Aye Saad! Abu Hubaab, yaane Abdullah bin Ubai ne jo kuch kaha hai, kya tum ne sunliya hai? Us shakhs ne ye-ye baate'n ki hain*". Hazrat Saad bin Ubadah ﷺ ne arz ki: Allah ke Rasool ﷺ! Usey moaaf kar de'n aur darguzar se kaam le'n. Qasam hai us zaat ki jisne aap par kitaab naazil farmaai hai! Allah ki taraf se aap par jo kuch naazil hua hai wo bar-haq aur sach hai. Asal baat ye hai ke is basti waalo'n ne ye faisla kar liya tha ke us shakhs ki taaj-poshi kare'n aur us ke sar par sardari ki pagdi baandhe'n. Lekin jab Allah Ta'ala ne ye mansooba us haq se mustarad kar diya jo aap ko ataa farmaya hai to wo us wajah se jal-bhun gaya hai. Aur jo kuch usne kaha hai us hasad ka nateeja hai, chunache Rasool Allah ﷺ ne usey moaaf kar diya. Nabi ﷺ aur aap ke Sahaba Ikram ﷺ ki ye aadat rahi hai ke buth-parasto'n aur yahoodiyo'n ki naa-shaaista harkaat ko moaaf kar diya karte the, jaisa ke Allah Ta'ala ne unhe'n hukum diya tha aur unki eeza-rasaani par sabr kiya karte the. Irshad-e-Baari Ta'ala usi se mutaalliq hai: "Aur Yaqeenan Tum Apne Se Peshtar Ahle Kitaab Aur Mushrikeen Se Bohot Si Takleef-deh Baate'n Zaroor Sunoge (aur agar tum sabr se kaam lo aur taqwa ikhtiyaar karo to ye bade hausle aur dil-gurde ki baat hai)". Allah Ta'ala ne mazeed farmaya: "Bohot Se Ahle Kitaab To Apne Dilo'n Ke Hasad o Bughz Ki Binaa Par Ye Tamanna Rakhte Hain Ke Tumhe'n Imaan Se Pher Kar Dobaara Kaafir Bana Daale'n". Nabi ﷺ ne Allah Ta'ala ke hukum ke mutaabiq a'fu o darguzar ko apna wateera[1159] banaae rakha, yahaa'n tak ke Allah Ta'ala ne ahle kufr ki baabat jihaad ki ijaazat de di, phir jab aap ne jung-e-badr ladi aur us jihaad ki wajah se Allah Ta'ala ne quraish ke bade-bade sardaro'n ko maar daala to Abdullah bin Ubai ibne Salool aur uske saathi jo mushrik aur buth-parast the, kehne lagey: Ab ye amr, yaane islaam zaahir o ghaalib ho chuk hai, tab unho'n ne (baadal-na-khwasta[1160]) Rasool Allah ﷺ se bait karli aur musalman ho gae.[1161]

Baab 16: Irshad-e-Baari Ta'ala "Ye Log Jo Apne Kartoot Par Khush Hain Aap Hargiz Ye Na Samjhe'n (ke wo azaab se bach jaae'nge)"[1162] Ka Bayaan

[4567] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ ke ahd-e-mubarak mein kai munaafiq aise the ke jab Rasool Allah ﷺ jihaad ke liye tashreef le jaate to wo Aap ﷺ se peeche (madina hi mein) reh jaate aur Rasool Allah ﷺ se peeche rehne par baghle'n bajaate[1163]. Phir jab Rasool Allah ﷺ jihaad se waapas (madina) aate to wo (munaafiq) uzr[1164] pesh karke halaf utha lete aur us baat ko pasand karte ke jo kaam unho'n ne nahi kiya, us mein

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[1158] Surah aale Imran: 186

[1159] T: (وَتِيرَه) Taur-tareeqa, bartaao, challan, dhang, rawish [Rekhta]

[1160] T: (با دِلِ نا خواسْتَه) Be-dili se, marzi ke khilaaf [Rekhta]

[1161] راجع: 2987

[1162] Surah aale Imran: 188

[1163] T: (بَغْلیں بجانا) Fakhr karna, itraana, shekhi maarna [Rekhta]

[1164] T: (عُذْر) Bahaana, heela [Rekhta]

bhi unki taareef ki jaae. Tab ye aayat naazil hui: “Jo Log Apne Naa-pasandida Kaamo’n Se Khuch Hote Hain Aur Is Baat Ko Pasand Karte Hain Ke Jo Kaam Unho’n Ne Nahi Kiya, Us Par Bhi Unki Taareef Ki Jaae (aap unhe’n azaab se najaat yaafta khayaal na kare’n)”.

[4568] Hazrat Alqama bin Waqqas se riwayat hai ke ek (1) martaba Marwan (ameer-e-madina) ne apne darbaan se kaha: Aye Raafe! Hazrat Abdullah bin Abbas ﷺ ki khidmat mein jaao aur unse dariyaaft karo ke agar wo shakhs jo ataa-shuda cheez se khush ho aur ye baat bhi pasand kare ke naa-karda fe’l[1165] par bhi uski taareef ki jaae, wo zaroor azaab se do-chaar hoga, tab to ham sab azaab diye jaae’nge? Hazrat Ibne Abbas ﷺ ne farmaya: Mazkoora aayat-e-karima se tumhara (musalmano k) kya taalluq? Asal waaqea ye hai ke ek (1) din Nabi ﷺ ne chand yahoodiyo’n ko bula kar unse koi baat dariyaaft ki, to unho’n ne asal baat chupaa kar koi aur baat bataa di aur aap ko baawar karaaya ke aap ke sawaal ka jawaab de kar unho’n ne qaabil-e-taareef kaam kiya hai, is tarah wo baat chupaane se bhi bohot khush hue. Phir Hazrat Ibne Abbas ﷺ ne is aayat ki tilaawat farmaai: “Us Waqt Ko Yaad Karo Jab Allah Ta’ala Ne Ahle Kitaab Se Ehed o Paimaan Liya Tha (ke wo logo’n ke saamne kitaab ko wazaahat se bayaan kare’nge) …Allah ke is irshaad tak… Ke Wo Apne Kartooto’n Par Khush Hote Hain Aur Chaahte Ke Apne Naakarda Kaamo’n Par Bhi Unki Taareef Ki Jaae”.

Abdur Razzaq ne Ibne Juraij se riwayat karne mein Hisham ki mataaba-at ki hai.

Hajjaaj ne Ibne Juraij se riwayat kiya, unho’n ne kaha: Mujhe Ibne Abi Mulaika ne bataaya, unho’n ne Humaid bin Abdur Rahman bin Awf se, unho’n ne khabar di ke Marwan ne is hadees ko bayaan kiya hai.

Faaeda: Aayat-e-karima agarche morid[1166] ke etebaar se khaas hai, lekin lafz ki umoomiyat har us shakhs ko shaamil hai jo accha kaam kare, phir us par fakhr o ghuroor karte hue khushi ka izhaar kare aur ye bhi pasand kare ke uske naakarda kaamo’n par bhi log uski taareef kare’n. Lekin Hazrat Ibne Abbas ﷺ ka ye kehna ke ye aayat sirf ahle kitaab ke saath khaas hai, usey unka mauqif hi qaraar diya jaa sakta hai, jo jamhoor ke mauqif ke khilaaf hai. والله أعلم

Baab 17: Irshad-e-Baari Ta’ala “Bila-shubha Aasmaano’n Aur Zameen Ke Paida Karne Aur Din Aur Raat Ke Badal-badal Kar Aane-jaane Mein Ahle Aqal Ke Liye Bohot Si Nishaaniyaa’n Hain”[1167] Ka Bayaan

[4569] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho’n ne farmaya: Ek (1) raat maine apni khaala Hazrat Maimoona ﷺ ke ghar mein guzaari. Rasool Allah ﷺ kuch der tak to apni zauja-e-mohtarma ke saath mahoo-e-guftagu rahe, uske baad so gae. Jab tihaai shab reh gai to aap uth-baithe, aasmaan ki taraf nazar uthaa kar ye aayaat tilaawat farmaee’n: “Beshak Aasmaano’n Aur Zameen Ke Paida Karne Aur Din Aur Raat Ke Badal-badal KAr Aane-jaane Mein Aqalmando’n Ke Liye Bohot Si Nishaaniya’n Hain”. Phir aap uth-khade hue, wazoo kiya, miswaak ki, aur giyaara (11) rakat namaz padhi. Uske baad Hazrat Bilal ﷺ ne azaan di to do (2) rakat (sunnat) padhee’n. Uske baad aap baahar tashreef laae aur subah ki namaz padhaai.[1168]

Baab 18: Irshad-e-Baari Ta’ala “Jo Log Khade, Baithe Aur Apne Pehluo’n Par (har haal mein) Allah Ko Yaad Karte Hain Aur Zameen o Aasmaan Ki Takhleeq Mein Ghaur o Fikr Karte Hain”[1169] Ka Bayaan

[4570] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho’n ne kaha: Main ek (1) raat apni khaala Hazrat Maimoona ﷺ ke ghar raha. Maine (dil mein) socha ke aaj main Rasool Allah ﷺ ki namaz ka zaroor ba-ghaur mushaahada karu’nga. Chunache Rasool Allah ﷺ ke liye bistar bicha diya gaya, jis par aap lambaai ke rukh leit gae. Phir jab bedaar hue to apne chehra-e-mubarak se neend ke aasaar door karne lagey. Uske baad aap ne Surah aale Imran ki aakhri dus (10) aayaat tilaawat farmaana shuru kee’n, hatta ke surah khatam kardi. Phir aap ek (1) latke hue mashkeeze ke

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[1165] T: (ناکردَہ فعل) Wo shakhs jis ne koi kaam na kiya ho, jisse koi fe’l sarzad na hua ho [Rekhta]

[1166] T: (مورِد) Aane, utarne ya pohonchne ki jagah, pohonch, rasaai [Rekhta]

[1167] Surah aale Imran: 190

[1168] راجع: 117

[1169] Surah aale Imran: 191

paas aae, usey pakada aur usse wazoo kiya, phir khade ho kar namaz shuru kardi. Main bhi uth-khada hua aur jo kuch aap ne kiya tha wo sab kuch maine kiya. Uske baad aapke pehlu mein aakar khada ho gaya. Aap ne apna dast-e-mubarak mere sar par rakha, phir mera kaan pakad kar usey malne lagey. Aap ne us waqt do (2) Rakat padhee'n, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat aur phir witr padha.[1170]

Baab 19: Irshad-e-Baari Ta'ala "Aye Hamaare Rabb! Bila-shubha Jise Tu Jahannum Mein Daakhil Karega Dar-haqeeqat Tune Usey Zaleel o Ruswa Kar Diya, Waaqai Zulm-pesha Logo'n Ka Koi Madadgaar Nahi"[1171] Ka Bayaan

[4571] Hazrat Ibne Abbas ﷺ ke aazaad-karda ghulam Hazrat Kuraib se riwayat hai ke Hazrat Ibne Abbas ﷺ ne unhe'n bataaya: Unho'n ne ek (1) martaba apni khaala Hazrat Maimoona ﷺ ke ghar raat basar ki, jo Nabi ﷺ ki zauja-e-mohtarma hain. Unho'n ne kaha: Main wahaa'n takiye ke arz[1172] mein so gaya, jabke Rasool Allah ﷺ aur aap ki biwi uske tool[1173] mein aaraam farma hue. Rasool Allah ﷺ kam-o-besh aadhi raat tak soe rahe. Phir Rasool Allah ﷺ bedaar hue aur apne dono haatho'n se apne chehra-e-anwar se neend door karne lagey. Baad-azaa'n Surah aale Imran ki aakhri dus (10) aayaat tilaawat farmaee'n aur uth kar ek (1) latke hue mashkeeze ki taraf gae, usse acchi tarah wazoo kiya, phir khade ho kar namaz shuru ki. Maine bhi wohi kuch kiya jo aap ne kiya tha. Phir main aap ke pehlu mein jaakar khada ho gaya. Rasool Allah ﷺ ne apna daayaa'n haath mere sar par rakha aur mera daayaa'n kaan pakad kar usey marodne lagey. Uske baad aap ne do (2) rakat namaz adaa ki, phir do (2) rakat, phir do (2) Rakat, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat aur phir witr padha. Uske baad aap leit gae, moazzin ke aane tak aap lete rahe, phir halki si do (2) rakat namaz adaa ki, phir ghar se baahar tashreef laae aur namaz-e-fajr padhaai.[1174]

Baab 20: Irshad-e-Baari Ta'ala "Aye Hamaare Rabb! Bila-shubha Ham Ne Ek (1) Munaadi Karne Waale Ko Suna Jo Ba-aawaaz-e-Buland Imaan Laane Ke Liye Aawaaz De Raha Tha"[1175] Ka Bayaan

[4572] Hazrat Abdullah bin Abbas ﷺ ke aazaad-karda ghulam Hazrat Kuraib se riwayat hai, Hazrat Ibne Abbas ﷺ ne unhe'n bataaya ke wo ek (1) raat Nabi ﷺ ki zauja-e-mohtarma Hazrat Maimoona ﷺ ke ghar soe aur wo aap ki khaala thee'n. Unho'n ne bataaya ke main takiye ke arz mein leit gaya. Rasool Allah ﷺ aur aap ki ahliya takiye ki lambaai mein mahoo-e-isteraahat hue. Aap ne kam-o-besh aadhi raat tak aaraam farmaya. Phir Rasool Allah ﷺ bedaar hue aur baith kar chehre se neend ke aasaar door karne ke liye haath pherne lagey. Baad-azaa'n aap ne Surah aale Imran ki aakhri dus (10) aayaat tilaawat farmaee'n. Phir uth kar latke hue mashkeeze ki taraf gae aur uske paani se khoob acchi tarah wazoo kiya, baad-azaa'n khade ho kar namaz shuru kardi. Hazrat Abdullah bin Abbas ﷺ farmate hain ke main bhi uth khada hua, jis tarah aap ne kiya tha usi tarah maine bhi kiya, phir jaa kar aap ke pehlu mein khada ho gaya. Rasool Allah ﷺ ne apna daaya'n haath mere sar par rakh auar mere daae'n kaan ko pakad kar usey malne lagey. Phir aap ne do (2) rakat padhee'n, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat aur phir witr padha. Uske baad aap leit gae aur moazzin ke aane tak lete rahe. Moazzin aane ke baad do (2) halki si rakat padhee'n, uske baad ghar se baahar aakar namaz-e-fajr padhaai.[1176]

[1170] راجع: 117

[1171] Surah aale Imran: 192

[1172] T: (عَرْض) Chaudaai [Rekhta]

[1173] T: (طُول) Lambaai [Rekhta]

[1174] راجع: 117

[1175] Surah aale Imran: 193

[1176] راجع: 117

بسم الله الرحمان الرحيم

(4) Tafseer Surah Nisa

Hazrat Abdullah bin Abbas ﷺ bayaan karte hain: "يَسْتَنْكِفَ"[1177] ke maane hain: Takabur karta hai. "قِوَامًا" se muraad zindagi aur maeeshat ki bunyaade'n hain. "لَهُنَّ سَبِيْلًا"[1178] mein "سبيل" se muraad shaadi-shuda ke liye rajm aur kuwaare ke liye kodo'n ki saza hai.

Hazrat Ibne Abbas ﷺ ke alaawa doosre hazraat ka qaul hai ke "مَثْنٰى و ثُلٰثَ وَرُبٰعَ"[1179] se muraad do-do (2-2), teen-teen (3-3) aur chaar-chaar (4-4) hain. Ahle arab "رُبَاع" yaane faa'l wazan[1180] se tajaawuz nahi karte.

Wazaahat: Ibne Abbas ﷺ se ek (1) qirat "قِيَامًا" ke bajaae "قِوَامًا" bhi manqool hai.

Baab 1: Irshad-e-Baari Ta'ala "Aur Agar Tumhe'n Andesha Ho Ke Tum Yateem Ladkiyo'n Ke Mutaalliq Insaaf Nahi Kar Sakoge"[1181] Ka Bayaan

[4573] Hazrat Ayesha ﷺ se riwayat hai ke ek (1) shakhs kisi yateem ladki ki parwarish karta tha. Us shakhs ne sirf is gharz se uske saath nikah kar liya ke wo ek (1) khajoor ke darakht ki maalik thi. Wo aadmi usi darakht ki wajah se uski parwarish karta raha, warna uske dil mein ladki ki koi ulfat na thi. Uske mutaalliq ye aayat naazil hui: "Agar Tumhe'n Is Baat Ka Andesha Ho Ke Tum Yateem Ladkiyo'n Ke Mutaalliq Adl Na Karo Sakoge". (Hadees ke raawi kehte hain ke) Mere khayaal ke mutaabiq wo ladki us darakhat aur doosre maal o asbaab mein us mard ki hissedaar thi.[1182]

[4574] Hazrat Urwah bin Zubair ﷺ se riwayat hai, unho'n ne Hazrat Ayesha ﷺ se Allah Ta'ala ke is farmaan ka matlab dariyaaft kiya: "Aur Agar Tumhe'n Is Baat Ka Andesha Ho Ke Tum Yateem Ladkiyo'n Ke Mutaalliq Insaaf Na Karo Sakoge". Ummul Momineen Hazrat Ayesha ﷺ ne farmaya: Aye mere bhaanje! Isse muraad wo yateem ladki hai jo apne sarparast ki zer-e-kafaalat hoti aur wo uske maal mein shareek bhi hoti. Phir us sarparast ko uska maal o jamaal pasand aajaata to usse nikah kar leta, lekin haq-e-maher dene ki baabat uski niyyat badli hoti, yaane wo usey itna haq-e-maher na deta jo usey doosre mard se mil sakta tha. Is aayat mein is amr se manaa kiya gaya hai ke aisi ladkiyo'n se maher ke muaamale mein insaaf ke baghair nikah na kiya jaae. Aur agar sar-parast usse nikah karna chaahta hai to usey poora-poor haq-e-maher adaa kare, jo doosro'n se ziyaada se ziyaada usey mil sakta hai aur hukum diya gaya ke tum un ladkiyo'n ke alaawa jo aurte'n tumhe'n pasand ho'n unse nikah karlo. Hazrat Urwah ne kaha ke Hazrat Ayesha ﷺ farmati hain: Is aayat ke nuzool ke baad logo'n ne phir Rasool Allah ﷺ se is baare mein fatwa talab kiya to Allah Ta'ala ne ye aayat naazil farmaai: "Aur Wo Aap Se Aurto'n Ke Mutaaliq Fatwa Poochte Hain".[1183] Hazrat Ayesha ﷺ farmati hain ke doosri aayat mein Allah Ta'ala ka jo farmaan hai: "Jin Ke Saath Nikah Karne Se Tum Baaz Rehte Ho, Ya Laalach Ki Wajah Se Khud Unke Saath Nikah Karna Chaahte Ho".[1184] Isse muraad yehi hai ke agar kisi ko apni zer-e-parwarish yateem ladki se nikah karne mein dilchaspi nahi, jo maal aur jamaal mein kam hai, to maal o jamaal waali ladki se bhi nikah na karo, jis ke saath tumhe'n nikah mein raghbat hai, magar us soorat mein ke insaaf ke saath usey poora-poor haq-e-maher adaa karo.[1185]

Faaeda: Is aayat-e-karima mein yateem ladkiyo'n ke sarparasto'n ko dono qism ki naa-insaafiyo'n se roka gaya hai, ke aurat khwah qaleelatul maal wal jamaal ho ya kaseertul-ul-maal wal jamaal, dono soorato'n mein agar tum huqooq ki adaaegi kar sakte ho to khud nikah karlo, ba-soorat-e-deegar unka doosro'n se nikah kar do. Tum darmiyan mein rukaawat na bano. Is hadees se ye bhi maaloom hua ke sarparast jis aurat ki kafaalat karta ho wo khud bhi usse nikah kar sakta hai.

[1177] Surah Nisa: 172
[1178] Surah Nisa: 15
[1179] Surah Nisa: 3
[1180] T: فعال وزن
[1181] Surah Nisa: 3
[1182] راجع: 2494
[1183] Surah Nisa: 127
[1184] Surah Nisa: 127
[1185] راجع: 2494

Baab 2: Irshad-e-Baari Ta'ala "Aur Jo Faqeer Ho Wo Dastoor Ke Mutaabiq Khaae, Phir Jab Tum Yateemo'n Ka Maal Unhe'n Waapas Karo To Un Par Gawaah Bana Liya Karo Aur Hisaab Lene Ke Liye To Allah Hi Kaafi Hai"[1186] Ka Bayaan

"وَبِدَارًا"[1187] ke maane hain: "مُبَادَرَةً" yaane jaldi karna. "أَعْتَدْنَا"[1188] aur "أَعْدَدْنَا" ek (1) hi maane mein hain. Ye "عَتَّاد" se baab-e-afaal ke wazan par hai aur "عتاد" ke maane taiyyaar karna hai.

[4575] Hazrat Ayesha ﷺ se riwayat hai, wo us irshad-e-Baari Ta'ala ke mutaalliq farmati hain: Aur Jo Sarparast Khush-haal Ho Wo Khud Ko Bachaae Rakhe Aur Jo Tang-Dast Ho Wo Dastoor Ke Mutaabiq Khaae", ye aayat maal-e-yateem ke mutaalliq naazil hui, yaane agar sarparast naadaar[1189] hai to yateem ki parwarish ke ewaz uske maal se dastoor ke mutaabiq khaa sakta hai.[1190]

Baab 3: Irshad-e-Baari Ta'ala "Jab Tarka Ki Taqseem Ke Mauqa Par Qaraabat-daar, Yateem, Aur Masakeen Haazir (maujood) Ho'n"[1191] Ka Bayaan

[4576] Hazrat Ibne Abbas ﷺ se riwayat hai, wo darj-e-zel aayat-e-karima ke mutaalliq farmate hain: "Aur Jab Tarka Ki Taqseem Ke Waqt Qaraabat-daar, Yateem, Aur Masakeen Maujood Ho'n..." ye aaat mohkam hai, mansookh nahi.

Hazrat Abdullah bin Abbas ﷺ se riwayat karne mein Saeed bin Jubair ne Hazrat Ikrima ki mataaba-at ki hai.[1192]

Faaeda: Matlab ye hai ke agar taqseem-e-tarka ke waqt kuch mohtaaj, yateem, aur faqeer qism ke log aajaae'n ya door ke rishtedaar wahaa'n maujood ho'n to az-raah-e-ehsaan unhe'n bhi kuch na kuch diya jaae. Tang-dili ya tang-zarfi ka muzahara na kiya jaae. Aur agar aisa na kar sako to kam-az-kam naram lab o lehje se unhe'n jawaab do, unse sakhti ke saath baat na karo.

Baab 4: Irshad-e-Baari Ta'ala "Tumhari Aulaad Ke Baare Mein Allah Ta'ala Taakeedi Hukum Deta Hai"[1193] Ka Bayaan

[4577] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ aur Hazrat Abu Bakar ﷺ paidal chal kar banu salama mein aae aur meri timaar-daari ki. Main us waqt behosh tha. Aap ﷺ ne paani mangwaaya, usse wazoo kiya, phir aap ne wo paani mujh par chidak diya. Mujhe hosh aai to maine arz ki: Allah ke Rasool ﷺ! Aap mere maal ke mutaalliq kya hukum dete hain? Us waqt ye aayat naazil hui: "Allah Ta'ala Tumhe'n Tumhari Aulaad Ki Baabat Wasiyyat Karta Hai".[1194]

Baab 5: Irshad-e-Baari Ta'ala "Tumhari Biwiyo'n Ke Tarke Mein Nisf Hissa Tumhara Hai"[1195] Ki Tafseer

[4578] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya: (Ibtedaa-an) maiyyat ka saara maal aulaad ko milta tha aur walidain ko wohi kuch milta jo marne waala unke liye wasiyyat kar jaata. Phir Allah Ta'ala ne apni sawaab-deed[1196] ke mutaabiq us mein tarmeem kardi, chunache (Allah Ta'ala ne) mard ka hissa do (2) aurto'n ke hisse ke baraabar muqarrar farmaya, aur walidain mein se har ek ke liye chatta aur tihaai hissa muqaarar farmaya aur isi tarah biwi ke liye aathwaa'n aur chautha, nez khaawind ke liye aadha aur chautha hissa tae kar diya.[1197]

[1186] Surah Nisa: 6
[1187] Surah Nisa: 6
[1188] Surah Nisa: 18
[1189] T: (نادار) Muflis, mohtaaj, ghareeb, kangaal, ghareeb [Rekhta]
[1190] راجع: 2212
[1191] Surah Nisa: 8
[1192] راجع: 2759
[1193] Surah Nisa: 11
[1194] راجع: 194
[1195] Surah Nisa: 12
[1196] T: (صَواب دید) Salah, mashwara, tajweez [Rekhta]
[1197] راجع: 2747

Baab 6: Irshad-e-Baari Ta'ala "(Aye Imaan Waalo!) Tumhare Liye Ye Jaaez Nahi Ke Tum Zabardasti (bewa) Aurto'n Ke Waaris Ban Baitho Aur Unhe'n Is Niyyat Se Mat Roko Ke Jo Maal Tum Unhe'n De Chuke Ho Uska Kuch Udaa Lo"[1198] Ka Bayaan

Hazrat Ibne Abbas ﷺ se riwayat hai ke "وَلَا تَعْضُلُوْهُنَّ" ke maane hain: "لَا تَقْهَرُوْهُنَّ", yaane un par jabr na karo. "حَوْبًا"[1199] ke maane gunah aur "تَعُوْلُوْا" ke maane hain "تَمِيْلُوْا", yaane tum maael ho jaao. "نِحْلَةً"[1200] se muraad haq-e-maher hai.

[4579] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, wo darj-e-zel aayat ke mutaalliq farmate hain: "Aye Imaan Waalo! Tumhare Liye Jaaez Nahi Ke Tum Zabardasti Aurto'n Ke Maalik Ban Baitho Aur Na Is Gharz Se Unhe'n Qaid Rakho Ke Jo Kuch Tum Unhe'n De Chuke Ho Uska Kuch Maar Le Jaao". Daur-e-jaahiliyyat ka ye dastoor tha ke jab koi aadmi mar jaata to uske rishtedaar uski biwi ke haqdaar khyaal kiye jaate. Un mein se koi chaahta to usse shaadi kar leta, ya apni marzi ke mutaabiq kisi doosri jagah uska nikah kar deta. Chaahte to baghair shadi ke usey pada rehne dete, yaane aurat ke ghar waalo'n ki nisbat maiyyat ke rishtedaar uske ziyaada haqdaar khayaal kiye jaate the. Is ziyaadati ke tadaaruk[1201] ke liye ye aayat naazil hui.[1202]

Baab 7: Irshad-e-Baari Ta'ala "Jo Kuch Tarka Waalidain Ya Qaribi Rishtedaar Chod Jaae'n Ham Ne Uske Waaris Muqarrar Kar Diye Hain Aur Wo Log Jin Se tum Ne Aqd (e mawalaat) Baandh Rakha Hai Unhe'n Bhi Unka Hissa Adaa Karo, Bila-shubha Allah Ta'ala Har Cheez Par Gawaah Hai"[1203] Ka Bayaan

Hazrat Maa'mar (مَعْمَر) kehte hain: "مَوَالِيَ" se muraad waaris banne waale rishtedaar hain. "عَقَدَتْ أَيْمَانُكُمْ" se muraad wo log hain jinhe'n qasam uthaa kar taalluq-daar bana liya gaya ho, yaane haleef. Nez, "مَوْلٰى" ke maane chacha-zaad bhai bhi hain. Aazaadi de kar ehsaan karne waale, aazaad hone waale, ghulam, baadshah, aur deen mein rahnumaai karne waale ko bhi "مَوْلٰى" kehte hain.

[4580] Hazrat Ibne Abbas ﷺ se riwayat hai ke "وَلِكُلٍّ جَعَلْنَا مَوَالِيَ" mein "مَوَالِيَ" se muraad waaris hain. Aur " وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ" se muraad ye hai ke jab muhajireen hijrat karke madina taiyyaba aae to us bhai-chaare ki wajah se jo Nabi ﷺ ne muhajireen aur ansaar ke darmiyan karaaya tha, qaraabat-daaro'n ke alaawa ansaar ke waaris muhajireen bhi hote the. Phir jab ye aayat "وَلِكُلٍّ جَعَلْنَا مَوَالِيَ" naazil hui to ye dastoor mansookh ho gaya. Phir bayaan kiya ke " وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ" se muraad wo log hain jinse madad o muaawanat[1204] ka hukum to mansookh ho gaya, albatta unki khaatir wasiyyat ki jaa sakti hai.

(Is riwayat ke raawi) Abu Usama ka Idrees se aur Idrees ka Talha se simaa saabit hai.[1205]

Baab 8: Irshad-e-Baari Ta'ala "Allah Ta'ala Kisi Par Zarra Baraabar Bhi Zulm Nahi Karta"[1206] Ka Bayaan

"مِثْقَالَ" se muraad wazan hai, yaane "ذَرَّةٍ" ke wazan jitna bhi zulm nahi karega.

[4581] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke Nabi ﷺ ke ahd-e-mubarak mein kuch Sahaba Ikram ﷺ ne arz ki: Allah ke Rasool ﷺ! Kya ham qiyaamat ke din apne Rabb ko dekhe'nge? Nabi ﷺ ne farmaya: "*Haa'n, kya tumhe'n dopaher ki waqt aaftaab dekhne mein koi diqqat hoti hai, jabke wo khoob raushan ho, aur darmiyan mein koi baadal bhi haael na ho?*" Sahaba Ikram ﷺ ne arz ki: Nahi. Phir aap ne farmaya: "*Kya tumhe'n chaudhwee'n ka chaand dekhne mein koi dushwaari aati hai, jabke wo chaandni bikher raha ho, aur us mein koi baadal bhi rukaawat na ho?*" Sahaaba ne arz ki: Nahi. Tab Nabi ﷺ ne farmaya: "*Qiyaamat ke din Allah Rabbul Izzat ko dekhne mein utni hi diqqat ho sakti hai jitni sooraj ya chaand ko dekhne mein ho sakti hai (yaane bilkul dushwaari nahi hogi)*". Jab qiyamat ka din hoga to ek (1) pukaarne waala pukaarega ke har giroh uske peeche ho jaae jiski wo ibaadat karta tha. Chunache

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[1198] Surah Nisa: 19
[1199] Surah Nisa: 2
[1200] Surah Nisa: 4
[1201] T: (تَدارُک) Hal, rok-thaam, tadbeer, ilaaj [Rekhta]
[1202] راجع: 6948
[1203] Surah Nisa: 33
[1204] T: (مُعاوَنَت) Madad, himaayat, taaeed [Rekhta]
[1205] راجع: 2292
[1206] Surah Nisa: 40

Allah ke siwa butho'n aur pattharo'n ki ibaadat karne waalo'n mein se koi baaqi nahi rahega. Sab dozakh mein gir-pade'nge. Sirf wohi log baaqi reh jaae'nge jo Allah Ta'ala ki ibaadat karte hain aur un mein acche-bure sab tarah ke musalman aur ahle kitab ke kuch baaqi-maanda[1207] log ho'nge. (Sab se pehle) yahoodiyo'n ko bulaya jaaega aur unse kaha jaaega: Wo kaun hai jiski tum ibaadat karte the? Wo kahe'nge: Ham Hazrat Uzair ﷺ ki ibaadat karte the, jo Allah ka beta hai. Tab unse kaha jaaega ke tum jhoote ho, kyou'nke Allah Ta'ala ne kisi ko apni biwi aur beta nahi banaaya. Accha b tum kya chaahte ho? Wo arz kare'nge: Aye hamaare Rabb! Ham pyaase hain hame'n paani pilaa. Chunache unhe'n ek (1) saraab[1208] ki taraf ishaara kiya jaaega aur kaha jaaega: Wahaa'n jaao. Dar-haqeeqat wo paani nahi, balke jahannum hoga, jiska ek (1) hissa, doosre ko chakna-choor kar raha hoga. Wo be-taab ho kar uski taraf daud pade'nge aur aag mein kood jaae'nge. Unke baad isaaiyyo'n ko bulaya jaaega aur unse poocha jaaega: Tum kisi ibaadat karte the? Wo kahe'nge: Ham Allah ke bete Hazrat Maseeh ﷺ ki ibaadat karte the. Unse kaha jaaega: Tum jhoote ho, bhala Allah ke liye biwi aur aulaad kaha'n se aai? Phir unse kaha jaaega: Ab tum kya chaahte ho? Wo bhi aisa hi kahe'nge jaisa yahoodiyo'n ne kaha tha. (Aur wo bhi dozakh mein jaa gire'nge.) Ab wohi log reh jaae'nge jo khaalis Allah ki ibaadat karte the. Un mein acche-bure har tarah ke log ho'nge. (Us waqt) unke paas Allah Ta'ala ek (1) surat mein jalwa-gar hoga, jo us pehli soorat se milti-julti hogi jise wo dekh chuke ho'nge. Un logo'n se kaha jaaega ke tum kiske intizaar mein khade ho? Har ummat to apne maabood ke saath chali gai hai. Wo arz kare'nge: Hame'n duniya mein jaha'n logo'n ki ziyaada zaroorat thi, us waqt to ham ne unka saath na diya to is waqt kyou'n de'n? Balke ham to apne sacche parwardigaar ka intizaar kar rahe hain, jiski ham duniya mein ibaadat karte the. Us waqt parwardigaar farmaega: Main Tumhara Rabb Hoo'n. Phir Sab Do (2) Ya Teen (3) Baar You'n Kahe'nge: "Ham Allah ke saath saath kisi ko shareek thehraane waale nahi hain".[1209]

Baab 9: Irshad-e-Baari Ta'ala "Us Waqt Kya Haalat Hogi, Jab Ham Har Ummat Mein Se Ek (1) Gawaah Laae'nge Aur Un Sab Par Aap Ko Bataur-e-Gawaah Pesh Kare'nge"[1210] Ka Bayaan

"مُخْتَالٌ" aur "خَتَّالٌ" dono ham maane hain, yaane maghroor. "نَطْمِسَ وُجُوْهًا"[1211] ke maane hain ham unke chehro'n ko bilkul baraabar kar de'nge, hatta ke wo guddi ki maanind ho jaae'nge jaisa ke "طَمَسَ الْكِتَابَ" ke maane hain: Usne likha hua mitaa diya. "سَعِيْرًا"[1212] ke maane hain: Indhan

[4582] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne mujh se farmaya: "*Mujhe quran padh kar sunaao*". Maine arz ki: Bhala main aap ko kya sunaau'n, khud aap par to quran naazil hua hai? Aap ne farmaya: "*Mujhe doosro'n se sunna accha lagta hai*". Chunache maine Surah Nisa padhna shuru kardi thi, hatta ke main is aayat par pohoncha: "Bhala Us Din Kya Haal Hoga Jab Ham Har Ummat Mein Se Ek (1) Gawaah Laae'nge, Phir Aap Ko Un Logo'n Par Ba-haisiyat-e-Gawaah Khada Kare'nge". Aap ﷺ ne farmaya: "*Bas, ruk jaao*". Maine dekha ke aap ki aankho'n se aansu beh rahe the.[1213]

Baab 10: Irshad-e-Baari Ta'ala "Aur Agar Tum Bimaar Ho Ya Safar Mein Ho Ya Tum Mein Se Ki Rafaa'-e-Haajat Se (faarigh ho kar) Aaya Ho..."[1214] Ka Bayaan

"صَعِيْدًا"[1215] se muraad roo-e-zameen hai. Hazrat Jaabir ﷺ farmate hain ke tawagheet se muraad wo sardar hain jin ke paas log muqaddamaat le kar jaaya karte the. Aisa ek (1) sardar qabila-e-juhaina mein tha aur ek (1) qabila-e-aslam mein. Al-gharz har qabile ka ek (1) sardar tha. Yehi wo kaahin the, jin ke paas shaitan (ghaib ki khabre'n le kar) aaya karte the. Hazrat Umar ﷺ farmate hain: "جِبْتُ" se muraad jaadu hai, "وَالطَّاغُوتِ"[1216] aur taaghoot se murad shaitan hai. Hazrat Ikrima ka kehna hai ke "جِبْتُ" habshi zubaan mein shaitan ko kehte hain aur taaghoot kaahin ko kehte hain.

[1207] T: (بَاقِی مانْدَہ) Bachaa hua, baaqi [Rekhta]

[1208] T: (سَراب) Wo reit ya tarcoal jis par dhoop mein door se paani ka dhoka hota hai, fareb, dhoka [Rekhta]

[1209] راجع: 22

[1210] Surah Nisa: 41

[1211] Surah Nisa: 47

[1212] Surah Nisa: 55

[1213] Dekhiye: 5049 5050 5055 5056

[1214] Surah Nisa: 43

[1215] Surah Nisa: 43

[1216] Surah Nisa: 51, 60

[4583] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Ek (1) martaba Asma ﷺ ka haar gumm ho gaya, to Nabi ﷺ ne kuch logo'n ko usey talaash karne ke liye rawaana kiya. Us dauraan mein namaz ka waqt ho gaya. Log baa-wazoo nahi the, aur na unhe'n paani hi mil saka. Chunache unho'n ne wazoo ke baghair hi namaz padh li. Uske baad Allah Ta'ala ne aayat-e-tayammum naazil farmaai.[1217]

Faaeda: Yaad rahe ke ye haar Hazrat Asma ﷺ ka tha, lekin Hazrat Ayesha ﷺ ke paas tha aur unhi se gumm hua.

Baab 11: Irshad-e-Baari Ta'ala "Allah Ki Itaa-at Karo Aur Rasool Ki Baat Maano Aur Un Logo'n Ka Bhi Kaha Maano Jo Tum Mein Se Saaheb-e-Amr Hain"[1218] Ka Bayaan

"Oolil Amr" ka matlab saaheb-e-iqtidaar hain.

[4584] Hazrat Ibne Abbas ﷺ se riwayat hai ke darj-e-zel aayat-e-karima: "أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ" Hazrat Abdullah bin Huzaafa bin Qais bin Adi ﷺ ke baare mein naazil hui thi, jabke Nabi ﷺ ne unhe'n ek (1) muhim par bataur-e-afsar rawaana kiya tha.

Baab 12: Irshad-e-Baari Ta'ala "Tere Rabb Ki Qasam! Ye Log Us Waqt Tak Momin Nahi Ho Sakte Jab Tak Apne Tanazaat Mein Aap Ko Hakam Tasleem Na Kar Le'n"[1219] Ki Tafseer

[4585] Hazrat Urwah ﷺ se riwayat hai, unho'n ne kaha: Hazrat Zubair ﷺ aur ek (1) ansari ke darmiyan Harra mein waaqe ek (1) barsaati naale ke mutaalliq jhagda hua, to Nabi ﷺ ne Hazrat Zubair ﷺ se farmaya: "*Tum (apne darakhto'n ko) paani pilaa lo, phir apne ham-saae (ke baagh) ki taraf paani jaane do*". Ye sun kar ansari kehne laga: Allah ke Rasool ﷺ! Is liye ke wo aap ki phoophi ka beta hai? Ye baat sun kar Rasool Allah ﷺ ke chehre ka rang mutaghaiyyar ho gaya. Phir Aap ne farmaya: "*Aye Zubair! Tum (apne baagh ko) paani pilaao aur jab tak paani mundero'n tak na pohonch jaae apne ham-saae*[1220] *ke liye paani na chodo*". Jab ansari ne aap ko ghussa dilaaya to Nabi ﷺ ne apne sareeh hukum se Hazrat Zubair ﷺ ko unka poora-poora haq dilaaya, jabke aap ke pehle hukum mein wus-at aur dono ki riaayat malhooz thi. Hazrat Zubair ﷺ kehte hain: Mere khayaal ke mutaabiq ye aayat-e-karima usi muqaddama mein naazil hui: "(Aye Muhammad ﷺ) Tere Rabb Ki Qasam! Ye Log Us Waqt Tak Momin Nahi Ho Sakte Jab Tak Apne Tanazaat Mein Aap Ko Hakam Tasleem Na Kare'n".[1221]

Faaeda: Mazkoora qaanoon sirf munaafiq ke liye nahi, balke saari ummat ke liye aur qiyaamat tak ke liye hai. Qaaanoon ye hai ke jo musalman Rasool Allah ﷺ ke irshad, hukum ko dil o jaan se qubool kar lene aur uske aage sar-e-tasleem kham kar dene par aamaada nahi hota, wo sire se musalman hi nahi.

Baab 13: Irshad-e-Baari Ta'ala "To Ye Un Logo'n Ke Saath Ho'nge Jin Par Allah Ne Inaam Kiya Hai, (yaane) Ambiya…."[1222] Ka Bayaan

[4586] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Har Nabi ko uski bimaari mein ikhtiyaar diya jaata hai ke chaahe to duniya mein rahe aur chaahe to aakhirat ko pasand kare*". Aur Aap ﷺ ko marz-ul-maut mein jab sakht dhachka lagaa to maine suna, aap farma rahe the: "*Un logo'n ki rafaaqat jin par Allah Ta'ala ne inaam kiya, yaane ambiya, siddiqeen, shuhada, aur sulaha ki rafaaqat*". Main us waqt samajh gai ke ab aap ko bhi ikhtiyaar diya gaya hai.[1223]

Baab 14: Irshad-e-Baari Ta'ala "Tumhe'n Kya Ho Gaya Hai Ke Tum Allah Ki Raah Mein Jihaad Nahi Karte … Jiske Baashinde Zaalim Hain"[1224] Ka Bayaan

[4587] Hazrat Obaidullah se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ ko ye farmate hue suna: Main aur meri waalida kamzor logo'n mein se the.[1225]

[1217] راجع: 334

[1218] Surah Nisa: 59

[1219] Surah Nisa: 65

[1220] T: (بَمسائے) Paodsi [Rekhta]

[1221] راجع: 2360

[1222] Surah Nisa: 69

[1223] راجع: 4435

[1224] Surah Nisa: 75

[1225] راجع: 1357

[4588] Hazrat Ibne Abi Mulaika se riwayat hai ke Hazrat Ibne Abbas ﷺ ne is aayat ko tilaawat kiya: “Magar Jo Mard, Aurte’n, Aur Bacche Fil-waaqe Kamzor Aur Bebas Hain”. Unho’n ne farmaya ke main aur meri waalida un logo’n mein the jinhe’n Allah Ta’ala ne maazoor rakha. Hazrat Ibne Abbas ﷺ hi se manqool hai ke “حَصِرَتْ”[1226] ke maane tang hone ke hain. “تَلْوُوا”[1227] ke maane hain: Tum gawaahi dete waqt apni zubaano’n ko marod lete ho. Ibne Abbas ke alaawa doosro’n ne kaha hai: “اَلْمُرَاعَمُ” ke maane “مُهَاجَرُ” ke hain. Yaane hijrat ka muqaam. Jaise “رَاغَمْتُ” ke maane hain: Maine apni qaum ko chod diya. “مَوْقُوْتًا”[1228] ke maane hain: Muqarrar-shuda. “وَقَّتَهُ عَلَيْهِمْ” un par waqt muqarrar kar diya.[1229]

Baab 15: Irshad-e-Baari Ta’ala “(Musalmano) Tumhe’n Kya Ho Gaya Hai Ke Tum Munafiqeen Ke Baare Mein Do (2) Giroh Ban Gae Ho, Halaa’nke Allah Ne Unhe’n Unke Aamaal Ki Badaulat Aundha Kar Diya Hai”[1230] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: “اَرْكَسَهُمْ” ke maane hain: Allah ne unko mutafarriq kar diya, yaane unki jamiyat ko paash-paash kar diya aur “فِئَةٌ” ke maane hain: Jamaat.

[4589] Hazrat Zaid bin Saabi ﷺ se riwayat hai, unho’n ne darj-e-zel aayat ki tafseer mein farmaya: “Tumhe’n Kya Ho Gaya Hai Ke Tum Munafiqeen Ke Baare Mein Do (2) Giroh Ban Gae Ho”. Kuch munafiqeen jo ba-zaahir Nabi ﷺ ke saath the, jung-e-uhud mein (aap ko chod kar) madina taiyyaba waapas aagae to unke mutaalliq musalmano mein do (2) giroh ban gae. Ek (1) giroh kehta tha ke ham unse bhi ladaai kare’nge jabke doosra giroh unse ladne par aamaada na tha, to us waqt ye aayat-e-karima naazil hui: “(Musalmano) Tumhe’n Kya Ho Gaya Hai Ke Tum Munafiqeen Ke Baare Mein Do (2) Giroh Ban Gae Ho”. Aur Aap ﷺ ne farmaya: “*Madina taiyyaba hai, ye naapaaki aur khabaasat ko is tarah door kar deta hai jaise aag, chaandi ki mael-kuchail ko door kar deti hai*”.[1231]

Baab: Bila-unwaan

Aayat-e-karima: “Aur Unhe’n Jab Koi Aman Ya Khauf Ki Baat Pohonchti Hai To Usey Khoob Hawaa Dete Hain”. “ أَذَاعُوْا بِهٖ”[1232] ke maane hain: Mash-hoor kar dete hain. “يَسْتَخْرِجُوْنَهُ”[1233] ke maane saheeh nateeja akahz kar sakte hain. “حَسِيْبًا”[1234] ke maane hain: Kaafi hai. “اِلَّا اِنَاثًا”[1235] ke maane hain: Be-haan cheeze’n, jaise mitti aur patthar waghaira. “مَرِيْدًا”[1236] se muraad sarkash hai. “فَلَيُبَتِّكُنَّ”[1237] ka lafz “بَتَّكَهُ” se maakhuz hai, yaane usko kaat daalo. “قِيْلًا”[1238] aur “قَوْلًا” dono ke ek (1) hi maane hain. “طَبَعَ”[1239] k emaane hain: Mohor lagaa di.

Baab 16: Irshad-e-Baari Ta’ala “Aur Jo Kisi Momin Ko Deeda-daanista Qatl Kare To Uski Saza Jahannum Hai”[1240] Ka Bayaan

[4590] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho’n ne kaha: Is aayat ke mutaalliq ulama-e-kufa ka ikhtelaaf ho gaya tha to main uske liye Hazrat Ibne Abbas ﷺ ki khidmat mein safar karke haazir hua aur uske mutaalliq dariyaaft kiya to unho’n ne farmaya: Ye aayat “Jo Kisi Musalman Ko Jaan-boojh Kar Qatl Karde To Uski Saza Dozakh Hai”. Is mauzu se mutaalliq aakhri-aakhri hai. Ise kisi doosri aayat ne mansookh nahi kiya.[1241]

Baab 17: Irshad-e-Baari Ta’ala “Agar Koi Shakhs Tumhe’n Salaam Kahe To Usey Ye Na Kaha Karo Ke tum Momin Nahi Ho”[1242] Ki Tafseer

“اَلسَّلَمُ”, “اَلسَّلَامُ”, aur “اَلسِّلْمُ” sab ke ek (1) hi maane hain.

[1226] Surah Nisa: 90
[1227] Surah Nisa: 135
[1228] Surah Nisa: 103
[1229] راجع: 1357
[1230] Surah Nisa: 88
[1231] راجع: 1884
[1232] Surah Nisa: 83
[1233] Surah Nisa: 83
[1234] Surah Nisa: 86
[1235] Surah Nisa: 117
[1236] Surah Nisa: 117
[1237] Surah Nisa: 119
[1238] Surah Nisa: 122
[1239] Surah Nisa: 155
[1240] Surah Nisa: 93
[1241] راجع: 3855
[1242] Surah Nisa: 94

[4591] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat: "Agar Koi Shakhs Tumhe'n Salaam Kahe To Usey Ye Na Kaha Karo Ke Tu Musalman Nahi", ke mutaalliq farmaya: Ek (1) shakhs apni bakriyaa'n charaa raha tha, ke usey ek (1) muhim par jaate hue kuch musalman miley. Usne Assalamua Alaikum kaha. Lekin musalmano ne usey (bahaana-khor[1243] jaan kar) qatl kar diya aur uski bakriyo'n par qabza kar liya. Us par Allah Ta'ala ne mazkoora aayat naazil farmaai. Aayat ke aakhir mein: "عَرَضَ اَلْحَيَوٰةِ اَلدُّنْيَا" se mruaad unhi bakiryo'n ki taraf ishaara tha.

Hazrat Ibne Abbas ﷺ ne (mash-hoor qirat ke mutaabiq) "اَلسَّلَمَ" hi padha hai.

Baab 18: Irshad-e-Baari Ta'ala "Ahle Iman Mein Se Jo Log (jihaad se) Baith Rehne Waale Hain Wo (jihaad karne waalo'n ke) Baraabar Nahi Ho Sakte"[1244] Ka Bayaan

[4592] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, unho'n ne Marwan bin Hakam ko masjid mein dekha, farmate hain ke main unke paas aaya aur unke pehlu mein baith gaya. Unho'n ne hame'n bataaya ke unhe'n Zaid bin Saabit ﷺ ne khabar di, ke Nabi ﷺ ne unse ye aayat likhwaai: "Musalmano Mein Se Baith Rehne Waale Aur Allah Ki Raah Mein Apni Jaano'n Aur Apne Maalo'n Se Jihaad Karne Waale Baraabar Nahi Ho Sakte". Aap ye aayat likhwa hi rahe the ke Hazrat Ibne Umme Maktoom ﷺ aagae aur arz ki: Allah ke Rasool ﷺ! Allah ki qasam! Agar mere andar himmat hoti to aap ke saath mil kar zaroor jihaad mein shirkat karta aur wo naabina the. Uske baad Allah Ta'ala ne apne Rasool ﷺ par wahee utaari, jabke aap ki raan meri raan par thi. Uska mujh par itna bojh pada ke mujhe apni raan toot jaane ka andesha ho gaya. Jab ye kaifiyat door hui to Allah Ta'ala ne "غَيْرُ أُوْلِىْ الضَّرَرِ" ke mazeed alfaaz naazil kar diye.[1245]

[4593] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya: Jab ye aayat naazil hui: "لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ" to Rasool Allah ﷺ ne Hazrat Zaid bin Saabit ﷺ ko kitaabat ke liye bulaya aur unho'n ne ye aayat likh di. Phir Hazrat Abdullah bin Umme Maktoom ﷺ aae aur apne naabina hone ka uzr pesh kiya to Allah Ta'ala ne "غَيْرُ أُولِي الضَّرَرِ" ke alfaaz naazil farma diye.[1246]

[4594] Hazrat Baraa bin Aazib ﷺ hi se riwaa thai, unho'n ne kaha: Jab ye aayat naazil hui: "لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ" to Nabi ﷺ ne farmaya: "*Falaa'n kaatib ko bulaao*". Chunacha wo apne saath dawaat aur takhti yaa shaane ki haddi le kar haazir hue. Aap ﷺ ne farmaya: Likho "لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ" us waqt Nabi ﷺ ke peeche Hazrat Ibne Umme Maktoob ﷺ the. Unho'n ne arz ki: Allah ke Rasool ﷺ! Main to naabina hoo'n, chunache wahee'n baithe-baithe ye aayat naazil hui: "لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ".[1247]

Faaeda: Pehli hadees se maaloom hota hai ke Ibne Umme Maktoob ﷺ us waqt aae jab Rasool Allah ﷺ aayat likhwa rahe the jabke aakhri hadees mein hai ke wo us waqt aap ke peeche baithe hue the. In mein tazaad nahi, kyou'nke Ibne Umme Maktoob ﷺ Nabi ﷺ ke peeche baithe the. Jab aap ne kaatib-e-wahee Hazrat Zaid bin Saabit ﷺ ko kitaabat ke liye bulaya to us waqt aap ke saamne aae aur apna uzr pesh kiya ke main to naabina hoo'n.[1248]

[4595] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne bataaya: "لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ" mein un logo'n ki taraf ishaara hai jo ghazwa-e-badr mein bila-wajah shareek nahi hue the aur jo log us jung mein shareek hue the. Matlab ye ke ye dono baraabar nahi ho sakte.[1249]

[1243] T: (بہانہ خور) Bahaana-saaz, makkaar, farebi [Urduinc]

[1244] Surah Nisa: 95

[1245] راجع: 2832

[1246] راجع: 2831

[1247] راجع: 2831

[1248] Fath-ul-Baari: V8 P330

[1249] راجع: 3954

Baab 19: Irshad-e-Baari Ta'ala "Jin Logo'n Ki Jaan Farishte Baae'n-haalat Nikaalte Hain Ke Wo Khud Par Zulm Karne Waale Hote Hain (to) Farishte Unse Kehte Hain Ke Tum Kis Haal Mein The…"[1250] Ki Tafseer

[4596] Abul Aswad Muhammad bin Abdur Rahman se riwayat hai, unho'n ne kaha: Ahle Madina par ek (1) Lashkar ki taiyyaari zaroori qaraar di gai to us mein mera naam bhi likha gaya. Us dauraan mein meri mulqaat Hazrat Ibne Abbas ﷺ ke aazaad-karda ghulam Ikrima se hui to maine unhe'n us amr se aagaah kiya. Unho'n ne badi sakhti se mujhe rok diya aur farmaya ke mujhe Hazrat Ibne Abbas ﷺ ne bataaya tha ke musalmano mein se kuch log mushrikeen ke saath rehte the, aur Rasool Allah ﷺ ke khilaaf mushrikeen ki jamaat mein izaafe ka sabab bante the. Phir jab koi teer aata aur un mein se kisi ko lagta to usey qatl kar deta ya usey talwaar maari jaati to wo qatl ho jaata. Unke mutaalliq Allah Ta'ala ne ye aaya utaari: "Beshak Wo Log Jin Ki Rooh Farishte Is Haal Mein Qabz Karte Hain Ke Wo Apni Jaano'n Par Zulm Karne Waale Hote Hain…" aakhir aayat tak.

Is riwayat ko Lais bin Saad ne bhi Abul Aswad se riwayat kiya hai.[1251]

Faaeda: Ye us door ki baat hai jab Hazrat Abdullah bin Zubair ﷺ ne makkah mukarrama mein khilaafat ka daawa kiya tha. Unho'n ne ahle shaam se jung karne ke liye ahle madina ko ek (1) Lashkar taiyyaar karne ka hukum diya. Us Lashkar mein Abul Aswad ka naam bhi likha gaya tha. Hazrat Ikrima ne unhe'n sakhti se manaa kiya. Unka maqsad ye tha ke Allah Ta'ala ne un logo'n ki mazammat ki hai, jo mushrikeen ki taadaad badhaane ke liye unke saath jaate the, halaa'nke wo dil se musalmano ke khilaaf ladna nahi chaahte the. Abul Aswad ka bhi yehi haal tha ke wo dil se ahle shaam ke khilaaf ladna nahi chaahte the, kyou'nke ye jung fee sabeelullah nahi, balke sirf mulk-geeri ke liye thi. Unka maqsad sirf unki taadaad ko badhana tha. Is liye Hazrat Ikrima ne unhe'n badi shiddat ke saath Lashkar mein shumooliyat se manaa kiya.

Baab 20: Irshad-e-Baari Ta'ala "Haa'n Jo Mardo'n Aur Aurto'n Mein Se Kamzor Hain"[1252] Ki Tafseer

[4597] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne aayat-e-karima "إِلَّا الْمُسْتَضْعَفِينَ" ke mutaalliq farmaya ke meri waalida bhi unhi logo'n mein se thee'n jinhe'n Allah Ta'ala ne maazoor qaraar diya tha.[1253]

Baab 21: Irshad-e-Baari Ta'ala "Qareeb Hai Ke Allah Ta'ala Unhe'n Moaaf Karde…"[1254] Ka Bayaan

[4598] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa Nabi ﷺ namaz-e-isha padh rahe the ke aap ne "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" kaha, phir sajda karne se pehle you'n dua ki: "*Aye Allah! Ayyash bin Abu Rabeea ko najaat de. Aye Allah! Salama bin Hisham ko najaat de. Aye Allah! Waleed bin Waleed ko najaat de. Aye Allah! Kamzor musalmano ko najaat de. Aye Allah! Qabila-e-muzir ko sakht saza de. Aye Allah! Unhe'n aisi qahet-saali mein mubtalaa karde jis tarah Hazrat Yusuf ﷺ ke zamaane mein qahet-saali aai thi*".[1255]

Baab 22: Irshad-e-Baari Ta'ala "Haa'n! Agar Tum Baarish (ya bimaari) Ki Wajah Se Hathiyaar Pehenne Mein Takleef Mehsoos Karo To Unhe'n Utaar Dene Mein Koi Harj Nahi"[1256] Ka Bayaan

[4599] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne aayat-e-karima "إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰ" padhi aur farmaya ke Hazrat Abdur Rahman bin Awf ﷺ zakhmi the, unke haq mein ye aayat naazil hui.

Baab 23: Irshad-e-Baari Ta'ala "Log Aap Se Aurto'n Ke Baare Mein Fatwa Poochte Hain. Aap Unse Keh De'n Ke Allah Ta'ala Tumhe'n Unke Mutaalliq Fatwa Deta Hai Aur Wo (bhi) Jo Kitaab Mein Tum Par Padha Jaata Hai Un Yateem Aurto'n Ke Mutaalliq"[1257] Ka Bayaan

[4600] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne darj-e-zel aayat:

[1250] Surah Nisa: 97
[1251] Dekhiye: 7085
[1252] Surah Nisa: 98
[1253] راجع: 1357
[1254] Surah Nisa: 99
[1255] راجع: 797
[1256] Surah Nisa: 102
[1257] Surah Nisa: 127

"وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ... وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ" ki tafseer mein farmaya: Kisi aadmi ke paas koi yateem bacchi hoti, wo uska mutawalli bhi hota aur waaris bhi. Wo ladki usko apne maal, hatta ke khajoor ke darakht mein bhi shareek kar leti. Wo maal ki wajah se uske saath nikah karne mein raghbat rakhta aur kisi doosre se uske nikah ko naa-pasand karta. Mabaada wo yateem ladki ke shareek hone ke baais uske maal mein shareek ho jaae ga, is liye wo us ladki ko kisi doosre se nikah karne mein rukaawat khadi kar deta. Us waqt ye aayat naazil hui.[1258]

Baab 24: Irshad-e-Baari Ta'ala "Aur Agar Kisi Aurat Ko Apne Khaawind Ki Taraf Se Bad-sulooki Ya Be-rukhi Ka Andesha Ho..."[1259] Ki Tafseer

Hazrat Ibne Abbas ﷺ ne kaha: "شِقَاقَ"[1260] ke maane hain: Fasaad aur jhagda. "وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ"[1261] ke maane hain: Har nafs ko apne faaede ka laalach hota hai. "كَالْمُعَلَّقَةِ"[1262] ke maane hain ke na to wo bewa rahe aur na shauhar waali ho. "نُشُوزًا"[1263] ke maane hain: Bughz o adaawat.

[4601] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne darj-e-zel aayat ke mutaalliq "Aur Agar Kisi Aurat Ko Apne Shauhar Ki Taraf Se Ziyaadati Ya Be-rukhi Ka Khauf Ho..." Farmaya: Isse muraad aisa mard hai jiske paas uski aurat rehti ho, lekin wo usse koi mel-jol nahi rakhta aur usey wo chod dena chaahe to aurat usey kahe ke main tujhe apna haq moaaf kar deti hoo'n. Yaane main tujhe apne huqooq se bari karti hoo'n. Aisi hi soorat ke mutaalliq ye aayat naazil hui.[1264]

Baab 25: Irshad-e-Baari Ta'ala "Yaqeenan Munaafiq Jahannum Ke Nichle Tabqe Mein Ho'nge"[1265] Ka Bayaan

Ibne Abbas ﷺ ne farmaya: "الدَّرْكِ الْأَسْفَلِ" se muraad jahannum ka nichla tabqa hai aur "نَفَقًا"[1266] ke maane hain: Surang.

[4602] Hazrat Aswad ﷺ se riwayat hai, unho'n n kaha: Ham Hazrat Abdullah bin Masood ﷺ ke halqa-e-dars mein baithe hue the, ke achaanak wahaa'n Hazrat Huzaifa ﷺ tashreef laae aur hamaare paas khade ho kar unho'n ne salaam kiya aur farmaya ke nifaaq mein wo jamaat bhi mubtalaa ho gai thi jo tum se behtar thi. Aswad ne kaha: Subhan-Allah! Allah Ta'ala to farmata hai: "Munaafiq, Dozakhe Ke Sab Se Nichle Tabqe Mein Ho'nge". Hazrat Abdullah bin Masood ﷺ muskuraane lagey, aur Hazrat Huzaifa ﷺ masjid ke ek (1) kone mein jaakar baith gae. Uske baad Hazrat Abdullah bin Masood ﷺ uth gae aur aap ke shaagird bhi chale gae. Aswad ne kaha ke Hazrat Huzaifa ﷺ ne mujhe kankari maari to main unke paas chala aaya. Unho'n ne farmaya: Mujhe Hazrat Abdullah bin Masood ﷺ ke tabassum par hairat hui, halaa'nke jo kuch maine kaha tha usey wo khoob samajhte the. Yaqeenan nifaaq mein ek (1) aisi qaum ko mubtalaa kiya gaya jo tumse behtar the. Phir unho'n ne tauba ki to Allah Ta'ala ne unki tauba qubool karli.

Faaeda: Hazrat Huzaifa ﷺ ka maqsad ye tha ke Rasool Allah ﷺ ke ahd-e-mubarak mein kuch log islaam ka iqraar karne ke baad murtad ho gae aur marz-e-nifaaq ka shikaar hue aur wo behtar log the, kyou'nke wo Sahaba Ikram ﷺ ke daur mein the aur Sahaba Ikram ka tabqa taabaeen ke tabqe se behtar hai, lekin unke murtad hone aur munaafiq bann jaane ki wajah se unke behtar hone ka wasf jaata raha. Un mein se jab kuch taaeb[1267] hue to unke behtar hone ka wasf waapas aagaya. Hazrat Huzaifa ﷺ unko mutanabbe karna chaahte the ke tum log khair-ul-quroon nahi ho, tumhe'n ba-tareeq-e-oola darna chaahiye, kyou'nke aamaal ka daar o madaar khaatme par hai. Kahee'n aisa na ho ke tum apne aamaal par wusooq[1268] kar ke baith jaao. Is tarah imaan ke rukhsat ho jaane ka bhi andesha hai. Ye baat bhi zehen-nasheen rahe ke Hazraat-e-Sahaba Ikram ﷺ mein se koi bhi murtad nahi hua, albatta kuch araba (baddu) deen se bar-gashta zaroor hue the.

[1258] راجع: 2494

[1259] Surah Nisa: 128

[1260] Surah Nisa: 35

[1261] Surah Nisa: 128

[1262] Surah Nisa: 129

[1263] Surah Nisa: 28

[1264] راجع: 2450

[1265] Surah Nisa: 145

[1266] Surah Anaam: 35

[1267] T: (تَائِب) Tauba karne waala, gunaah se baaz aane waala [Rekhta]

[1268] T: وثوق

Baab 26: Irshad-e-Baari Ta'ala "Ham Ne Tumhari Taraf Wahee Bheji Jaisa Ke Nuh Ki Taraf Wahee Ki Thi … Yunus, Haroon, Aur Sulaiman ﷺ"[1269] Ka Bayaan

[4603] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum mein se kisi ke liye ye munaasib nahi ke wo kahe: Main Yunus bin Matta se behtar hoo'n*".[1270]

[4604] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se riwayat karte hain ke aap ne farmaya: "*Jis ne kaha: Main Yunus bin Matta se behtar hoo'n, usne jhoot bola*".[1271]

Baab 27: Irshad-e-Baari Ta'ala "Log Aap Se Fatwa Poochte Hain, Aap Keh De'n Ke Allah Tumhe'n Kalaala Ke Mutaalliq (ye) Fatwa Deta Hai Ke Agar Koi Shakhs Laa-walad Mar Jaae Aur Uski Ek (1) Hi Behen Ho To Usey Tarke Ka Nisf Milega Aur Agar Kalaala Aurat Ho To Uska Bhai Uska Waaris Hoga, Ba-sharte-ke Maiyyat Ki Aulaad Na Ho"[1272] Ka Bayaan

"كَلَالَةُ" Kalaala wo hai jiska baap ya beta waaris na ho aur ye "تَكَلَّلَهُ النَّسَبُ" se masdar[1273] hai.

[4605] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya: Quran-e-Majeed ki jo aakhri surah naazil hui wo Surah Baraa-at Hai, jo aayat aakhir mien naazil hui wo "يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ" hai.[1274]

[1269] Surah Nisa: 163

[1270] راجع: 3412

[1271] راجع: 3415

[1272] Surah Nisa: 176

[1273] T: (مَصْدَر) Saadir hone ya nikalne ki jagah, asal, buniyaad [Rekhta]

[1274] راجع: 4364

بسم الله الرحمان الرحيم

(5) Tafseer Surah Maaida

Baab 1: Bila-unwaan

"وَأَنتُمْ حُرُمٌ"[1275] mein "حُرُمٌ", "حَرَامٌ" ki jamaa hai. Yaane ehraam baandhe hue. "فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ"[1276] mein "نَقْضِهِم" ke maane hain: Unke ehed ko todne ki wajah se, yaane lafz-e-ma zaaeda hai. "لَّتِي كَتَبَ اللَّهُ"[1277] ke maane hain: Jise Allah Ta'ala ne muqarrar kar diya hai. "تَبُوءَ"[1278] ke maane hain: Tu utha le ga. "دَائِرَةٌ"[1279] ke maane hain: Gardish-e-zamaana. Doosre mufassireen ne kaha hai: "اَلْإِغْرَاءُ" ke maane hain: Musallat karna aur daal dena. "أُجُورَهُنَّ"[1280] se muraad aurto'n ke haq-e-maher hain. "اَلْمُهَيْمِنُ" ke maane hain: Amaanatdaar, yaane Quran-e-Kareem saabeqa tamaam aasmaani kutub ka muhaafiz o nigraan hai. Sufyan Soori bayaan karte hain ke tamaam quran mein darj-e-zel aayat se ziyaada sakht aur giraa'n mujh par aur koi aayat nahi: "Us Waqt Tak Tumhari Koi Haisiyat Nahi Jab Tak Tum Tauraat, Injeel, Aur Tumhari Taraf Naazil-shuda Taalimaat Par Amal Na Karo"[1281], "مَخْمَصَةٍ"[1282] ke maane hain: Bhook. "وَمَنْ أَحْيَاهَا"[1283] ke maane hain: Ke jis aadmi ka khoon naa-haq haraam khayaal kiya, goya sab aadmi uski wajah se zinda rahe. " شِرْعَةً وَمِنْهَاجًا" ke maane hain: Raasta aur tareeqa. "فَإِنْ عُثِرَ"[1284] ke maane hain: Zaahir hona. "اَلْأَوْلَيَانِ" ka waahid "أَوْلَى" hai. Isse muraad pehle do (2) gawaah hain.

Baab 2: Irshad-e-Baari Ta'ala "Aaj Maine Tumhare Liye Tumhara Deen Mukammal Kar Diya Hai"[1285] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne kaha: "مَخْمَصَةٍ"[1286] se muraad bhook hai.

[4606] Taariq bin Shihaab se riwayat hai, ke yahoodiyo'n ne Hazrat Umar ﷺ se kaha: Aap log ek (1) aisi aayat ki tilaawat karte hain agar wo hamaare yahaa'n naazil hoti to ham us din ko jashn ka din muqarrar kar lete. Hazrat Umar ﷺ ne farmaya: Main khoob acchi tarah jaanta hoo'n ke aayat: "...لْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ" kaha'n aur kab naazil hui aur jab ye naazil hui to Rasool Allah ﷺ us waqt kaha'n tashreef farma the. Allah ki qasam! Ham us waqt maidaan-e-arafaat mein the. Sufyan ne kaha: Mujhe shak hai ke us din juma tha ya koi aur din.[1287]

Baab 3: Irshad-e-Baari Ta'ala "Phir Tumhe'n PAani Na Mil Raha Ho To Paak Mitti Se Tayammum Kar Liya Karo"[1288] Ki Tafseer

"تَيَمَّمُوْا" ke maane hain: Qasd karo. "ءَآمِيْنَ" se muraad iraada karne waale. "أَمَمْتُ" aur "تَيَمَّمْتُ" dono ham maane hain, yaane maine iraada kiya. Hazrat Ibne Abbas ﷺ ne farmaya: "لٰمَستُمُ", "تَمَسُّوْهُنَّ", "وَالَّتِيْ دَخَلْتُمْ بِهِنَّ" aur "اَلإِفْضَاءُ" ke maane nikah, yaane jimaa ke hain. Mukhtalif aayaat mein mazkoora chaar (4) alfaaz "لٰمَستُمُ"[1289], "تَمَسُّوْهُنَّ"[1290], " اللَّاتِي دَخَلْتُم بِهِنَّ"[1291], "اَلْإِفْضَاءُ" ke maane watee, yaane jimaa ke hain.

[4607] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Ham ek (1) safar mein Rasool Allah ﷺ ke hamraah rawaana hue. Jab ham muqaam-e-baida ya zaat-ul-jaish pohonche to mera haar toot kar kahee'n gir gaya. Rasool Allah ﷺ uski talaash mein wahaa'n theher gae aur Sahaba Ikram ne bhi aap ke saath qiyaam kiya. Wahaa'n na to paani ka koi chashma tha aur na logo'n ke paas paani hi tha. Sahaba Ikram ﷺ Hazrat Abu Bakar ﷺ ke paas aae aur arz ki: Aap dekhte nahi hain ke Hazrat Ayesha ﷺ ne kya kar rakha hai? Unho'n ne Rasool Allah ﷺ ko yahee'n thehra liya hai aur hame'n bhi theherne par majboor kar rakha hai, halaa'nke yahaa'n na to paani ka

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[1275] Surah Maaida: 1
[1276] Surah Maaida: 13
[1277] Surah Maaida: 21
[1278] Surah Maaida: 29
[1279] Surah Maaida: 52
[1280] Surah Maaida: 5
[1281] Surah Maaida: 68
[1282] Surah Maaida: 3
[1283] Surah Maaida: 32
[1284] Surah Maaida: 107
[1285] Surah Maaida: 3
[1286] Surah Maaida: 3
[1287] راجع: 45
[1288] Surah Maaida: 6
[1289] Surah Maaida: 6, Surah Nisa: 43
[1290] Surah Baqara: 236, Surah al Ahzaab: 49
[1291] Surah Nisa: 23

chashma hai aur na logo'n ke paas paani hai. Chunache Hazrat Abu Bakar ﷺ aae jabke Rasool Allah ﷺ meri raan par apna sar-e-mubarak rakh kar mahoo-e-isteraahat the. Unho'n ne kaha: Tumne Rasool Allah ﷺ aur tamaam logo'n ko yahaa'n rok rakha hai, halaa'nke yahaa'n kaheen paani ka chashma nahi aur na unke paas paani hi hai. Hazrat Ayesha ﷺ ne kaha: Hazrat Abu Bakar ﷺ mujh par bohot khafa hue aur jo Allah Ta'ala ko manzoor tha, mujhe sakhts-sust[1292] kaha aur apne haath se meri kokh mein kachoke[1293] lagaane lagey. Maine is khayaal se koi harkat na ki ke Rasool Allah ﷺ meri raan par apna sar-e-mubarak rakhe hue the. Jab Rasool Allah ﷺ subah bedaar hue to wahaa'n paani waghaira ka koi nishaan tak na tha. Us waqt Allah Ta'ala ne aayat-e-tayammum naazil ki, to Hazrat Usaid bin Huzair ﷺ ne kaha: Aye Aal-e-Abi Bakr! Ye tumhari koi pehli barkat to nahi. Hazrat Ayesha ﷺ farmati hain ke jab ham ne wo oont uthaaya jis par main sawaar thi to haar usi ke neeche se mil gaya.[1294]

[4608] Hazrat Ayesha ﷺ hi se riwayat hai ke ham madina waapas aarahe the, ke muqaam-e-baida par mera haar gumm ho gaya. Nabi ﷺ ne wahee'n apni sawaari rok di aur neeche utar pade. Phir apna sar-e-mubarak meri godh mein rakh kar so gae. Us dauraan mein Hazrat Abu Bakar ﷺ tashreef laae aur mere seene par zor se haath (mukka) maar kar farmaya ke ek (1) haar ki wajah se tumne logo'n ko yahaa'n rok rakha hai, lekin main Rasool Allah ﷺ ke aaraam ki wajah se be-hiss o harkat baithi rahi, jabke mujhe bohot takleef hui thi. Jab Nabi ﷺ subah ke waqt bedaar hue to paani ki talaash shuru hui, lekin wahaa'n paani ka naam o nishaan tak na tha. Us waqt ye aayat naazil hui: "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ" Hazrat Usaid bin Huzair ﷺ ne kaha: Aye Aale Abi Bakr! Tumhari wajah se Allah Ta'ala ne logo'n ko barkat ataa farmaai hai. Yaqeenan tum logo'n ke liye khair o barkat ka baais ho.[1295]

Baab 4: Irshad-e-Baari Ta'ala "Tu Aur Tera Rabb Dono Jaao Aur Unse Lado, Ham To Yahee'n Baithe Hain" Ka Bayaan

[4609] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Hazrat Miqdaad bin Aswad ﷺ ne badr ke din kaha: Allah ke Rasool ﷺ! Ham aap se ye nahi kahe'nge jaise bani israel ne Hazrat Moosa ﷺ se kaha tha: "Tu Aur Tera Rabb Dono Jaao Aur (unse) Lado, Ham Yahee'n Baithe Hain", lekin aap chale'n, ham aap ke saath ahin. Ye sun kar Rasool Allah ﷺ ke tamaam khadshaat door ho gae aur aap bohot khush hue.

Imam Wakee ne Sufyan se, unho'n ne Mukhaariq se, unho'n ne Taariq se bayaan kiya ke Hazrat Miqdaad ﷺ ne ye baat Nabi ﷺ se kahi thi.[1296]

Baab 5: Irshad-e-Baari Ta'ala "Jo Log Allah Aur Uske Rasool Se Ladaai Karte Hain Aur Mulk Mein Fasaad Phailaate Hain Unki Sazaa Bhi Yehi Hai (ke wo buri tarah qatl kar diye jaae'n ya sooli Chadha diye jaae'n)"[1297] Ka bayaan

"اَلْمُحَارَبَةُ لِلّٰهِ" Allah Se Jung Ladne se muraad uske saath kufr karna hai.

[4610] Hazrat Abu Qilaaba se riwayat hai ke wo Hazrat Umar bin Abdul Aziz ﷺ ke peeche baithe hue the, to majlis mein qasaamat[1298] ka zikr aagaya. Logo'n ne kaha: Qasaamat mein qisaas hota hai. Aap se pehle khulafa ne bhi us mein qisaas liya hai. Tab Hazrat Umar bin Abdul Aziz ﷺ Abu Qilaaba ki taraf mutawajjahue, jabke wo unke peeche baithe hue the. Unho'n ne poocha: Abdullah bin Zaid! Tumhari iske mutaalliq kya raae hai, ya you'n kaha: Aye Abu Qilaaba! Aap iske mutaalliq kya kehte hain? Maine arz ki: Mujhe to koi aisi soorat maaloom nahi ke islaam mein kisi ka qatl jaaez ho, siwaae us shakhs ke jo shaadi-shuda hone ke baawujood zina kare ya kisi ko naa-ahq qatl kare, ya Allah aur uske Rasool ﷺ ki mukhalifat karte hue murtad ho jaae. Us par Hazrat Anbasa (عَنْبَسَة) ne kaha: Ham se to Hazrat Anas ne aisi-aisi hadees bayaan ki thi. Maine kaha: Mujhse bhi unho'n ne ye hadees bayaan ki thi ke kuch log Nabo ﷺ ki khidmat mein haazir hue aur islaam par bait karne ke baad unho'n ne Aap ﷺ se arz ki: Hame'n is shahr

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[1292] T: (سَخْت سُسْت کَہْنا) Bura-bhala kehna, laanat-malaamat karna, daantna, sakhti se pesh aana [Rekhta]

[1293] T: (کَچوکا) Nok-daar cheez se zarb, jhatka [Rekhta]

[1294] راجع: 334

[1295] راجع: 334

[1296] راجع: 3952

[1297] Surah Maaida: 33

[1298] T: (قَسامَت) Khoon ke muqaddame mein doosri shaahdat ya suboot na milne par qasam dilaa kar ya halaf uthwa kar faisla karna [Rekhta]

(madina taiyyaba) ki aab o hawaa muwaafiq nahi aai. Aap ﷺ ne farmaya: "*Hamaare ye oont charne ke liye baahar jaa rahe hain, tum bhi unke saath wahaa'n chale jaao. Unka doodh aur peshaab piyo*". Chunache wo log oonto'n ke saath chale gae, wahaa'n unka doodh aur peshaab piya to wo tandrust ho gae. Uske baad unho'n ne charwaahe par hamla kiya, usey qatl karke oonto'n ko haa'nk kar le gae. Ab aise logo'n se qisaas lene mein kya taammul ho sakta tha? Unho'n ne ek (1) shakhs ko qatl kiya, Allah aur uske Rasool ke khilaaf baghaawat ki, phir Rasool Allah ﷺ ko khaufzada karne ki koshish ki. Hazrat Anbasa ne us par Subhan-Allah kaha. Maine kaha: Kya tum mujhe jhutlaana chaahte ho? Unho'n ne kaha: Aisa nahi hai. Yehi hadees Hazrat Anas ne mujh se bhi bayaan ki thi (lekin maine is liye taajjub kiya ke tumhe'n hadees yaad rehti hai). Raawi ne kaha ke Hazrat Anbasa ne farmaya: Aye Ahle Shaam! Jab tak tumhare yahaa'n Abu Qilaaba ya is jaise aalim maujood rahe'nge tum hamesha acche rahoge.[1299]

Faaeda: Kisi naamaaloom qatl par us mohalla ke pachaas (50) aadmi halaf uthaae'n ke ham isse bari-uz-zimma hain, qasaamat kehlaata hai, qasaamat mein qisaas ya diyyat? Is mein ikhtelaaf hai. Raajeh baat ye hai ke qasaamah mein qisaas nahi, balke us mein sirf diyyat dilaai jaaegi.

Baab 6: Irshad-e-Baari Ta'ala "Aur Zakhmo'n Mein Bhi Qisaas Hai"[1300] Ka Bayaan

[4611] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Unki phoophi Hazrat Rubaiyyio (رُبَيِّعْ) bint Nazar ؓ ne ansaar ki ek (1) ladki ka saamne waala daant tod diya. Ladki waalo'n ne qisaas ka mutaalba kiya aur us gharz se Nabi ﷺ ki khidmat mein haazir hue. Nabi ﷺ ne bhi qisaas ka hukum diya to Hazrat Anas bin Maalik ke chacha Hazrat Anas bin Nazar ؓ ne kaha: Allah ke Rasool ﷺ! Nahi, Allah ki qasam! Iska daant nahi toda jaaega. Rasool Allah ﷺ ne farmaya: "*Aye Anas! Allah ki kitaab mein qisaas hi hai*". Us dauraan mein ladki waale moaafi par raazi ho gae aur unho'n ne diyyat qubool Karli. Rasool Allah ﷺ ne farmaya: "*Allah ke bando'n mein se kuch aise bhi hoe hain ke agar wo Allah ka naam le kar qasam uthaa le'n to Allah Ta'ala unki qasam ko zaroor saccha kar deta hai*".[1301]

Baab 7: Irshad-e-Baari Ta'ala "Aye Rasool! Jo Kuch Tumhare Rabb Ki Taraf Se Tumhari Taraf Utaara Gaya Hai Usey Doosro'n Tak Pohoncha Do"[1302] Ka Bayaan

[4612] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Jo shakhs bhi tum se ye kahe ke Allah Ta'ala ne Hazrat Muhammad ﷺ par jo kuch naazil kiya tha, aap ne us mein se kuch chupaa liya tha to usne yaqeenan jhoot bola hai. Allah Ta'ala ne khud farmaya hai: "Aye Paighaambar! Jo Kuch Tumhare Rabb Ki Taraf Se Tumhari Taraf Naazil Kiya Gaya Hai, Usey Logo'n Tak Pohoncha Do".[1303]

Baab 8: Irshad-e-Baari Ta'ala "Allah Ta'ala Tumhari Muhmal[1304] Aur Laghoo Qasmo'n Par Muwaakhaza Nahi Karega"[1305] Ka Bayaan

[4613] Hazrat Ayesha ؓ se riwayat hai ke darj-e-zel aayat-e-karima: "Allah Ta'ala Tum Se Tumhaari Fuzool Qasmo'n Par Muwaakhaza Nahi Karega". Kisi ke is tarah qasam khaane ke baare mein naazil hui thi, nahi! Allah ki qasam, haa'n! Allah ki qasam.[1306]

[4614] Hazrat Ayesha ؓ hi se riwayat hai ke unke waalid-e-giraami apni qasam ki khilaaf-warzi nahi karte the, lekin jab Allah Ta'ala ne kaffaara-e-qasam ka hukum naazil farmaya to Hazrat Abu Bakar ؓ ne kaha: Ab agar qasam ke alaawa koi doosri cheez mujhe isse behtar maaloom hoti hai to main Allah ki di hui rukhsat par amal karta hoo'n aur wohi kaam kara hoon jo behtar hai.[1307]

[1299] راجع: 233

[1300] Surah Maaida: 45

[1301] راجع: 2703

[1302] Surah Maaida: 67

[1303] راجع: 3234

[1304] T: (مُہمَل) Laayaani, be-matlab, be-mafhoom, be-maane [Rekhta]

[1305] Surah Maaida: 89

[1306] Dekhiye: 6663

[1307] Dekhiye: 6621

Baab 9: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Tum Un Paakiza Cheezo'n Ko Khud Par Haraam Na Karo Jinhe'n Allah Ta'ala Ne Tumhare Liye Halaal Kiya Hai"[1308] Ka Bayaan

[4615] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke hamraah jihaad par jaate the aur hamaare saath aurte'n nahi hua karti thee'n. Ham ne kaha ke aise haalaat mein ham khud ko khassi[1309] na kar le'n? Lekin Nabi ﷺ ne hame'n usse manaa kar diya. Uske baad aap ne hame'n is amr ki ijaazat di ke ham kisi aurat se kapde ke ewaz shaadi kar le'n. Phir aap ne taaeed ke taur par ye aayat padhi: "Aye Imana Waalo! Tum Khud Par Un Paakiza Cheezo'n Ko Haraam Na Karo Jinhe'n Allah Ta'ala Ne Tumhare Liye Halaal Kiya Hai".[1310]

Faaeda: Nikah-e-Muta, aaghaaz-e-islaam mein jaaez tha, jise ghazwa-e-khybar mein mansookh kar diya gaya. Phir ghazwa-e-autaas mein mahez teen (3) din ke liye ijaazat hui, phir hamesha ke liye usey khatam kar diya gaya. Kitab o Sunnat se iski hurmat saabit hai.

Baab 10: Irshad-e-Baari Ta'ala "Ye Sharaab, Ye Juaa, Ye Aastaane, Aur Paanse Sab Gande Shaitaani Kaam Hain"[1311] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne kaha: "وَالْأَزْلَامُ" se muraad wo teer hain jin ke zariye se wo apne muaamalaat mein qismat-aazmaai karte the. "نُصُب" se wo aastaane muraad hain jaha'n wo jaanwar zibah karte the. Hazrat Ibne Abbas ﷺ ke alaawa doosro'n ne kaha ke "زَلَمْ" se muraad wo teer hai jiska par na ho. Ye mufrad[1312] jiski jamaa "أَزْلَام" hai. "اَلْإِسْتِقْسَامُ" ye hai ke teero'n ko ghumaaya jaata. Agar wo manaa kar deta to kaam se ruk jaate aur agar hukum deta to uske mutaabiq amal karte. "يُجِيْلُ" ke maane hain: Ghumaate. Dar-asl un logo'n ne teero'n par mukhtalif qism ke nishanaat lagaa rakhe the aur unke zariye se faal nikaalte the. "اَلْإِسْتِقْسَامُ" se salaasi mujarrad[1313] "قَسَمْتُ" hai aur uska masdar "قُسُوْم" aata hai.

[4616] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya ke sharaab ki hurmat naazil hui to madina taiyyaba mein us waqt paanch (5) qism ki sharaab istemaal hoti, lekin angoori sharaab ka istemaal nahi hota tha.[1314]

Faaeda: Angoori sharaab bilkul ma'doom[1315] na thi, balke uska istemaal bohot kam hota tha. Chunache Hazrat Umar ﷺ se marwi ek (1) hadees mein angoori sharaab ka bhi zikr aata hai.

[4617] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Ham log tumhari taiyyaar-karda fazeekh naami sharaab ke laawa koi doosri sharaab istemaal nahi karte the. Ye naam "fazeekh" tumne khud hi tajweez kiya hai. Main khada Hazrat Abu Talha ﷺ ko sharaab pila raha tha aur falaa'n, falaa'n ko bhi, us dauraan mein ek (1) saahab aae aur unhe'n ne kaha: Kya tumhe'n kuch khabar bhi hai? Logo'n ne poocha: Kya baat hai? Usne kaha: Sharaab ko haraam kar diya gaya hai. Sharaab peene waalo'n ne fauran kaha: Aye Anas! Ab in sharaab ke matko'n ko bahaa do. Unho'n ne us aadmi ki ittela ke baad ek (1) qatra bhi na talab kiya aur na usey istemaal hi kiya.[1316]

[4618] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya: Ghazwa-e-Uhud mein kuch logo'n ne subah-subah sharaab pee thi. Aur usi din wo shahdeed kar diye gae. Us waqt sharaab haraam na hui thi.[1317]

[4619] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Umar ﷺ se suna, wo Nabi ﷺ ke mimbar par khade ho kar farma rahe the: Amma Baad! Logo! Jab sharaab ki hurmat naazil hui to wo paanch (5) cheezo'n se taiyyaar ki jaati thi: Angoor, khajoor, shahed, gehoo'n (gandum), aur jau se. Albatta sharaab har wo cheez hai jo aqal ko dhaanp le.[1318]

[1308] Surah Maaida: 87
[1309] T: (خَصِّی) Khusiya nikaala hua insaan, naa-mard, mukhannas [Urduinc]
[1310] Dekhiye: 5071 5075
[1311] Surah Maaida: 90
[1312] T: (مُفرَد) Alaaheda, alag, tanha [Rektha]
[1313] T: ثلاثی مجرد
[1314] Dekhiye: 5579
[1315] T: (مَعْدُوم) Fanaa, ghayab [Rekhta]
[1316] راجع: 2464
[1317] راجع: 2815
[1318] Dekhiye: 5581 5588 5589 7337

Baab 11: Irshad-e-Baari Ta'ala "Jo Log Imaan Laae Aur Unho'n Ne Nek Amal Kiye, Unhe'n Is Baat Par Koi Gunah Nahi Hoga Jo Wo Pehle Khaa-pee Chuke hain"[1319] Ka Bayaan

[4620] Hazrat Anas ﷺ se riwayat hai ke jo sharaab bahaai gai thi, uska naam "fazeekh" tha. Muhammad Bikandi ne Abu Noman se ye izaafa bayaan kiya hai ke Hazrat Anas ﷺ ne kaha: Main Hazrat Abu Talha ﷺ ke ghar mein logo'n ko sharaab pila raha tha, ke sharaab ki hurmat naazil hui. Aap ﷺ ne munaadi ko hukum diya to usne elaan karna shuru kar diya. Hazrat Abu Talha ﷺ ne kaha: (Anas!) Baahar jaakar dekho ye aawaaz kaisi hai? Maine baahar aakar dekha aur (waapas aakar) batlaaya, ek (1) munaadi elaan kar raha hai: Khabardaar! Sharaab ko haraam kar diya gaya hai. Ye sunte hi unho'n ne hukum diya: Jaao aur us sharaab ko bahaa-do, chunaache madina ki galiyo'n mein sharaab behne lagi. Raawi ne bayaan kiya: Un dino'n fazeekh sharaab nosh ki jaati thi. Sharaab behti dekh kar kuch log kehne lagey: Kuch logo'n ne sharaab se apna pait bhar rakha tha aur usi haalat mein wo shaheed kar diye gae. Hazrat Anas ﷺ kehte hain: Us pas-manzar mein Allah Ta'ala ne ye aayat naazil farmaai: "Jo Log Imaan Laae Aur Nek Amal Kiye, Un Par Koi Gunah Nahi Jo Wo Pehle Pee Chuke Hain".[1320]

Baab 12: Irshad-e-Baari Ta'ala "(Aye Imaan Waalo!) Aisi Baato'n Ke Mutaalliq Sawaal Na Kiya Karo Ke Agar Wo Tum Par Zaahir Kardi Jaae'n To Tumhe'n Naagawaar Ho'n"[1321] Ki Tafseer

[4621] Hazrat Anas ﷺ se riwayat hai ke ek (1) martaba Nabi ﷺ ne khutba diya. Maine us jaisa khutba kabhi nahi suna tha. Aap ne farmaya: "*Jo haqaaiq main jaanta hoo'n, agar wo tumhe'n maaloom ho jaae'n to tum haso kam aur ro-o ziyaada*". Uske baad Rasool Allah ﷺ ke ashaab ne apne chehre dhaanp liye aur unke rone ki aawaaz aane lagi. Us mauqa par ek (1) aadmi ne poocha: Mere waalid kaun hain? Aap ne farmaya: "*Tera waali falaa'n shakhs hai*". Us waqt ye aayat-e-karima naazil hui: "Tum Aisi Baate'n Mat Poocho, Agar Tum Par Wo Zaahir Kardi Jaae'n To Tumhe'n Naagawaar Guzre'n".

Is hadees ko Nazar aur Rooh bin Ubadah ne Hazrat Shu'ba se bayaan kiya hai.[1322]

[4622] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Kuch log Rasool Allah ﷺ se mazaad ke taur par sawalaat karte the. Koi aadmi kehta: Mera baap kaun hai? Koi poochta: Meri oontni gumm ho gai hai, wo kaha'n hai? To Allah Ta'ala ne ye aayat-e-karima naazil farmaai: "Aye Imaan Waalo! Tum Aisi Baate'n Mat Poocho Ke Agar Wo Tum Par Zaahir Kardi Jaae'n To Tumhe'n Naagawaari Hogi…".

Faaeda: Dar-asl munafiqeen Rasool Allah ﷺ se mazaaq aur istehza ke taur par fuzool aur ghair-zaroori sawalaat karte the aur saada-looh musalmano ko bhi is qism ke sawalaat ki targheeb dete the.

Baab 13: Irshad-e-Baari Ta'ala "Allah Ta'ala Ne Na Baheera Ko Koi Cheez Banaaya Hai, Na Saaiba ko, Na Waseela Ko Aur Na Haam Ko"[1323] Ka Bayaan

"وَإِذْ قَالَ اللّٰهُ"[1324] mein lafz-e-"قَالَ", "يَقُوْلُ" ke maane mein hai. "إِذْ" ka lafz zaaed hai. Goya ibaarat "قَالَ اللّٰهُ" hai. lafz-e-"اَلْمَائِدَةُ" dar-asl ism-e-maf-ool ke maane deta hai, jaisa ke "عِيْشَةٍ رَّاضِيَةٍ" aur "تَطْلِيْقَةٍ بَائِنَةٍ" mein hai. Yaane "مِيْدَ بِهَا صَاحِبُهَا": Uske zariye se khair o bhalaai di gai hai. Kaha jaata hai: "مَادَنِيْ" aur "يَمِيْدُنِيْ" jab aadmi kisi ko tosha de. Hazrat Ibne Abbas ﷺ farmate hain: "مُتَوَفِّيْكَ"[1325] ke maane hain: Main tujhe maut dene waala hoo'n.

Wazaahat: Aakhir lafz "مُتَوَفِّيْكَ" Surah al Maaida mein nahi, balke Surah aale Imran mein hai. Jise "فَلَمَّا تَوَفَّيْتَنِيْ" ki munaasebat se yahaa'n bayaan kiya gaya hai.

[4623] Hazrat Saeed bin Musaiyyib se riwayat hai, unho'n ne kaha: Baheera wo oontni hai jiska doodh butho'n ke liye rok diya jaata aur koi shakhs bhi uske doodh ko dohne ka majaaz na hota tha. Aur Saaiba us oontni ko kehte hain jise kuffaar apne devtaao'n ke naam par aazaad kar dete the. Usse baar-bardaari[1326] ya sawaari ka kaam na liya jaata

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[1319] Surah Maaida: 93

[1320] راجع: 2464

[1321] Surah Maaida: 101

[1322] راجع: 93

[1323] Surah Maaida: 103

[1324] Surah Maaida: 116

[1325] Surah aale Imran: 55

[1326] T: (بَار بَرْدَارِی) Saamaan uthaa kar ek (1) jagah se doosri jagah muntaqil karne ka kaam [Rekhta]

tha. Wo Hazrat Abu Huraira ﷺ se bayaan karte hain ke Rasool Allah ﷺ ne farmaya: "*Maine Amr bin Aamir Khuzaai ko dekha ke wo apni antadiyo'n ko jahannum mein ghaseet raha tha. Ye pehla shakhs tha jisne devtaao'n ke naam par jaanwar chodne ki rasm nikaali thi*". (Saeed bin Musaiyyib ne kaha ke) "Wasila" us jawaan oontni ko kehte the jo pehli martaba maada-baccha janam deti, phir doosri martaba bhi maada-baccha paida karti. Usey bhi wo butho'n ke naam par aazaad kar dete the, ba-sharte-ke wo musalsal do (2) martaba maada-bacche paida karti aur darmiyan mein koi nar-baccha paida na hota. "Haam" us nar-oont ko kehte hain, jo ek (1) muqarrar miqdaar mein kisi oontni se jufti karta hai. Jab wo muqarrar miqdaar poori kar leta to usey bhi butho'n ke naam par chod dete the. Us par na bojh laada jaata aur na us par sawaari hi karne ki kisi ko ijaazat hoti. Usey wo haam ka naam dete the.

Abul Yamaan ne kaha: Hame'n Shuaib ne khabar di, unho'n ne Imam Zohri se suna, unho'n ne kaha: Maine Hazrat Saeed bin Musaiyyib se ye hadees suni. Unho'n ne kaha: Hazrat Abu Huraira ﷺ ne bayaan kiya ke maine Nabi ﷺ se ye hadees suni. Ibne Haad ne Ibne Shihab se, wo Saeed bin Musaiyyib se, wo Hazrat Abu Huraira ﷺ se bayaan karte hain, unho'n ne kaha: Maine Nabi ﷺ se ye hadees suni.[1327]

[4624] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Maine dekha ke jahannum ki aag ka kuch hissa doosre hisse ko khaa raha tha. Us dauraan maine Amr bin Khuzaai ko dekha ke wo apni antadiyaa'n ghaseet raha tha. Aur wo pehla shakhs tha jisne sab se pehle devtaao'n ke naam oontniyaa'n chodne ki rasm ejaad ki thi*".[1328]

Baab 14: Irshad-e-Baari Ta'ala "Aur Jab Tak Main Un Mein Maujood Raha Un Par Nigraa'n Raha, Phir Jab Toone Mujhe Utha Liya To Phir Toohi Un Par Nigraan Tha Aur Toohi Tamaam Cheezo'n Ki Khoob Nigraani Karne Waala Hai"[1329] Ka Bayaan

[4625] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ek (1) din khutba dete hue farmaya: "*Logo! Tum qiyaamat ke din Allah ke huzoor nange paao'n, nange badan aur be-khatna jamaa kiye jaaoge*". Phir aap ne ye aayat padhi: "Jaise Ham Ne Awwal Dafa Paidaaish Ki Thi Usi Tarah Dobaara Kare'nge, Ye Hamaare Zimme Waada Hai Aur Ham Usey Zaroor Karke Rahe'nge…" Phir farmaya: "*Sunlo! Qiyamat ke din saari khalqat mein sab se pehle Hazrat Ibrahim ﷺ ko libaas pehnaaya jaaega. Phir meri ummat ke kuch log haazir kiye jaae'nge jinhe'n farishte baae'n jaanib le chale'nge. Main kahu'nga: Yaa Rabb! Ye to mere saathi hain. Jawaab milega: Aap nahi jaante ke in logo'n ne aap ke baad kya-kya nai baate'n nikaal li thee'n. Main us waqt wohi kuch kahu'nga jo Allah ke nek bande (Hazrat Isa ﷺ) ne kaha: "*Jab Tak Main In Logo'n Mein Raha Inka Haal Dekhta Raha, Phir Jab Toone Mujhe Utha Liya To Uske Baad Toohi Un Par Nigraan Tha*". Aage se jawaab milega: "Jab Tum Unse Juda Ho Gae The To Ye Log Apni Ediyo'n Ke Bal Islaam Se Bar-gashta Ho Gae The".[1330]

Faaeda: Is hadees aur aayat-e-karima se maaloom hua ke Hazraat-e-Ambiya ﷺ ko ghaib ka ilm nahi hota, magar utna hi jitna Allah Ta'ala unhe'n bataa de. Nez, Ambiya ﷺ ke rukhsat hone ke baad unhe'n apni ummat ke aamaal ki khabar nahi hoti. "أُصَيْحَابِيْ" se muraad jumla ahle bidat hain, jin ka odhna bichona hi bidat o rusumaat hain. Unke mutaalliq Rasool Allah ﷺ pehle naram-gohsa rakhe'nge, phir jab haqeeqat-e-haal se aagaah ho'nge to unse elaan-e-bezaari farmae'nge. أعذنا الله منهم أجمعين آمين يا رب العالمين

Baab 15: Irshad-e-Baari Ta'ala "Agar Tu Unhe'n Azaab De To Bila-shubha Ye Tere Bande Hain…"[1331] Ka Bayaan

[4626] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*(Qiyamat ke din) tumhe'n jamaa kiya jaaega. Phir kuch logo'n ko baae'n jaanib (jahannum ki taraf) le jaaya jaaega, us waqt main wohi kahu'nga jo ek (1) nek bande ne kaha tha:* "Jab Tak Main In Mein Raha Inke Haalaat Dekhta Raha" … aakhir aayat "اَلْعَزِيْزُ الْحَكِيْمُ" tak".[1332]

[1327] راجع: 3521
[1328] راجع: 1044
[1329] Surah Maaida: 117
[1330] راجع: 3349
[1331] Surah Maaida: 118
[1332] راجع: 3349

بسم الله الرحمان الرحيم

(6) Tafseer Surah Anaam

Hazrat Ibne Abbas ﷺ ne farmaya: "ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ"[1333] ke maane hain: Phir unka koi aur uzr nahi hoga. "مَّعْرُوشَاتٍ"[1334] ke maane hain: Angoor waghaira ke wo baaghaat jo chato'n par chadhaae jaate hain, yaane jiski bail hoti hai. "حَمُولَةً"[1335] ke maane hain: Wo jaanwar jin par baar-bardaari ki jaati hai. "وَلَلَبَسْنَا"[1336] ke maane hain: Ham khalat-malat kar de'nge. "أُنذِرَكُم بِهِ"[1337] se muraad ahle makkah hain aur "وَيَنْأَوْنَ"[1338] ke maane hain: Door ho jaate hain. "تُبْسَلَ"[1339] ke maane hain: Ruswa kiya jaae aur "أُبْسِلُوا"[1340] ka matlab hai: Wo zaleel kiye gae. "بَاسِطُو أَيْدِيهِمْ"[1341] mein "اَلْبَسْطُ" ba-maane maarna hai. "اسْتَكْثَرْتُم"[1342] yaane tum ne bohoto'n ko gumraah kiya. "مِمَّا ذَرَأَ مِنَ الْحَرْثِ"[1343] se muraad ye hai ke unho'n ne apne phalo'n aur amwaal mein se kuch hissa to Allah Ta'ala ke liye kar diya aur kuch shaitan aur devtaao'n ke liye thehra diya. "أَكِنَّةً"[1344] ke maane hain: parda. Uski waahid "كِنَانٌ" hai. "أَمَّا اشْتَمَلَتْ"[1345] ka mafhoom ye hai ke rehmm mein nar aur maada dono hote hain, to phir kuch ko haraam aur kuch ko halaal kyou'n banaate ho? "مَّسْفُوحًا"[1346] ke maane hain: Bahaaya hua khoon. "صَدَفَ"[1347] ke maane roo-gardaani karna. "أُبْلِسُوا"[1348] ke maane naa-ummeed hona aur "أُبْسِلُوا" ke maane hain: Halaakat ke supurd kar diye gae. "سَرْمَدًا"[1349] ke maane hain: Hamehsa. "اسْتَهْوَتْهُ"[1350] ke maane hain gumrah karna. "تَمْتَرُونَ"[1351] ke maane hain: Tum shak karte ho. "وَقْرًا"[1352] waao (واؤ) ke fatha ke saath behra-pann aur waao ke kasrah ke saath bhoj hai. "أَسَاطِيْرُ"[1353] jiska mufrad "أُسْطُوْرَةٌ" aur "اِسْطَارَةٌ" hai, iske maane hain: Be-asal aur laghoo baate'n. "اَلْبَأْسَاءَ"[1354] jo "بَأْسٌ" aur "بُؤْسٌ" se nikla hai, iske maane hain: Takleef, tang-dasti aur mohtaaji. "جَهْرَةً"[1355] ke maane hain: Aankho'n ke saamne. "اَلصُّوْرِ"[1356], "صُوْرَةٌ" ki jamaa hai, jaise "سُوْرَةٌ" ki jamaa "سُوَرٌ" aati hai. "مَلَكُوْتَ"[1357] se "مُلْكٌ", yaane sultanat muraad hai, jaise "رَهَبُوْتٌ" aur "رَحَمُوْتٌ" hai: Tujhe khaufzada karna tujh par rehem karne se ziyaada behtar hai. "جَنَّ"[1358] ke maane hain: Taareek hona. "تَعٰلٰى"[1359] ke maane hain: Wo buland o baala hai. "وَإِنْ تَعْدِلْ"[1360] ka matlab hai ke agar wo adl o insaaf kare to us din wo bhi usse qubool nahi hoga. "حُسْبَانًا"[1361] ke maane hain: Hisaab, kaha jaata hai Allah par uska "حُسْبَان", yaane hisaab hai. Baaz ke nazdeek "حُسْبَان" un sitaaro'n ko bhi kehte hain jo shayateen ko maare jaate hain "رُجُومًا لِّلشَّيَاطِينِ"[1362]. "مُسْتَقَرٌّ"[1363] jaae qaraar, yaane baap ki pusht, aur "مُسْتَوْدَعٌ" se muraad maa ka rehmm hai. "اَلْقِنْوُ" ke maane hain: Khajoor ka khosha aur uska tasniya[1364] aur jamaa "قِنْوَانٍ" hai, jaise "صِنْوٌ" aur "صِنْوَانٌ" hai.

Baab 1: Irshad-e-Baari Ta'ala "Aur Ghaib Ki Chaabiyaa'n Usi Ke Paas Hain Unhe'n Uske Siwa Aur Koi Nahi Jaanta"[1365] Ka Bayaan

[4627] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ghaib ki kunjiyaa'n paanch (5) hain, jaisa ke Irshad-e-Baari Ta'ala hai:* "Beshak Allah Hi Ko Qiyaamat Ki Khabar Hai, Wohi Baarish Barsaata Hai, Wohi Jaanta

[1333] Surah al Anaam: 23
[1334] Surah al Anaam: 141
[1335] Surah al Anaam: 142
[1336] Surah al Anaam: 9
[1337] Surah al Anaam: 19
[1338] Surah al Anaam: 26
[1339] Surah al Anaam: 70
[1340] Surah al Anaam: 70
[1341] Surah al Anaam: 93
[1342] Surah al Anaam: 128
[1343] Surah al Anaam: 136
[1344] Surah al Anaam: 25
[1345] Surah al Anaam: 143 144
[1346] Surah al Anaam: 145
[1347] Surah al Anaam: 157
[1348] Surah al Anaam: 70
[1349] Surah al Qasas: 71, 72
[1350] Surah al Anaam: 71
[1351] Surah al Anaam: 2
[1352] Surah al Anaam: 25
[1353] Surah al Anaam: 25
[1354] Surah al Anaam: 42
[1355] Surah al Anaam: 47
[1356] Surah al Anaam: 73
[1357] Surah al Anaam: 75
[1358] Surah al Anaam: 76
[1359] Surah al Anaam: 100
[1360] Surah al Anaam: 70
[1361] Surah al Anaam: 96
[1362] Surah al Mulk: 5
[1363] Surah al Anaam: 98
[1364] T: (تَثْنِيَہ) Kisi fe'l ke gardaan mein do (2) ko zaahir karne waala segha [Rekhta]
[1365] Surah al Anaam: 59

Hai Ke Sikam-e-Maadar Mein Kya Hai, Nez Koi Nahi Jaanta Ke Wo Kal Kya Karega, Aur Na Koi Ye Jaanta Hai Ke Wo Kis Jagah Marega, Bila-shubha Allah Hi Un Baato'n Ka Khoob Ilm Rakhne Waala Khoob Khabardaar Hai".[1366] ".[1367]

Baab 2: Irshad-e-Baari Ta'ala "Aap Keh Deejiye: Allah Is Baat Par Qaadir Hai Ke Wo Tum Par Tumhare Oopar Se Koi Azaab Naazil Kare"[1368] Ka Bayaan

"يَلْبِسَكُمْ"[1369] ke maane hain: Tumhare liye khalat-malat karde. Ye lafz "الْأِلْتِبَاسِ" se maakhuz hai. "شِيَعًا" ke maane hain: Giroh-giroh.

[4628] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Keh Deejiye: Wo Qaadir Hai Ke Tum Par Tumhare Oopar Se Azaab Bheje". To Rasool Allah ﷺ ne kaha: "*Ya Allah! Main teri zaat ke wasile se panaah maangta hoo'n*". Phir farmaya: "Ya Tumhare Neeche Se Azaab Aajaae", to Rasool Allah ﷺ ne kaha: "*Aye Allah! Main teri zaat ke zariye se uski panaah chaahta hoo'n*". Phir farmaya: "Ya Tumhe'n Mukhtalif Giroho'n Mein Taqseem Karke Baaham Dast o Girebaan Karde", to Rasool Allah ﷺ ne farmaya: "*Ye azaab halka aur aasaan hai*".[1370]

Baab 3: Irshad-e-Baari Ta'ala "Aur Unho'n Ne Apne Imaan Ko Zulm Se Aalooda Na Kiya"[1371] Ki Tafseer

[4629] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Aur Unho'n Ne Apne Imaan Ko Zulm Se Aalood Na Kiya". Rasool Allah ﷺ ke Sahaba Ikram ne kaha: Ham mein se kaun aisa hai jisne kabhi zulm na kiya ho? To ye aayat naazil hui: "Bila-shubha Shirk Karna Zulm-e-Azeem Hai".[1372] [1373]

Baab 4: Irshad-e-Baari Ta'ala "Aur Yunus Aur Lut Ko Bhi (ham ne hidaayat di) Un Mein Se Har Ek Ko Ham Ne Aqwaam-e-Aalam Par Fazilat Di Thi"[1374] Ka Bayaan

[4630] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kisi bande ke liye laayaq nahi ke wo kahe: Main Yunus bin Matta se behtar hoo'n*".[1375]

[4631] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kisi insaan ke shayaan-e-shaan nahi ke wo kahe: Main Yunus bin Matta se behtar hoo'n*".[1376]

Baab 5: Irshad-e-Baari Ta'ala "Yehi Wo Log Hain Jinhe'n Allah Ne Hidaayat Di, Aap Bhi Unhi Ke Raaste Par Chale'n"[1377] Ki Tafseer

[4632] Hazrat Mujaahid se riwayat hai, unho'n ne Hazrat Ibne Abbas ﷺ se poocha: Aaya Surah Saad mein sajda hai? Unho'n ne farmaya: Haa'n. Phir aap ne ye aayat padhi: "Ham Ne (ibrahim ko ishaq aur yaqoob) Ataa Kiye … Aap Bhi Unhi Ka Raasta Ikhtiyaar Kare'n". Phir farmaya: Wo (Hazrat Dawood ﷺ) Bhi Unhi Ambiya Mein Se Hain (jinki iqtida ka hukum diya gaya hai).

Ek (1) riwayat mein ye izaafa hai ke Mujaahid ne kaha: Maine Hazrat Ibne Abbas ﷺ se sawaal kiya to unho'n ne farmaya: Tumhare Nabi ﷺ bhi un mein se hain jinhe'n in (mazkoor ambiya ﷺ ki iqtida ka hukum diya gaya hai.[1378]

[1366] Surah al Anaam: 59

[1367] راجع: 1039

[1368] Surah al Anaam: 65

[1369] Surah al Anaam: 65

[1370] Dekhiye: 7313 7406

[1371] Surah al Anaam: 82

[1372] Surah Luqman: 13

[1373] راجع: 32

[1374] Surah al Anaam: 86

[1375] راجع: 3395

[1376] راجع: 3415

[1377] Surah al Anaam: 90

[1378] راجع: 3421

Baab 6: Irshad-e-Baari Ta'ala "Jin Logo'n Ne Yahoodiyat Ikhtiyaar Ki Thi Ham Ne Un Par Har Naakhun Waala Jaanwar Haraam Kiya Tha..."[1379] Ki Tafseer

Hazrat Ibne Abbas ﷺ ne farmaya: "كُلَّ ذِيْ ظُفُرٍ" se muraad oont aur shatar-murgh waghaira hain aur "اَلْحَوَايَا" se muraad antadiyaa'n hain. Hazrat Ibne Abbas ﷺ ke alaawa doosro'n ne kaha: "هَدُوْا" ke maane hain: Jo log yahoodi ho gae aur "هُدْنَآ"[1380] ke maane hain: Ham ne tauba ki. Isi se lafz "هَئِد" hai, jiske maane tauba karne waale ke hain.

[4633] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Allah Ta'ala yahoodiyo'n ko ghaarat kare! Jab Allah Ta'ala ne un par charbi ko haraam kiya to unho'n ne usey pighlaaya, phir usey farokht karke uski qeemat ko khaana shuru kar diya*".

Abu Aasim ne kaha: Ham se Abdul Hameed ne hadees bayaan ki, unse Yazeed ne bayaan kiya ke meri taraf Ataa ne likha ke maine Hazrat Jaabir ﷺ se suna, wo Nabi ﷺ se (hadees-e-mazkoor ki tarah) bayaan karte the.[1381]

Baab 7: Irshad-e-Baari Ta'ala "Aur Be-hayaaiyo'n Ke Qareeb Bhi Na Jaao, Khwah Khuli Ho'n Ya Chupi Ho'n"[1382] Ka Bayaan

[4634] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Allah Ta'ala se ziyaada koi ghairat-mand nahi. Isi wajah se usne zaahiri aur baatini sab be-hayaaiyo'n ko haraam qaraar diya hai. Aur Allah Ta'ala ko apni taareef se ziyaada aur koi cheez pasand nahi. Yehi wajah hai ke usne apni taareef khud ki hai. (Raawi kehta hai:) Maine apne ustaad se poocha: Aaya tum ne hadees khud Hazrat Abdullah bin Masood ﷺ se suni thi? Unho'n ne kaha: Haa'n. Maine poocha: Unho'n ne Rasool Allah ﷺ ke hawaale se bayaan kiya tha? Unho'n ne jawaab diya: Haa'n.[1383]

Baab 8: Bila-unwaan

"وَكِيْلٌ"[1384] ke maane hain ke wo har cheez ka nigehbaan aur uska ihaata karne waala hai. "قُبُلًا"[1385] ye "قَبِيْلٍ" ki jamaa hai. Iske maane azaab ki anwaa o aqsaam[1386] hain. Azaab ki har qism ko "قَبِيْلٍ" kaha gaya hai. "زُخْرُفَ ٱلْقَوْلِ"[1387] ke maane har wo cheez jisko tum ne aaraasta kiya aur muzaiyyan banaaya ho, halaa'nke wo baatil aur jhoot ho, usey "زُخْرُفٌ" kehte hain. "وَحَرَثٌ حِجْرٌ"[1388] ke maane har wo kehti jo mamnoo aur haraam ho usey "حِجْرٌ مَحْجُوْرٌ" kaha jaata hai. "حِجْرٌ" har us imaarat ko bhi kehte hain jise tum ne banaaya ho. "حِجْرٌ" aur "حِجًا" ka itlaaq aqal par bhi hota hai. Uske alaawa hijr qaum-e-samood ka ilaaqa bhi hai. Zameen ka wo hissa jise tum alag karlo usey bhi hijr kehte hain. Isi wajah se "حَطِيْمُ الْبَيْتِ" ko hijr kehte hain. Goya wo "مَحْطُوْمٍ" ke maane mein hai, jaisa k "قَتِيْلٍ", "مَقْتُوْلٍ" ke maane istemaal hota hai. "حَجْرُ الْيَمَامَةِ" ek (1) muqaam ya manzil ka naam hai.

Baab 9: Irshad-e-Baari Ta'ala "Aap Keh Deejiye Ke Tum Apne Gawaaho'n Ko Laao" Ka Bayaan

Ahle hijaaz ki lughat mein "هَلُمَّ" ka lafz waahid, tasniya, aur jamaa sab ke liye aata hai.

Baab 10: Irshad-e-Baari Ta'ala "Us Waqt Kisi Ka Imaan Laana Usey Kuch Faaeda Nahi De Ga"[1389] Ki Tafseer

[4635] Hazrat Abu Huraira ﷺ ki riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: Qiyaamat us waqt tak qaaem nahi hogi jab tak sooraj maghrib se tuloo na ho le. Jab log usey dekhe'nge to imaan laae'nge, lekin ye waqt hoga jab "Kisi Aise Shakhs Ko Uska Imaan Nafaa Na De Ga, Jo Usse Pehle Imaan Nahi Laaya Tha".[1390]

[4636] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Qiyaamat us waqt tak qaaem nahi hogi, jab tak sooraj maghrib se tuloo nahi hoga. Phir jab sooraj maghrib se tuloo hoga aur log usey dekh*

[1379] Surah al Anaam: 146
[1380] Surah al Aaraaf: 156
[1381] راجع: 2236
[1382] Surah al Anaam: 151
[1383] Dekhiye: 4637 5220 7403
[1384] Surah al Anaam: 102
[1385] Surah al Anaam: 102
[1386] T: (أنواع و أقْسام) Qisme'n, aqsaam, mukhtali qisme'n, kai tarah ki cheeze'n, kai tarah ki ashyaa [Rekhta]
[1387] Surah al Anaam: 112
[1388] Surah al Anaam: 138
[1389] Surah al Anaam: 158
[1390] راجع: 85

le'nge to sab imaan le aae'nge. Halaa'nke, "Us Waqt Ka Imaan Sood-mand Nahi Hoga".[1391]". Phir aap ne ye aayat tilaawat farmaai.[1392]

Faaeda: Ek-doosri hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Teen (3) alaamate'n aisi hain ke jab unka zuhoor hoga to kisi jaan ko uska imaan nafaa nahi de ga, jabke wo pehle imaan nahi laaya hoga, ya usne apne imaan ki haalat mein acche kaam nahi kiye ho'nge. Un mein se ek (1) sooraj ka maghrib se tuloo hona, doosra dajjaal ka zaahir hona aur teesra daabbatul arz ka nikalna hai*".[1393] In alamaat mein se zuhoor-e-dajjaal aur daabbatul arz ka khurooj qurb-e-qiyaamat ki daleel hai aur maghrib se aaftaab ka nikalna wujood-e-qiyaamat ki daleel hogi aur usi waqt se tauba ka darwaaza band kar diya jaaega.

[1391] Surah al Anaam: 158

[1392] راجع: 85

[1393] Saheeh Muslim: Al Imaan: H398(158)

بسم الله الرحمان الرحيم

(7) Tafseer Surah al A'raaf

Hazrat Ibne Abbas ﷺ ne farmaya: "وَرَيْشًا" ke maane hain maal. "إِنَّهُ لَا يُحِبُّ ٱلْمُعْتَدِيْنَ"[1394] "yaqeenan wo hadd se tajaawuz karne waalo'n ko pasand nahi karta". Hadd se tajaawuz karna dua aur uske alaawa bhi hota hai. "عَفَوْا"[1395] ke maane hain: Wo aur unka maal bohot ziyaada ho gae. "ٱلْفَتَّاحُ"[1396] ke maane hain: Faisla karne waala. "اَفْتَحْ بَيْنَنَا"[1397] ke maane hain: Hamaare darmiyaan faisla kar de. "نَتَقْنَا ٱلْجَبَلَ"[1398] Ham ne pahaad uthaaya. "اِنْبَجَسَتْ"[1399] ke maane hain: phoot nikle. "مُتَبَّرٌ"[1400] ke maane khasaara aur barbaadi ke hain. "ءَاسَىٰ"[1401] main gham karu'n. "تَأْسَ"[1402] ke maane hain: "تَحْزَنْ", yaane hizn o malaal karna. "مَا مَنَعَكَ أَلَّا تَسْجُدَ"[1403] ke maane hain: "مَا مَنَعَكَ أَنْ تَسْجُدَ", yaane us mein laa (لا) zaaidah hai. Tujhe kis cheez ne sajda karne se roka. "يَخْصِفَانِ"[1404] wo apne aap par jannat ke patte chipkaane lagey, yaane unho'n ne bahisht ke patte apne aap par jod liye (taake satar nazar na aae). "سَوْءَاتُهُمَا" se muraad sharm-gaah hai. "وَمَتَاعٌ إِلَىٰ حِينٍ"[1405] yahaa'n qiyaamat tak muraad hai. Arab ke muhaaware mein "حِيْنٍ" ek (1) saa-at[1406] se laa-mahdood muddat ko kehte hain. "ٱلرِّيَاشُ" aur "ٱلرِّيْشُ" dono ham maane hain, yaane zaahiri libaas. "وَقَبِيْلُهُ"[1407] ke maane hain: Uska giroh jis mein wo shaitan khud bhi shaamil hai. "اَدَّارَكُوْا"[1408] ke maane hain: Wo sab jamaa ho gae. Aadmi aur hawanaat ke amaam suraakho'n ko "سُمُوْمٌ" kehte hain jiska mufrad "سَمٌّ" hai aur usse muraad dono aankhe'n, dono nathne, mu'n, dono kaan, dubur[1409] o qabl, yaane aage-peeche ki sharm-gaahe'n hain.

"غَوَاشٍ"[1410], isse muraad wo cheez hai jisse kisi cheez ko dhaanpa jaae. "نَشْرًا"[1411] ke maane juda-juda aur mutafarriq ke hain. "نَكِدًا"[1412] ke maane hain: Thoda. "يَغْنَوْا"[1413] ke maane jeene aur zindagi guzaarne ke hain. "حَقِيْقٌ"[1414] haq-e-waajib ko kehte hain. "اِسْتَرْهَبُوْهُمْ"[1415] ye "رَهْبَةٌ" se nikla hai jiske maane khauf ke hain. "تَلْقَفُ"[1416] ke maane hain: Luqma banaane laga. "طَائِرُهُمْ"[1417] ke maane hain: Unka naseeb aur hissa. "طُوْفَانٌ" ke maane sailaab ke hain. Kasrat-e-amwaat ko bhi "طُوْفَانُ" kehe hain. "ٱلْقُمَّلُ"[1418] se muraad cheechdiyaa'n jo choti-choti juoo'n ki tarah hoti hain. "عُرُوْشٌ" aur "عَرِيْشٌ" ke maane imaarat ke hain. "سُقِطَ"[1419] jab ko sharminda hota hai to usey "سُقِطَ فِيْ يَدِهِ" kaha jaata hai. "ٱلْأَسْبَاطُ" se muraad bani israel ke khandaan aur qabile hain. "يَعْدُوْنَ فِيْ ٱلسَّبْتِ"[1420] ke maane hain: Wo hafte ke din hadd se tajaawuz kar jaate the. Usi se lafz "تَعْدُ"[1421] hai, jiske maane hadd se badh jaana hai.

"شُرَّعًا"[1422] ke maane hain: Paani ke oopar teerti hui. "بَئِيْسٍ"[1423] ke maane hain: Sakht. "أَخْلَدَ إِلَىٰ ٱلْأَرْضِ"[1424] ke maane hain: Baith raha, peeche hatt gaya. "سَنَسْتَدْرِجُهُمْ"[1425] ke maane hain: Ham unhe'n aisi jagah se le'nge jaha'n se unko darn a hoga jaisa ke Irshad-e-Baari Ta'ala hai: "فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا"[1426] yaane Allah ka azaab udhar se aa-pohoncha jaha'n se unhe'n gumaan bhi na tha. "مِّنْ جِنَّةٍ"[1427] yaane junoon o deewaangi. "أَيَّانَ مُرْسٰهَا"[1428] ke maane hain: Wo (qiyamat) kab waaqe hogi? "فَمَرَّتْ بِهِ"[1429] wo usey liye phirti rahi, yaane usne hamal ki muddat ko poora kiya.

[1394] Surah al A'raaf: 55
[1395] Surah al A'raaf: 95
[1396] Surah Saba: 26
[1397] Surah al A'raaf: 89
[1398] Surah al A'raaf: 171
[1399] Surah al A'raaf: 160
[1400] Surah al A'raaf: 139
[1401] Surah al A'raaf: 93
[1402] Surah al Maaida: 26, 28
[1403] Surah al A'raaf: 12
[1404] Surah al A'raaf: 22
[1405] Surah al A'raaf: 24
[1406] T: (ساعَت) Waqt, muddat [Rekhta]
[1407] Surah al A'raaf: 28
[1408] Surah al A'raaf: 38
[1409] T: (دُبُر) Kisi cheez ka pichla hissa, peeth [Rekhta]
[1410] Surah al A'raaf: 41
[1411] Surah al A'raaf: 57
[1412] Surah al A'raaf: 58
[1413] Surah al A'raaf: 92
[1414] Surah al A'raaf: 105
[1415] Surah al A'raaf: 116
[1416] Surah al A'raaf: 117
[1417] Surah al A'raaf: 131
[1418] Surah al A'raaf: 133
[1419] Surah al A'raaf: 149
[1420] Surah al A'raaf: 163
[1421] Surah al Kahaf: 28
[1422] Surah al A'raaf: 163
[1423] Surah al A'raaf: 165
[1424] Surah al A'raaf: 176
[1425] Surah al A'raaf: 182
[1426] Surah al Hashr: 2
[1427] Surah al A'raaf: 184
[1428] Surah al A'raaf: 187
[1429] Surah al A'raaf: 189

"يَنْزَغَنَّكَ"[1430] aap ko uksaae aur haq se door karne ki koshish kare. "طَآئِفٌ"[1431] dil mein utarne waale khayaal ko kehte hain. Usey "طَيْفٌ" bhi kaha jaata hai. dono ke ek (1) hi maane hain. "يَمُدُّوْنَهُمْ"[1432] ke maane hain: Wo muzaiyyan karte hain. "وَخَيْفَةً"[1433] ke maane hain khauf aur "خُفِيَةً"[1434], "إِخْفَاءِ" se hai, yaane chupke-chupke. "وَالْآصَالِ"[1435], "أَصِيْلٌ" ki jamaa hai aur "أَصِيْل" asr se le kar maghrib tak ke waqt ko kehte hain, jaisa ke Irshad-e-Baari Ta'ala hai: "بُكْرَةً وَّأَصِيْلًا"[1436] yaane subah shaam.

Baab 1: Irshad-e-Baari Ta'ala "Aap Keh De'n Ke Mere Rabb Ne Tamaam Be-hayaahiyo'n Ko, Khwah Zaahir Ho'n Ya Posheeda (sab ko) Haraam Qaraar Diya Hai"[1437] Ka Bayaan

[4637] Hazrat Amr bin Murrah se riwayat hai, unho'n ne Abu Waael se poocha: Kya aap ne ye hadees Hazrat Abdullah bin Masood ﷺ se suni hai? Unho'n ne kaha: Haa'n, wo usey marfoo (Rasool Allah ﷺ se) bayaan karte the ke "*Koi shakhs bhi Allah Ta'ala se badh kar ghairat-mand nahi, isi liye to usne khuli aur posheeda be-hayaaiyo'n ko haraam qaraar diya hai aur koi shakhs nahi jise madah o taareef Allah Ta'ala se ziyaada mehboob ho usi liye Allah Ta'ala ne apni madah farmaai hai*".[1438]

Baab 2: Irshad-e-Baari Ta'ala "Aur Jab Moosa Hamaare Muqarrar Waqt Par Aae Aur Unke Rabb Ne Unse Kalaam Kiya to Unho'n Ne Arz Ki: Aye Mere Rabb! Mujhe Apna Deedaar Karaa De..."[1439]

Hazrat Ibne Abbas ﷺ ne farmaya: "أَرِنِيْ" ka matlab hai: Mujhe de.

[4638] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Ek (1) yahoodi Nabi ﷺ ki khidmat mein haazir hue, uske mu'n par kisi ne tamaacha maara tha. Usne arz ki: Aye Muhammad ﷺ! Tumhare ek (1) ansari sahaabi ne mere mu'n par tamaacha raseed kiya hai. Aap ne farmaya: "*Usey bulaao*". Logo'n ne usey bulaya to usne poocha: "*Toone uske mu'n par tamaacha kyou'n maara hai?*" Usne kaha: Allah ke Rasool ﷺ! Mera yahood ke paas se guzar hua to maine suna, ye keh raha tha: Us zaat ki qasam jis ne Moosa ﷺ ko tamaam insaano par fazilat di! Maine kaha: Kya wo Hazrat Muhammad ﷺ se bhi badh kar hain? Mujhe is baat par ghussa aagaya to maine usey tamaacha maar diya. (Ye sun kar) Aap ﷺ ne farmaya: "*Mujhe doosre Ambiya par fazilat na diya karo. Qiyamat ke din sab log behosh ho jaae'nge, main sab se pehle hosh mein aau'nga to dekhu'nga ke Moosa ﷺ arsh ka paaya thaame khade hain. Ab mujhe maaloom nahi ke mujh se pehle hosha mein aage ya wo behosh hi na ho'nge, kyou'nke wo kooh-e-toor par behosh ho chuke the*".[1440]

Baab 3: Irshad-e-Baari Ta'ala "Mann Aur Salwa"[1441] Ka Bayaan

[4639] Hazrat Saeed bin Zaid ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Khambi 'mann' se hai aur uska paani aankho'n ke liye shifa hai*".[1442]

Baab 3: Irshad-e-Baari Ta'ala "Keh Deejiye! Logo! Main Tum Sab Ki Taraf Us Allah Ka Rasool Hoo'n Jo Aasmaano'n Aur Zameen Ki Sultanat Ka Maalik Hai. Uske Siwa Koi Maabood-e-Bar-haq Nahi. Wohi Zinda Karta Hai Aur Maarta Hai, Lehaaza Tum Allah Aur Uske Rasool Ummi Nabi Par Imaan

[1430] Surah al A'raaf: 200
[1431] Surah al A'raaf: 201
[1432] Surah al A'raaf: 202
[1433] Surah al A'raaf: 55
[1434] Surah al A'raaf: 55
[1435] Surah al A'raaf: 205
[1436] Surah al Furqan: 5
[1437] Surah al A'raaf: 33
[1438] راجع: 4634
[1439] Surah al A'raaf: 143
[1440] راجع: 2412
[1441] Surah al A'raaf: 160
[1442] راجع: 4478

Laao Jo Khud Bhi Allah Aur Uske Irshadaat Par Yaqeen Rakhta Hai Aur Uski Pairawi Karo, Ummeed Hai Ke Tum Raah-e-Raast Paaloge”[1443] Ka Bayaan

[4640] Hazrat Abu Darda ﷺ se riwayat hai, unho’n ne kaha: Hazrat Abu Bakar aur Hazrat Umar ﷺ ke darmiyan kuch takraar ho gae, chunache Hazrat Abu Bakar ﷺ ne Hazrat Umar ko naaraaz kar diya to Hazrat Umar ﷺ wahaa’n se ghazabnaak ho kar chal diye. Phir Hazrat Abu Bakar ﷺ bhi unse moaafi maangte hue unke peeche-peeche chale, lekin Hazrat Umar ﷺ ne unhe’n moaaf na kiya, balke unke saamne se apne ghar ka darwaaza band kar liya. Hazrat Abu Bakar ﷺ Rasool Allah ﷺ ki khidmat mein haazir hue, Hazrat Abu Darda kehte hain ke ham log us waqt Aap ﷺ ke paas maujood the. Aap ne farmaya: “*Tumhare ye sahab kisi se jhagda karke aarahe hain*”. Us dauraan mein Hazrat Umar ﷺ ko bhi apne radde amal par pashemaani hui to wo aae aur salaam karke Nabi ﷺ ke paas baith gae aur Rasool Allah ﷺ se poora waaqea bayaan kiya. (Ye sun kar) Rasool Allah ﷺ (Hazrat Umar ﷺ par) naaraaz hue, lekin Hazrat Abu Bakar ﷺ musalsal kahe jaa rahe the: Allah ke Rasool ﷺ! Allah ki qasam! Waaqai meri ziyaadati thi. Rasool Allah ﷺ ne farmaya: “*Kya tum mere saathi ko meri khaatir (sataana) chodte ho ke nahi? Kya tum meri khaatir mere saathi ko (sataana) nahi chod sakte? Dekho maine jab kaha tha:* “Aye Logo! Bila-shubha Main Tum Sab Ki Taraf Allah Ta’ala Ki Taraf Se Bheja Hua Paighaambar Hoo’n” *to tum sab ne meri takzeeb ki*, lekin Abu Bakar ne mujhe saccha kaha tha”.

Abu Abdullah (Imam Bukhari ﷺ) kehte hain ke “غَامَرَ” ke maane hain: Bhalaai mein sabqat karne waala.[1444]

Faaeda: Agarche lugwi taur par “غَامَرَ” ke maane jhagde mein daakhil hona hai, lekin Imam Bukhari ﷺ farmate hain ke iske maane bhalaai mein sabqat karne waala hain, choo’nke Hazrat Abu Bakar ﷺ ka jhagda khair o bhalaai se mutaalliq tha, is liye Imam Bukhari ﷺ ne iske maane saabiq bil-khair se kiye hain. Ye maane bho ho sakte hain: Hazrat Abu Bakar ﷺ ne moaafi maangne mein sabqat ki hai, us etebaar se wo Umar Farooq par sabqat le gae, bahar-haal Imam Bukhari ﷺ ka maqsad ye hai ke “غَامَرَ” ke ye maane bhi kiye jaa sakte hain, agarche jamhoor mohaddiseen se ye maane manqool nahi. والله أعلم

Baab 4: Irshad-e-Baari Ta’ala “(Aur kehte jaao ke Ya Allah!) Hamaari Gunaho’n Se Tauba Hai”[1445] Ka Bayaan

[4641] Hazrat Abu Huraira ﷺ se riwayat hai, wo kehte hain ke Rasool Allah ﷺ ne farmaya: “*Jab bani israel se kaha gaya tha* “Tum Darwaze Mein Sajda Karte Hue Daakhil Ho Jaao Aur Kaho Ke Hame’n Moaaf Kar Diya Jaae, Ham Tumhare Gunaah Moaaf Kar De’nge”. *Unho’n ne us hukum ko you’n badla ke wo sureno’n ko ghaseet-te hue aur* “حِطَّةٌ” *ke bajaae* “حَبَّةٌ” *baali mein daana kehte hue daakhil hue*”.[1446]

Baab 5: Irshad-e-Baari Ta’ala “Aap Darguzar Ikhtiyaar Kare’n, Maaroof Kaamo’n Ka Hukum De’n Aur Jaahilo’n Se Kinaara-kashi Kare’n”[1447] Ka Bayaan

“اَلْعُرْفُ” ke maane maaroof ke hain, yaane accha kaam.

[4642] Hazrat Ibne Abbas ﷺ se riwayat hai, unho’n ne kaha: Uyayna bin Hisn bin Huzaifa ne apne bhatije Hazrat Hur bin Qais ke yahaa’n qiyaam kiya. Hazrat Hur bin Qais un khaas logo’n mein se the, jinhe’n Hazrat Umar ﷺ apne bohot qareeb rakhte the, kyou’nke jo log Quran-e-Kareem ke ziyaada aalim aur qaari hote unhe’n Hazrat Umar ﷺ ki majlis mein badi paziraai haasil hoti thi. Ya aise log hi aap ke musheer hote the, qata-nazar iske, ke wo umar-raseeda ho’n ya naujawaan. Bahar-haal Uyayna bin Hisn ne apne bhatije se kaha: Tumhe’n is ameer ki majlis mein bada qurb haasil hai, lehaaza mujhe bhi majlis mein haazri ki ijaazat le do. Hur bin Qais ne kaha: Main aap ke liye majlis mein haazri ki ijaazat maangu’nga, chunache unho’n ne Uyayna ke liye ijaazat maangi to Hazrat Umar ﷺ ne unhe’n majlis mein

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[1443] Surah al A’raaf: 158

[1444] راجع: 3661

[1445] Surah al A’raaf: 161

[1446] راجع: 3403

[1447] Surah al A’raaf: 199

aane ki ijaazat de di. Jab wo majlis mein pohoncha to kehne laga: Aye Khattab ke bete! Allah ki qasam! Na tum hame'n maal dete ho aur na adl ke mutaabiq faisle hi karte ho. Hazrat Umar ﷺ ko uski baat par bohot ghussa aaya. Hazrat Umar ﷺ usey mazaa chakhaane ke liye aage badh hi rahe the ke Hazrat Hur bin Qais ne arz ki: Ameer-ul-Momineen! Allah Ta'ala ne apne Nabi ﷺ se khitaab karte hue farmaya hai: "Aap Darguzar Ikhtiyaar Kare'n, Nek Kaam Ki Taaleem De'n Aur Jaahilo'n Se Kinaara-kash Ho Jaae'n". Aub bila-shubha ye bhi jaahilo'n mein se hai. Allah ki qasam! Jab Hazrat Hur ne Quran-e-Majeed ki tilaawat ki to Hazrat Umar ﷺ wahee'n ruk gae, waaqai Hazrat Umar ﷺ kitabullah ka hukum sun kar fauran gardan jhukaa dene waale the.[1448]

[4643] Hazrat Abdulah bin Zubair ﷺ se riwayat hai, unho'n ne farmaya: Darj-e-zel aayat Allah Ta'ala ne logo'n ke akhlaaq ki islaah ke liye naazil farmaai hai: "Moaafi Ikhtiyaar Keejiye Aur Neki Ka Hukum Dete Rahiye".[1449]

[4644] Hazrat Abdullah bin Zubair ﷺ hi se riwayat hai, unho'n ne kaha: Allah Ta'ala ne apne Nabi ﷺ ko hukum diya ke wo logo'n ke akhlaaq durust karne ke liye darguzar se kaam le'n.[1450]

[1448] Dekhiye: 7286
[1449] Dekhiye: 4644
[1450] راجع: 4643

بسم الله الرحمان الرحيم

(8) Tafseer Surah al Anfaal

Baab 1: Irshad-e-Baari Ta'ala "Log Aap Se Anfaal Ke Mutaalliq Poochte Hain. Aap Unse Keh De'n Ke Ye Anfaal (amwaal-e-zaaeda) To Allah Aur Uske Rasool Ke Liye Hain, Lehaaza Tum Log Allah Se Darte Raho Aur Apne Baahami Taalluqaat Durust Rakho"[1451] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: "اَلْأَنفَالِ" se muraad ghanimate'n[1452] hain. Hazrat Qatada ne kaha: "رِيْحُكُمْ"[1453] ke maane tumhari ladaai hain. Lafz "نَافِلَةٌ", "عَطِيَّةٌ" ke maane mein bola jaata hai.

[4645] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ se poocha: Surah Anfaal ke mutaalliq aap ki kya raae hai? To farmaya: Wo ghazwa-e-badr ke mutaalliq naazil hui.[1454]

"اَلشَّوْكَةِ"[1455] ke maane hain: Talwaar ki dhaar. "مُرْدِفِيْنَ"[1456] ka matlab hai: Ek (1) jamaat ke baad doosri (2) jamaat. "رَدِفَنِيْ" aur "أَرْدَفَنِيْ" dono ke maane ek (1) hain, yaane mere baad ayaa. "ذُوْقُوْا" ke maane hain: Azaab bardaasht karo aur uska khud tajraba karo, isse muraad mu'n se chakhna nahi. "فَيَرْكُمَهُ"[1457] ke maane hain: usko jamaa karde. "شَرِّدْ"[1458] Mutafarriq aur muntashir karna. "وَإِنْ جَنَحُوْا"[1459] Sulah o salaamti talab kare'n. "اَلسِّلْمُ", "اَلسَّلْمُ" aur "اَلسَّلَامُ" in teeno alfaaz ke ek (1) hi maane hain, yaane aman o amaan aur sulah o salaamti. "يُثْخِنَ"[1460] ke maane hain: Khoon-rezi karke ghalba paana. Mujaahid ﷺ ne kaha: "مُكَآءً"[1461] ke maane hain: Apni ungliyo'n ko mu'n mein daakhil karna aur "تَصْدِيَةً" ke maane hain: Seeti bajaana. "لِيُثْبِتُوْكَ" ke maane hain: Aapko qaid kar le'n, aap ko rok le'n.

Baab: Irshad-e-Baari Ta'ala "Yaqeenan Allah Ke Yahaa'n Bad-tareen Qism Ke Jaanwar Wo Behre Goonge Log Hain Jo Aqal Se Kuch Kaam Nahi Lete"[1462] Ka Bayaan

[4646] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne is aayat "Bad-tareen Haiwanaat Allah Ke Nazdeek Wo Behre Goonge Hain, Jo Aqal Se Zara Kaam Nahi Lete", ke mutaalliq farmaya: Ye aayat Banu Abd-id-daar ke kuch logo'n ke mutaalliq naazil hui thi.

Baab 2: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Allah Aur Uske Rasool Ka Hukum Maano, Jab Wo (rasool) Tumhe'n Aisi Cheez Ki Taraf Daawat De Jo Tumhare Liye Zindagi-bakhsh Ho Aur Ye Jaan Log Ke Allah Ta'ala Aadmi Aur Uske Dil Ke Darmiyaan Haael Ho Jaata Hai Aur Tum Usi Ke Huzoor Jamaa Kiye Jaaoge"[1463] Ki Tafseer

"اَسْتَجِيْبُوْا" ke maane "أَجِيْبُوْا" hain, yaane qubool karo aur "لِمَا يُحِيْيْكُمْ", yaane us cheez ke liye jo tumhari islaah karti hai.

[4647] Hazrat Abu Saeed bin Mualla ﷺ se riwayat hai, unho'n ne kaha: Main namaz padh raha tha ke Rasool Allah ﷺ mere paas se guzre aur aap ne mujhe aawaaz di. Main aap ki khidmat mein na pohonch saka, balke faraagha-e-namaz ke baad haazir hua. Aap ne farmaya: "*Tujhe mere paas aane mein kya rukaawat thi? Kya Allah Ta'ala ne nahi farmaya:* "Imaan Waalo! Allah Aur Uske Rasool Ki Aawaaz Par Labbaik Kaho, Jab Wo Tumhe'n Bulaae'n". Phir aap ne farmaya: "*Masjid se nikalne se pehle-pehle main tumhe'n quran ki ek (1) azeem-tareen surah ki taaleem du'nga*". Thodi der baad jab Rasool Allah ﷺ baahar tashreef le jaane lagey to maine aap ko yaad dilaaya.

[1451] Surah al Anfaal: 1
[1452] T: (غَنِيمَت) ki jamaa, Dushman ka maal jo ladaai mein haath aae [Rekhta]
[1453] Surah al Anfaal: 46
[1454] راجع: 4029
[1455] Surah al Anfaal: 7
[1456] Surah al Anfaal: 9
[1457] Surah al Anfaal: 37
[1458] Surah al Anfaal: 57
[1459] Surah al Anfaal: 61
[1460] Surah al Anfaal: 67
[1461] Surah al Anfaal: 35
[1462] Surah al Anfaal: 22
[1463] Surah al Anfaal: 24

Moaaz ne kaha: Hame'n Shu'ba ne Khubaib bin Abdur Rahman se bayaan kiya, unho'n ne Hafs se suna, unho'n ne Abu Saeed bin Mualla ﷺ se suna, jo Nabi ﷺ ke sahabi the, unho'n ne bayaan kiya ke aap ne farmaya: "*Wo surah* "اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ" *hai, jis mein saat (7) aayaat hain, jo baar-baar padhi jaati hain*".[1464]

Baab 3: Irshad-e-Baari Ta'ala "Aur Jab Kuffaar Ne Kaha: Aye Allah! Agar Yehi Deen Waaqai Teri Taraf Se Hai To Ham Par Aasmaan Se Patthar Barsa (ya ham par koi dardnaak azaab le-aa)"[1465] Ki Tafseer

Ibne Uyayna ne kaha: Allah Ta'ala ne Quran-e-Kareem mein lafz-e-maar "مَطَرًا" ka istemaal azaab ke liye kiya hai aur arab baarish ke liye "اَلْغَيْثَ" ka lafz istemaal karte hain, jaisa ke Irshad-e-Baari Ta'ala hai: "Wohi Unke Naa-ummeed Hone Ke Baad Baarish Naazil Farmaata Hai".[1466]

[4648] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Abu Jahal ne kaha tha: Aye Allah! Agar yehi deen teri taraf se waaqai haq hai to ham par aasmaan se patthar barsa de, ya ham par koi aur dardnaak azaab le-aa. Us par ye aayat naazil hui: "Allah Ta'ala Unhe'n Azaab Nahi De Ga Jabke Aap Un Mein Maujood Ho'n Aur Na Allah Unhe'n Azaab Se Do-chaar Karega Jabke Wo Istighfaar Kar Rahe Ho'n. Un Logo'n Ko Allah Ta'ala Azaab Kyou'n Na De, Jinka Haal Ye Hai Ke Wo Doosro'n Ko Masjid-e-Haraam Se Rokte Hain".[1467] [1468]

Baab 4: Irshad-e-Baari Ta'ala "Allah Ta'ala Ke Shayaan-e-Shaan Nahi Ke Wo Unhe'n Azaab De Jabke Aap Un Mein Maujood Ho'n, Aur Na Ye Hi Munaasib Hai Ke Wo Unhe'n Azaab Se Do-chaar Kare Jabke Wo Istighfaar Karte Ho'n"[1469] Ka Bayaan

[4649] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Abu Jahal ne dua ki: Aye Allah! Agar yehi deen teri taraf se waaqai bar-haq hai to ham par aasmaan se pattharo'n ki baarish barsa, ya hame'n kisi aur dardnaak azaab se do-chaar karde. Is par ye aayat naazil hui: "Allah Unhe'n Azaab Nahi De Ga Jabke Aap Un Mein Maujood Ho'n Aur Na Allah Unhe'n Azaab Se Do-chaar Karega Jabke Wo Istighfaar Kar Rahe Ho'n. Un Logo'n Ko Allah Ta'ala Azaab Kyou'n Na De, Jinka Haal Ye Hai Ke Wo Doosro'n Ko Masjid-e-Haraam Se Rokte Hain".[1470] [1471]

Baab 5: Irshad-e-Baari Ta'ala "Tum Un (kuffaar) Se Qitaal Karo Yahaa'n Tak Ke Fitna Baaqi Na Rahe Aur Deen Poore Ka Poora Allah Ke Liye Ho Jaae"[1472] Ka Bayaan

[4650] Hazrat Ibne Umar ﷺ se riwayat hai, unke paas ek (1) aadmi aaya aur kehne laga: Aye Abdur Rahman! Kya aap ne nahi suna ke Allah Ta'ala ne Quran-e-Kareem mein kya farmaya hai? "Agar Musalmaano Ki Do (2) Jamaate'n Lad Pade'n (to un mein musaalahat[1473] karaa diya karo, phir agar un dono mein se ek (1) jamaat doosri par ziyaadati kare to tum sab us giroh se, jo ziyaadati karta hail ado, yahaa'n tak ke wo Allah ke hukum ki taraf laut aae)".[1474]

Un haalaat mein aap ko ladaai karne se kisne roka hai, jaisa ke Allah Ta'ala ne apni kitaab mein zikr kiya hai? Hazrat Abdullah bin Umar ﷺ ne farmaya: "Aye Mere bhatije! Main is aayat ki taaweel karke musalmano se na ladu'n to ye mujhe accha maaloom hota hai, ba-nisbat iske ke is aayat ki taaweel karu'n jo Allah Ta'ala ne farmaya: "Aur Jo Koi Kisi Momin Ko Daanista Qatl Karde (uski saza dozakh hai jis mein wo hamesha rahega…)". Phir us aadmi ne kaha: Accha, is aayat ke mutaalliq aapka kya khayaal hai: "Unse Qitaal Karo, Yahaa'n Tak Ke Fitna Baaqi Na Rahe". Hazrat Abdullah bin Umar ﷺ ne farmaya: Ham ye kaam Rasool Allah ﷺ ke ahd mein kar chuke hain, jabke us waqt ahle islaam thode the, aur musalmano ko islaam ikhtiyaar karne par aziyyat di jaati thi. Wo log ahle imaan ko qatl kar dete the, ya rassiyo'n mein jakad dete the, yahaa'n tak ke islaam phail gaya aur fitno'n ka khaatma ho gaya. Jab us aadmi ne dekha ke Hazrat Abdullah bin Umar ﷺ uske ham-nawaa nahi ho rahe to kehne laga: Accha ye bataao ke tumhara Hazrat Ali aur Hazrat Usman ﷺ ke mutaalliq kya khayaal hai? Hazrat Ibne Umar ﷺ ne farmaya: Hazrat Ali

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[1464] راجع: 4474

[1465] Surah al Anfaal: 32

[1466] Surah ash Shura: 28

[1467] Surah al Anfaal: 33-34

[1468] Dekhiye: 4649

[1469] Surah al Anfaal: 33

[1470] Surah al Anfaal: 33-34

[1471] راجع: 4648

[1472] Surah al Anfaal: 39

[1473] T: (مُصالِحَت) Baahami sulah-safaai, aapas mein sulah karna [Rekhta]

[1474] Surah al Hujuraat: 9

aur Hazrat Usman ﷺ ke mutaalliq mera kya khayaal ho sakta hai? Hazrat Usman ﷺ ko to Allah Ta'ala ne moaaf kar diya hai, magar tum logo'n ko ye moaafi pasand nahi hai aur Hazrat Ali ﷺ to Rasool Allah ﷺ ke chacha-zaad aur aap ke daamaad hain aur haath se ishaara karke bataaya hai, ye unki lakht-e-jigar (ka ghar) hai jise tum dekh rahe ho.[1475]

[4651] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha: Hazrat Ibne Umar ﷺ hamaare paas tashreef laae to ek (1) sahab ne unse dariyaaft kiya: Fitne ki ladaai ke mutaalliq aap ka kya khayaal hai? Unho'n ne farmaya: Kya tujhe fitne ke mutaalliq ilm hai ke wo kya hai? Hazrat Muhammad ﷺ mushrikeen se jung karte the, jabke un mein theher jaana hi fitna tha. Rasool Allah ﷺ ki jung tumhari mulk o sultanat ki khaatir jung ki tarah nahi thi.[1476]

Baab 6: Irshad-e-Baari Ta'ala "Aye Nabi! Ahle Imaan Ko Jihaad Par Ubhaare'n"[1477] Ka Bayaan

[4652] Hazrat Ibne Abbas ﷺ se riwayat hai ke jab ye aayat naazil hui: "Agar Tum Mein Se Bees (20) Aadmi Bhi Sabr Karne Waale Ho'n To Wo Do-sau (200) Kaafiro'n Par Ghaalib Aae'nge". Is aayat ke pesh-e-nazar musalmano ke liye farz qaraar de diya gaya ke ek (1) musalman dus (10) kaafiro'n ke muqaable mein raah-e-faraar ikhtiyaar na kare. Kai martaba (raawi-e-hadees) Sufyan ne ye bhi kaha: Bees (20) musalman do-sau (200) kaafiro'n ke muqaable mein na bhaage'n. Phir ye aayat naazil hui: "Ab Allah Ta'ala Ne Tum Par Takhfeef Kardi Hai". Uske baad ye farz qaraar diya ke ek-sau (100), do-sau (200) ke muqaable se na bhaage'n.

(Raawi-e-hadees) Sufyan ne ek (1) martaba is izaafe ke saath usey bayaan kiya. Phir ye aayat naazil hui: "Aye Nabi! Ahle Imaan Ko Qitaal Par Aamaada Kare'n, Agar Tum Mein Se Bees (20) Sabr Karne Waale Ho'nge…".

Sufyan ne kaha: Ibne Shubruma ne kaha hai: Mera khayaal hai ke amar-bil-maaroof aur nahi-anil-munkar mein bhi yehi hukum hai.[1478]

Baab 7: Irshad-e-Baari Ta'ala "Ab Allah Ta'ala Ne Tum Se Takhfeef Kardi Aur Usse Jaan Liya Ke Tum Mein Kuch Kamzori Hai"[1479] Ka Bayaan

[4653] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Jab ye aayat utri: "*Agar tum mein se bees (20) aadmi sabr karne waale ho'n to wo do-sau (200) par ghaalib aajaae'nge*". To ye musalmano par giraa'n guzri kyou'nke us mein musalmano par ye farz kar diya gaya tha ke ek (1) musalman dus (10) kuffaar ke muqaable se raah-e-faraar ikhtiyaar na kare. Phir Allah Ta'ala ne takfeef farmadi aur farmaya: "*Ab Allah Ta'ala ne tum se takhfeef kardi hai aur usne maaloom kar liya ke tum mein kuch kamzori hai, is liye ab agar tum mein se sau (100) sabr karne waale ho'n to wo do-sau (200) par ghaalib aajaae'nge*". Hazrat Ibne Abbas ﷺ farmate hain: Jab Allah Ta'ala ne unse taadaad mein takhfeef kardi to taadaad ki kami se itni hi musalmaano ke sabr mein bhi kami kardi gai.[1480]

بسم الله الرحمان الرحيم

(9) Tafseer Surah al Baraa-at

"مَرْصَدٍ" ke maane hain: Raasta. "اِلًّا"[1481] se muraad qaraabat, zimma-daari aur ehed o paimaan hai. "وَلِيْجَةً"[1482] har wo cheez jise kisi doosri cheez mein dakhil kare'n. "اَلْشُّقَّةُ"[1483] ke maane safar hain. "اَلْخَبَالُ" ke maane hain: "اَلْفَسَادُ" aur "اَلْخَبَالُ" maut ko bhi kehte hain. "وَلَا تَفْتِنِّي"[1484] ke maane hain: Mujhe daant-dapat na kar. "كَرْهًا وَ كُرْهًا"[1485] dono ke ek (1) hi maane hain, yaane naa-khush. "مُدَّخَلًا"[1486] Ghus baithne ki jagah jis mein wo daakhil hote hain. "يَجْمَحُوْنَ"[1487] Bhaagte hue. "وَالْمُؤْتَفِكٰتِ"[1488] ye lafz "اِئْتَفَكَتْ" se maakhuz hai, yaane uski zameen ulat di gai. "أَهْوٰى"[1489] usey ghadhe

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[1475] راجع: 3130
[1476] راجع: 3130
[1477] Surah al Anfaal: 65
[1478] Dekhiye: 4653
[1479] Surah al Anfaal: 66
[1480] راجع: 4652
[1481] Surah at Tauba: 10
[1482] Surah al Baraa-at: 16
[1483] Surah al Baraa-at: 42
[1484] Surah al Baraa-at: 49
[1485] Surah al Baraa-at: 53
[1486] Surah al Baraa-at: 57
[1487] Surah al Baraa-at: 70
[1488] Surah al Baraa-at: 70
[1489] Surah al Baraa-at: 53

mein dhakel diya. "عَدْنٍ"[1490] yaane hamesha rehna. Ahle arab kehte hain: "عَدَنْتُ بِأَرْضِ" maine hamesha ke liye iqaamat ikhtiyaar ki. Usi se "مَعْدِنٌ" ka lafz nikla hai, jiske maane "كان" ke hain. Kaha jaata hai: "فِيْ مَعْدِنِ صِدْقٍ" hain. Yaane wo is sar-zameen mein hai, jaha'n sacchaai ugti hai. "اَلْخَوَالِفِ"[1491] ye "اَلْخَالِفُ" ki jamaa hai. Wo shakhs jo mere peeche reh gaya aur mere baad baitha raha aur usi se ye duaiya kalma hai: Mere waale ke baaqi maanda logo'n mein jaanasheen bane. Yaane "خَوَالِف" se muraad "مُتَخَلِّفِيْن" hain. Jo ghazwa-e-tabuk mein mujahideen ke peeche reh gae the. Ye bhi durust hai ke "خوالف" se muraad aurte'n ho'n aur ye "خالفة" ki jamaa ho (jaise "فاعلة" jamaa "فواعل" aati hai) agar ye muzakkar ki jamaa ho to us soorat mein ye shaaz hogi, kyou'nke is wazan par ahle arab ke yahaa'n sirf do (2) lafz paae gae hain: Ek (1) "فارس" jiski jamaa "فوارس" aur "هَالِك" jiski jama "هَوَالِك" "اَلْخَيْرَاتِ"[1492] uska mufrad "خَيْرَةٌ" hai. Usse muraad fazaail aur khoobiyaa'n hain. "مُرْجَوْنَ"[1493] jin ka muaamala multawi kar diya gaya. "اَلْشَفَا" ke maane hain: "شَفِيْر" yaane kinaara. "اَلْجُرُف" se muraad neher ka wo kinaara jo paani ke bahaao ki wajah se kat gaya ho. "هَارٍ"[1494] dar-asl "هائر" hai. Kaha jaata hai "تَهَوَّرَتِ الْبِئْرُ" yaane kooa'n gir gaya. "اِنْهَارَ" ke bhi yehi maane hain. "لَاَوَّاهٌ"[1495] ke maane hain: Allah ke khauf se bohot aah-wizaari karne waala jaisa ke kisi shaaer ne kaha hai: Jab main raat ko oontni ka paalaan kasne ke liye uth-ta hoo'n to wo kisi ghamzada shakhs ki tarah aahe'n bharti hai.

Wazaahat: Surah Baraa-at ka doosra naam Surah Tauba hai. Is surah ke aaghaaz mein "بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ" nahi likhi gai hai. Iski mutaaddid wujuhaat kutub-e-tafseer mein likhi gai hain. Hamaare rujhaan ke mutaabiq Surah Anfaal aur Surah Tauba ke mazameen mein badi hadd tak yaksaaniyat paai jaati hai. Ye Surah goya Surah Anfaal ka tatimmah ya baqiyya hai, is liye iske shuru mein "بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ" nahi likhi gai.

Baab 1: Irshad-e-Baari Ta'ala "Allah Aur Uske Rasool Ki Taraf Se Bezaari Ka Elaan Hai Un Mushrikeen Ke Baare Mein Jin Se Tumne Ehed o Paimaan Kar Rakha Tha"[1496] Ka Bayaan

"أَذَانٌ"[1497] ke maane muttale karna hain. Hazrat Ibne Abbas ﷺ ne farmaya: "أُذُنٌ"[1498] us shakhs ko kehte hain ke jo har baat sun kar us par yaqeen kar le. "تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ"[1499] dono ke ek (1) hi maane hain. Aise mutaraadif alfaaz Quran-e-Majeed mein bohot hain. "اَلْزَّكَاةُ" ke maane bandage aur ikhlaas ke hain. "لَا يُؤْتُوْنَ اَلْزَّكٰوةَ"[1500] ke maane hain ke wo kalma "لَا إِلٰهَ إِلَّا اللهُ" ki shahaadat nahi dete. "يُضَاهِئُوْنَ"[1501], yaane pehle kaafiro'n jaisi baate'n karte hain.

[4654] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya: Sab se aakhir mein jo aayat naazil hui, wo: " يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ"[1502] thi aur sab se aakhir mein jo surah utri wo Surah al Baraa-at thi.[1503]

Baab 2: Irshad-e-Baari Ta'ala "(Aye Mushrikeen-e-Makka!) Tum Zameen Mein Chaar (4) Maah Chal-phir Lo Aur Ye Jaan Lo Ke Tum Allah Ko Aajiz Nahi Kar Sakte Aur Yaqeenan Allah Kaafiro'n Ko Ruswa Karne Waala Hai"[1504] Ka Bayaan

"فَسِيْحُوْا" ke maane hani: "سِيْرُوْا" yaane chalo-phiro.

[4655] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Mujhe Hazrat Abu Bakar ﷺ ne us hajj mein (jis mein wo ameer-e-hajj the) nahr ke din elaan karne waalo'n mein bheja ke wo mina mein elaan kare'n ke is saal ke baad koi mushrik hajj ne kare aur na koi shakhs barhana ho kar baitullah ka tawaaf kare.

Humaid-ur-Rahman ki riwayat mein ye izaafa hai ke phir Rasool Allah ﷺ ne Hazrat Ali ﷺ ko peeche se bheja aur unhe'n hukum diya ke wo elaan-e-baraa-at kare'n. Hazrat Abu Huraira ﷺ ne kaha ke Hazrat Ali ﷺ ne bhi hamaare

[1490] Surah al Baraa-at: 72
[1491] Surah al Baraa-at: 93
[1492] Surah al Baraa-at: 88
[1493] Surah al Baraa-at: 106
[1494] Surah al Baraa-at: 109
[1495] Surah al Baraa-at: 114
[1496] Surah al Baraa-at: 1
[1497] Surah al Baraa-at: 3
[1498] Surah al Baraa-at: 61
[1499] Surah al Baraa-at: 103
[1500] Surah Fussilat: 7
[1501] Surah al Baraa-at: 30
[1502] Surah an Nisa: 176
[1503] راجع: 4364
[1504] Surah al Baraa-at: 2

saath nahr ke din mina mein maujood logo'n mein elaan-e-baraa-at kiya, nez ye ke aainda saal koi mushrik baitullah ka hajj na kare aur na koi shakhs barhana ho kar uska tawaaf hi kare.[1505]

Baab 3: Irshad-e-Baari Ta'ala "Ye Allah Aur Uske Rasool Ki Taraf Se (hajj-e-akbar ke din tamaam logo'n ke liye) Elaan Kiya Jaata Hai (ke Allah aur uska Rasool mushrikeen se baree-uz-zimma hain)"[1506] Ka Bayaan

"اَذَنَهُمْ" ke maane "أَعْلَمَهُمْ" hain, yaane unko maaloom karaaya gaya.

[4656] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Hazrat Abu Bakar ﷺ ne hajj ke mauqa par mujhe un elaan karne waalo'n mein rakha tha, jinhe'n aap ne nahr ke din mina mein ye elaan karne ke liye bheja tha ke is saal ke baad koi mushrik hajj karne ke liye na aae aur na koi shakhs baitullah ka barhana ho kar tawaaf kare. Humaid ne kaha: Phir Nabi ﷺ ne peeche se Hazrat Ali ﷺ ko rawaana kiya aur unhe'n hukum diya ke Surah Baraa-at ka elaan kare'n. Hazrat Abu Huraira ﷺ ne farmaya: Phir Hazrat Ali ﷺ ne hamaare saath maidaan-e-mina mein daswee'n (10th) taareekh ko elaan-e-baraa-at kiya, nez ye bhi ke koi mushrik aainda saal se hajj karne na aae aur na koi baitullah ka tawaaf nanga ho kar kare.[1507]

Baab 4: Irshad-e-Baari Ta'ala "Haa'n Jin Mushrikeen Se Tum Ne Muaahada Kar Rakha Ho"[1508] Ka Bayaan

[4657] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne jis hajj mein Hazrat Abu Bakar ﷺ ko hajjat-ul-wida se pehle ameer-e-hajj banakar bheja tha, us mein unho'n (Hazrat Abu Bakar ﷺ) ne mujhe chand logo'n mein rawaana kiya, ke wo logo'n mein elaan kare'n: Is saal ke baad koi mushrik hajj na kare aur na koi barhana shakhs baitullah ka tawaaf hi kare.

(Raawi-e-hadees) Hazrat Humaid, Syedna Abu Huraira ﷺ se marwi is hadees ki binaa par kaha karte the ke nahr ka din hajj-e-akbar ka din hai.[1509]

Baab 5: Irshad-e-Baari Ta'ala "Tum Kufr Ke Alam-bardaaro'n Se Jung KAro, Unki Qasmo'n Ka Kuch Etebaar nahi"[1510] Ka Bayaan

[4658] Hazrat Zaid bin Wahb (زَيْدُ بْنُ وَهْبٍ) se riwayat hai, unho'n ne bayaan kiya: Ham Hazrat Huzaifa bin Yamaan ﷺ ki khidmat mein haazir the, unho'n ne farmaya: Ye aayat jin logo'n ke mutaalliq naazil hui thi, un mein se ab sirf teen (3) shakhs baaqi hain. Isi tarah munafiqeen mein se bhi ab chaar (3) shakhs zinda hain. Us par ek (1) dehaati kehne laga: Aap hazraat to Hazrat Muhammad ﷺ ke Sahaba Ikram hain, hame'n un logo'n ke mutaalliq bataae'n ke unka hashar kya hoga jo hamaare gharo'n mein naqb-zani karke acchi cheeze'n chura kar le jaate hain? Unho'n ne jawaab diya: Ye log faasiq o bad-kirdaar hain, haa'n un munafiqeen mein se chaar (4) ke alaawa aur koi baaqi nahi hai. Ek (1) to itna boodha ho chuka hai ke agar wo thanda paani piye to usey paani ki thandak bhi mehsoos na ho.

Baab 6: Irshad-e-Baari Ta'ala "Jo Log Sona Aur Chaandi Jamaa Karke Rakhte Hain Aur Usey Allah Ki Raah Mein Kharch Nahi Karte Unhe'n Aap Dardnaak Azaab Ki Khush-khabri De De'n"[1511] Ka Bayaan

[4659] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap ne farmaya: "*Tumhara khazaana qiyaamat ke din ganje saanp ki shakl ikhtiyaar karega*"[1512]

[4660] Hazrat Zaid bin Wahb se riwayat hai, unho'n ne kaha: Main muqaam-e-rabzah mein Hazrat Abu Zar Ghifaari ﷺ ke paas se guzra to (unse) arz ki: Is jungle mein aap ne qiyaam kyou'n pasand kiya hai? Unho'n ne farmaya: Ham shaam mein the, to maine ye aayat padhi: "Jo Log Sona Aur Jaandi Jamaa Karke Rakhte Hain Aur Usey Allah Ki Raah

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[1505] راجع: 369

[1506] Surah al Baraa-at: 3

[1507] راجع: 369

[1508] Surah al Baraa-at: 4

[1509] راجع: 369

[1510] Surah al Baraa-at: 12

[1511] Surah al Baraa-at: 34

[1512] راجع: 1403

Mein Kharch Nahi Karte, Aap Unhe'n Dardnaak Azaab Ki Khabar Suna De'n". Us par Hazrat Ameer Muawiya ﷺ ne kaha: Ye aayat ham musalmano ke baare mein nahi, balke ahle kitaab ke mutaalliq hai. Maine kaha: Nahi, balke ye hamaare aur ahle kitaab dono ke baare mein hai.[1513]

Faaeda: Jamhoor ahle ilm ka mauqif hai ke agar maal se zakat adaa kardi jaae to wo khazaana nahi rehta, jis par sakht waeed aai hai. والله أعلم

Baab 7: Irshad-e-Baari Ta'ala "Jis Din Us Sone Aur Chaandi Ko Jahnnum Ki Aag Mein Tapaayaa Jaaega Phir Usse Daagha Jaaega"[1514] Ka Bayaan

[4661] Hazrat Khaalid bin Aslam se riwayat hai, unho'n ne kaha: Ham Hazrat Abdullah bin Umar ﷺ ke hamraah nikle to unho'n ne (is aayat ke mutaalliq) farmaya: Ye hukum-e-zakat ke farz hone se pehle ka hai. Phir jab zakat ke ahkaam naazil hue to Allah Ta'ala ne zakat ko amwaal ki paakeezgi ka zariya bana diya.[1515]

Baab 8: Irshad-e-Baari Ta'ala "Jis Din Allah Ta'ala Ne Aasmaano'n Aur Zameen Ko Paida Kiya Us Din Se Navishta-e-Ilaahi Ke Mutaabiq Allah Ke Yahaa'n Mahino'n Ki Taadaad Baara (12) Hi Hai. Un Mein Se Chaar (4) Hurmat Waale Hain, Yehi Seedha Deen Hai, Chunache Tum Un (mahino'n) Mein Apne Aap Par Zulm Na Karo"[1516] Ka Bayaan

"اَلْقَيِّمُ" ke maane qaaem, yaane durust aur seedha ke hain.

[4662] Hazrat Abu Bakrah ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Zamana ghoom-ghumaa kar phir usi haalat par aagaya jis haalat par us waqt tha jab Allah Ta'ala ne aasmaano'n aur zameen ki takhleeq farmaai thi. Saal baara (12) maah ka hota hai. Us mein chaar (4) hurmat waale mahine hain. Teen (3) to lagataar hain. Yaane, Dhul-qada, Dhul-hajja, Moharram aur chautha Rajab muzar jo Jamaadil ukhra aur Shabaan ke darmiyan hai*".[1517]

Baab 9: Irshad-e-Baari Ta'ala "Aur Wo Do (2) Mein Se Doosra Tha, Jabke wo Dono Ghaar Mein The Aur Wo (doosra) Apne Saathi Se Keh Raha Tha: Gham Na Kar, Beshak Allah Hamaare Saath Hai"[1518] Ki Tafseer

"مَعَنَا" ke maane hain: Hamaara muhaafiz o madadgaar hai. aur "اَلسَّكِيْنَةَ" ka lafz "فَعِيْلَةٌ" ke wazan par sukoon se maakhuz hai.

[4663] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Mujhe Hazrat Abu Bakar ﷺ ne bataaya, wo kehte hain ke main ghaar mein Nabi ﷺ ke hamraah tha. Maine kaafiro'n ke paao'n dekh kar arz ki: Allah ke Rasool ﷺ! Agar un mein se kisi ne zaraa bhi qadam uthaae to wo hame'n dekh le ga. Aap ne farmaya: "Un Do (2) Ke Mutaalliq Tera Kya Khayaal Hai, Jin Ke Teesra Allah Ta'ala Ho".[1519]

[4664] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Jab mera Hazrat Ibne Zubair ﷺ se ikhtelaaf hua to maine kaha tha: Unke waalid Zubair ﷺ, unki waalida Hazrat Asma ﷺ, unki khala Hazrat Ayesha ﷺ, unke naana Hazrat Abu Bakar ﷺ aur unki daadi Hazrat Safiyya ﷺ hain.

Raawi-e-hadees ne Sufyan bin Uyayna se poocha: Is hadees ki sanad kya hai? To unho'n ne kehna shuru kiya "حَدَّثَنَا" abhi itna hi kaha tha ke unhe'n kisi doosre shakhs ne masroof kar diya aur wo aage "Ibne Juraij" ke alfaaz na keh sakey.[1520]

[4665] Hazrat Ibne Mulaika ﷺ se riwayat hai, unho'n ne kaha: Hazrat Ibne Abbas ﷺ aur Hazrat Ibne Zubair ﷺ ke darmiyan kisi muaamale mein kuch ikhtelaaf tha. Main subah-subah Hazrat Ibne Abbas ﷺ ke yahaa'n haazir hua aur

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[1513] راجع: 1406

[1514] Surah al Baraa-at: 35

[1515] راجع: 1404

[1516] Surah al Baraa-at: 36

[1517] راجع: 67

[1518] Surah al Baraa-at: 40

[1519] راجع: 3653

[1520] Dekhiye: 4665 4666

arz ki: Aap Ibne Zubair ﷺ se jung karna chaahte hain, is tarah aap Allah ke haram ko halaal khayaal kare'nge To unho'n ne farmaya: Maaz-Allah! Ye to Allah Ta'ala ne Ibne Zubair ﷺ aur Banu Umaiyya hi ke muqaddar mein likh diya hai ke haram-e-paak ki be-hurmati kare'n. Allah ki qasam! Main to kisi soorat mein is be-hurmati ke liye taiyyaar nahi hoo'n. Hazrat Ibne Abbas ﷺ ne bayaan kiya ke logo'n ne mujhe Ibne zubair ﷺ ki bait ke mutaalliq kaha tha. Maine unse kaha: Mujhe unki khilafat tasleem karne mein kyaa taammul[1521] ho sakta hai? Unke waalid Nabi ﷺ ke hawaari the. Aap ki muraad Zubair bin Awwaam ﷺ se thi, unke naana Rasool Allah ﷺ ke yaar-e-ghaar the. Unka ishaara Hazrat Abu Bakar ﷺ ki taraf tha, unki waalida, yaane Hazrat Asma ﷺ zaat-un-nitaqeen thee'n. Unki khala Hazrat Ayesha ﷺ ummul momineen thee'n. Unki phoophi, Hazrat Khaeeja ﷺ Rasool Allah ﷺ ki zauja-e-mohtarma thee'n. Nez, Nabi ﷺ ki phoophi Hazrat Safiyya ﷺ unki daadi hain, phir wo khud bhi islaam mein hamesha saaf kirdaar aur paak daaman rahe aur Quran-e-Majeed ke aalim hain. Allah ki qasam! Agar banu umiayya mere saath sila-rehmi kare'nge to wo qaraabat aur rishtedaari ki wajah se mere saath sila-rehmi kare'nge aur agar wo mujh par hukumat kare'n to hukumat kare'n. Kyou'nke ham=palla aur izzat waale hain, lekin Abdullah bin Zubair ﷺ ne to Ibne Tuwait, Banu Usama, aur Banu Humaid ko ham par tarjeeh di hai. Unki muraad Banu Asad ke mukhtlaif qabaail, yaane Ibne Tuwait, Banu Asad aur Banu Usama se thi. Doosri taraf Ibne Abul Aas (yaane Abdul Malik bin Marwan) badi umdagi se pesh-qadmi kar raha hai aur uske bar-aks Ibne Zubair ﷺ ne to dum-dabaa li hai.[1522]

[4666] Hazrat Ibne Abi Mulaika se riwayat hai, unho'n ne kaha: Ham Hazrat Ibne Abbas ﷺ ki khidmat mein haazir hue to unho'n ne farmaya: Ibne Zubair ﷺ ke muaamale mein tum logo'n ko hairat nahi hoti, ab wo khilafat ke liye khade ho gae hain? Maine dil mein iraada kar liya hai ke ab main unke liye mehnat o mashaqqat karu'nga. Aisi mehnat to maine Hazrat Abu Bakar aur Hazrat Umar ﷺ ke liye bhi nahi ki, halaa'nke ye dono hazraat inse har etebaar se behtar the. Maine (logo'n se) kaha: Wo Nabi ﷺ ki phoophi ki aulaad mein se hain. Hazrat Zubair ﷺ ke bete, Hazrat Abu Bakar Siddiq ﷺ ke nawaase, Hazrat Khadeeja ﷺ ke bhatije aur Hazrat Ayesha ﷺ ke bhaanje hain. Lekin unho'n ne kya kiya hai ke wo mujhse bada banne ki koshish mein hain. Wo mujhe kisi khaatir mein nahi laae. Maine (dil mein) kaha: Mujhe hargiz ye gumaan na tha ke main to unse aisi aajizi karu'n aur wo us par bhi mujhse raazi na ho'n. Main nahi samajhta ke wo mere muaamale mein ab kisi qism ki bhalaai aur khair chaahte hain. Ab jo hona tha wo ho chuka, lehaaza banu umaiyya jo mere chacha-zaad bhai hain, agar mujh par hukumat kare'n to ye mujhe doosro'n ki hukumat se ziyaada munaasib maaloom hota hai.[1523]

Faaeda: Sahaba Ikram ﷺ aasmaan ke darakhshaa'n sitaare hain, aur wahee ke chashm-deed gawaah ki haisiyat rakhte hain. Lekin wo insaan the, farishte ya Ambiya ﷺ nahi the, khwah Hazrat Ibne Abbas ﷺ ho'n, ya Abdullah bin Zubair ﷺ, dono hamaare liye qaabile ehteraam hain. Unke baahami[1524] mushajaraat[1525] ke mutaalliq khamoshi ikhtiyaar karne meif aafiyat hai. Is silsil emein hamaare liye Hazrat Umar bin Abdul Aziz ﷺ behtareen namuna hain. Unse ahle siffeen ke baare mein sawaal hua to unho'n ne farmaya: "Allah Ta'ala ne unke khoon se mere haatho'n ko mehfooz rakha, ab main nahi chaahta ke apni zubaaan ko us mein mulawwis karu'n".[1526] Allah Ta'ala ne hame'n un hazraat ke liye baae'n-alfaaz dua karne ka hukum diya hai: "Aye Hamaare Parwardigaar! Hame'n Bakhsh De Aur Hamaare Un Bhaiyyo'n Ko Bhi Jo Ham Se Pehle Imaan Laa Chuke Hain Aur Imandaaro'n Ki Taraf Se Hamaare Dil Mein Keena Na Daal. Aye Hamaare Parwardigaar! Be-Shak Tu Shafqat Karne Waala Nihaayat Meherbaan Hai".[1527]

Baab 10: Irshad-e-Baari Ta'ala "(Sadaqaat) Taaleef-e-Qalb Aur Ghulam Aazaad Karaane (par kharch karne) Ke Liye Hain"[1528] Ka Bayaan

Imam Mujahid bayan karte hain ke Aap ﷺ un nau-muslim logo'n ko kuch de-dilaa kar unki dil-joi farmaya karte the.

[1521] T: (تَأمُّل) Ghaur o fikr, soch-bichaar, heela, bahaana [Rekhta]

[1522] راجع: 4664

[1523] راجع: 4664

[1524] T: (بابَمی) Aapas ki, saath ki, ek-doosre ki [Rekhta]

[1525] T: (مُشاجَرات) Mukhalifate'n, ikhtelafaat [Rekhta]

[1526] Muwafaqaat lish Shaatbi: V4 P320

[1527] Surah al Hashr: 10

[1528] Surah al Baraa-at: 60

[4667] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas kuch maal aaya to aap ne usey char (4) aadmiyo'n ke darmiyan taqseem kar diya aur farmaya: "*Main ye maal de kar unki dil-joi karna chaahta hoo'n*". Us par ek (1) shakhs bola: Aap ne insaaf se kaam nahi liya. Aap ﷺ ne farmaya: "*Is shakhs ki nasl se aise log paida ho'nge jo deen se baahar ho jaae'nge*".[1529]

Baab 11: Irshad-e-Baari Ta'ala "(Kuch munafiqeen aise hain) Jo Khushi Se Sadqa Karne Waale Ahle Imaan Par Taana-zani Karte Hain"[1530] Ka Bayaan

"يَلْمِزُوْنَ" ke maane hain: Aeb lagaate aur taana maarte hain. "جُهْدَهُمْ" aur "جَهْدَهُمْ" yaane jeem ke dhamma (ُ) aur fatha (َ) ke saath. Dono ke maane hain: Apni himmat aur taaqat ke mutaabiq.

[4668] Hazrat Abu Masood Anasari ﷺ se riwayat hai, unho'n ne kaha: Jab hame'n sadqa dene ka hukum diya gaya to us waqt ham mazdoori par bojh uthaaya karte the. Chunache Hazrat Abu Aqeel ﷺ (usi mazdoori se) aadha saa' (صاع) khajoor le kar aae. Ek-doosre sahabi usse ziyaada laae to munafiqeen kehne lagey: Allah Ta'ala ko is (Aqeel ﷺ ke) sadqe ki koi zaroorat na thi aur doosre ne to mahez riyakaari ke liye itna maal diya hai. Us waqt ye aayat naazil hui: "Ye Aise Log Hain Ke Khushi Se Sadqa Dene Waale Ahle Islaam Par Ta'an Karte Hain, Khaas Taur Par Un Logo'n Ko Hadaf-e-Tanqeed Banaate Hain Jo Mehnat o Mazdoori Ke Alaawa Aur Kuch Nahi Rakhte".[1531]

[4669] Hazrat Abu Masood Ansari ﷺ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ jab hame'n sadqa ki targheeb dete to ham mein koi mehnat o mazdoori karke laata aur badi mushkil se ek (1) mudd (khajoore'n) sadqa karta, lekin aaj un mein se kuch aise bhi hain jinke paas laakho'n dirham hain, goya unka ishaara khud apni taraf tha.[1532]

Baab 12: Irshad-e-Baari Ta'ala "Aap Unke Liye Maghrifat Ki Dua Kare'n Ya Na Kare'n, Agar Aap Unke Liye Sattar Martaba Bhi Bakhshish Ki Dua Kare'n To Bhi Allah Unhe'n Moaaf Nahi Karega"[1533] Ka Bayaan

[4670] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Jab Abdullah bin Ubai mar gaya to uske bete Hazrat Abdullah bin Abdullah ﷺ Rasool Allah ﷺ ki khidmat mein haazir hue aur arz ki, ke aap apna kurta inaayat farmae'n, taake wo apne baap ko us mein kafan de'n. Aap ne usey apna kurta de diya. Phir usne darkhwaast ki, ke aap uski namaz-e-janaza padhaae'n, chunache Rasool Allah ﷺ uska janaaza padhaane ke liye khade hue to Syedna Umar ﷺ ne Rasool Allah ﷺ ka daaman thaam liya aur arz ki: Allah ke Rasool ﷺ! Aap us par namaz-e-janaaza padhte hain, halaa'nke Allah Ta'ala ne aap ko aise logo'n ki namaz-e-janaaza padhne se manaa kiya hai? Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ne mujhe ikhtiyaar diya hai aur farmaya hai: "*Tu Unke Liye Dua-e-Maghfirat Kare Ya Na Kare, Agar Tu Sattar (70) Martabar Bhi Unke Liye Istighfaar KAre To Bhi Allah Unhe'n Moaaf Nahi Karega". *Main aisa karu'nga ke sattar (70) martaba se ziyaada uske liye dua-e-maghfirat karu'nga*". Syedna Umar ﷺ ne arz ki: Ye to munaafiq hai, lekin Rasool Allah ﷺ ne uski namaz-e-janaaza padhi to Allah Ta'ala ne ye aayat naazil farmaai: "Un Mein Se Koi Mar Jaae To Aap Kabhi Bhi Uski Namaz-e-Janaaza Na Padhe'n Aur Na Uski Qabar Hi Par Khade Ho'n".[1534] [1535]

[4671] Hazrat Umar bin Khattab or Khattab ﷺ se riwayat hai, unho'n ne kaha: Jab Abdullah bin Ubai bin Salool mara to uska janaaza padhaane ke liye Rasool Allah ﷺ se darkhwaast ki gai. Jab Rasool Allah ﷺ uska janaaza padhane ke liye khade hue to main jaldi se aap ki khidmat mein pohoncha aur arz ki: Allah ke Rasool ﷺ! Aap Ibne Ubai (munaafiq) ki namaz-e-janaaza padhaane lagey hain, halaa'nke usne falaa'n din, is-is tarah ki baate'n ki thee'n? Hazrat Umar ﷺ ne kaha: Main uski bakwasaat ek-ek karke aap ke saamne bayaan karne laga, lekin Rasool Allah ﷺ ne muskuraa kar farmaya: "*Umar! Mere paas se ek (1) taraf hatt jaao*". Maien jab israar kiya to aap ne farmaya: "*Mujhe ikhtiyaar diya gaya hai, is liye main apne ikhtiyaar ko istemaal karne laga hoo'n, agar mujhe maaloom ho jaae ke sattar (70) martaba se ziyaada istighfaar karne se uski maghfirat ho jaaegi, to main sattar (70) martaba se ziyaada maghfirat*

[1529] راجع: 3344

[1530] Surah al Baraa-at: 79

[1531] راجع: 1415

[1532] راجع: 1415

[1533] Surah al Baraa-at: 80

[1534] Surah al Baraa-at: 84

[1535] راجع: 1269

talab karu'nga". Farmaya: Bil-aakhir Rasool Allah ﷺ ne uski namaz-e-janaaza padhaai aur waapas tashreef laae. Abhi thodi der hui thi ke Surah Baraa-at ki ye do (2) aayaat naazil huee'n: "Un Mein Se Koi Mar Jaae To Aap Uski Namaz-e-Janaaza Na Padhe'n (aur na uski qabar hi par khade ho'n, ye Allah aur uske Rasool ke munkir hain aur marte-dam tak) Ye Bad-kaar, be-itaa-at hi rahe hain". (Hazrat Umar ﷺ) bayan karte hain ke Rasool Allah ﷺ ke huzoor apni is darja jasaarat par baad mein mujhe khud bhi hairat hui, bahar-haal Allah aur uske Rasool hi behtar jaante hain.[1536]

Baab 13: Irshad-e-Baari Ta'ala "Aur Agar In Munafiqeen Mein Se Koi Mar Jaae To Kabhi Bhi Uski Namaz-e-Janaaza Na Padhna Aur Na Uski Qabar Hi Par Khade Hona"[1537] Ka Bayaan

[4672] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Jab Abdullah bin Ubai mar gaya to uska beta Hazrat Abdullah bin Abdullah ﷺ Rasool Allah ﷺ ki khidmat mein haazir hua. Aap ne usko apni qamees di aur farmaya ke usey is qamees mein kafan diya jaae. Phir aap uski namaz-e-janaza padhne ke liye khade hue to Hazrat Umar ﷺ ne Aap ﷺ ka daaman pakad kar arz kiya: Allah ke Rasool ﷺ! Aap uski namaz-e-janaaza padhne lagey hain, jabke ye shakhs munaafiq hai, aur Allah Ta'ala ne aap ko munafiqeen ke liye talab-e-maghfirat se manaa bhi farmaya hai? Aap ﷺ ne farmaya: "*Allah Ta'ala ne mujhe ikhtiyaar diya hai, ya mujhe khabar di hai ke* "Unke Liye Istighfaar Kare'n Ya Na Kare'n, Agar Unke Liye Sattar (70) Baar Istighfaar Kare'n Allah Ta'ala Unko Hargiz Nahi Bakhshega". Aap ﷺ ne farmaya: "*Main sattar (70) martaba se ziyaada istighfaar karu'nga*". Phir Rasool Allah ﷺ ne uski namaz-e-janaaza padhi aur ham ne bhi aap ke saath uska janaaza padha. Uske baad Allah Ta'ala ne aap par ye aayat naazil farmaai: "Agar Un Munafiqeen Mein Se Koi Mar Jaae To Aap Unki Namaz-e-Janaza Na Padhe'n Aur Na Unki Qabar Par Khade Ho'n, Kyou'nke Unho'n Ne Allah Aur Uske Rasool Ke Saath Kufr Kiya Hai Aur Usi Naa-farmaani Ki Haalat Mein Un Par Maut Aai Hai".[1538]

Baab 14: Irshad-e-Baari Ta'ala "Jab Tum Unke Paas Laut Kar Aaoge To Wo Tumhare Saamne Allah Ki Qasme'n Uthaae'nge, Taake Tum Unse Eraaz (darguzar) Karo"[1539] Ki Tafseer

[4673] Abdullah bin Kaab se riwayat hai ke Hazrat Kaab bin Maalik ﷺ jab wo ghazwa-e-tabuk se peeche reh gae to maine unse suna: Allah ki qasam! Hidaayat ke baad Allah Ta'ala ne mujh par itna bada aur koi inaam nahi kiya, jitna Rasool Allah ﷺ ke saamne sach bolne ka kiya, ke maine aap se jhoot na bola. Ba-soorat-e-deegar main bhi usi tarah halaak ho jaata jis tarah doosre jhooti ma'zaraate'n[1540] bayaan karne waale log halaak hue the, jab unke baare mein ye wahee naazil ki gai: "Jab Tum Unke Paas Waapas Jaaoge To Wo Log Tumhare Saamne Qasme'n Uthaae'nge … Jo Naa-farmaan Ho'n".[1541]

Baab: Irshad-e-Baari Ta'ala "Wo Tumhare Saamne Qasme'n Khaae'nge Taake Tum Unse Raazi Ho Jaao. Agar Tum Unse Raazi Ho Jaao To Bhi Allah Aise Bad-kirdaar Logo'n Se Raazi Nahi Hoga"[1542] Ka Bayaan

Wazaahat: Is unwaan ke tahat Imam Bukhari ﷺ ne koi hadees zikr nahi ki, albatta Ibne Abi Haatim ne Imam Mujaahid se ye riwayat naqal ki hai ke mazkoor aayat munafiqeen ke mutaalliq naazil hui thi.[1543] Lekin ye riwayat mursal[1544] hai. Ghaliban Imam Bukhari ﷺ ne is illat ki wajah se usey bayaan nahi kiya. والله أعلم

Baab 15: Irshad-e-Baari Ta'ala "(Unke Alaawa) Kuch Aur Log Bhi Hain Jinho'n Ne Apne Gunaho'n Ka Eteraaf Kar Liya"[1545] Ka Bayaan

[4674] Hazrat Samra bin Jundub ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ham se farmaya: "*Aaj raat mere paas do (2) aane waale aae, aur mujhe utha kar ek (1) aise shahr ki taraf le gae jo sone aur chaandi ki eento'n se banaaya gaya tha. Wahaa'n hame'n aise log miley jin ka aadha badan intehaai khoobsoorat ke toone aisa husn*

[1536] راجع: 1366

[1537] Surah al Baraa-at: 84

[1538] راجع: 1269

[1539] Surah al Baraa-at: 95

[1540] T: (مَعْذَرَت) ki jamaa, uzr, heela, bahaana, moaafi [Rekhta]

[1541] راجع: 2757

[1542] Surah al Baraa-at: 96

[1543] Fath-ul-Baari: V8 P431

[1544] T: (مُرسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chalaa ho [Rekhta]

[1545] Surah al Baraa-at: 102

kabhi na dekha hoga aur aadha badan nihaayat bad-soorat, jo toone kabhi na dekha hoga. Un dono ne unse kaha: Jaao aur us neher mein ghota lagaao. Wo neher mein ghus gae, phir jab wo hamaare paas aae to unki bad-soorti jaati rahi aur wo intehaai khoobsoorat ho gae the. Phir un dono ne mujhse kaha: "Ye jannat-e-a'dn" hai aur aap ka makaan yahee'n hai aur jin logo'n ko abhi aap ne dekha tha ke unka aadha jism nihaayat khoobsoorat tha aur aadha nihaayat bad-soorat to ye wo log the jinho'n ne acche-burey, miley-jule amal kiye the. Allah Ta'ala ne unse darguzar farmaya aur unhe'n moaaf kar diya".".[1546]

Baab 16: Irshad-e-Baari Ta'ala "Nabi Aur Ahle Imaan Ke Liye Ye Munaasib Nahi Ke Wo Mushrikeen Ke Liye Maghfirat Talab Kare'n…"[1547] Ka Bayaan

[4675] Musaiyyib bin Huzn ﷺ se riwayat hai, unho'n ne kaha: Jab Abu Taalib ki wafaat ka waqt aaya to Nabi ﷺ uske paas tashreef le gae. Us waqt unke paas Abu Jahal aur Abdullah bin Umaiyya bhi baithe hue the. Nabi ﷺ ne farmaya: "*Aye Chacha!* لَا إِلٰهَ إِلَّا اللهُ *padh lo, main Allah ke yahaa'n teri maghfirat ke liye usey bataur-e-daleel pesh karu'nga*". Abu Jahal aur Abdullah bin Umaiyya dono kehne lagey: Aye Abu Taalib! Kya tum Abdul Muttalib ka deen chod doge? Us waqt Nabi ﷺ ne farmaya: "*Main tumhare liye zaroor bakhshish ki dua karta rahu'nga, jab tak mujhe usse manaa na kar diya jaae*". Us waqt ye aayat naazil hui: "Nabi Aur Ahle Imaan Ke Liye Ye Munaasib Nahi Ke Wo Mushrikeen Ke Liye Bakhshish Talab Kare'n, Khwah Wo Unke Qaribi Rishtedaar Hi Kyou'n Na Ho'n, Jabke Un Par Ye Baat Waazeh Ho Chuki Hai Ke Mushrikeen Yaqeenan Dozakhi Hain".[1548] [1549]

Baab 17: Irshad-e-Baari Ta'ala "Bila-shubha Allah Ta'ala Ne Nabi Par Meherbaani Ke Saath Tawajjo Farmaai Aur Muhajireen o Ansaar Par Bhi…"[1550] Ka Bayaan

[4676] Hazrat Abdullah bin Kaab se riwayat hai …Jab Kaab ﷺ naabina ho gae to unke beto'n mein se yehi unko raaste mein saath le kar chalte the… Unho'n ne bataaya ke maine Hazrat Kaab bin Maalik ﷺ se unke us waaqea ke silsile mein suna, jiske baare mein ye aayat naazil hui thi: "aur Un Teen (3) Aadmiyo'n Par Bhi (meherbaani ke saath tawajjo farmaai) Jin Ka Muaamala Multawi Rakha Gaya Tha".[1551] Aap ne aakhir mein kaha tha ke main apni tawajjo ke qubool hone ki khushi mein apna tamaam maal Allah aur uske Rasool ke raaste mein sadqa karta hoo'n. Nabi ﷺ ne farmaya: "*Nahi, kuch maal apne liye bhi rakh lo, ye tumhare haq mein behtar hai*".[1552]

Baab 18: Irshad-e-Baari Ta'ala "Aur Un Teen (3) Aadmiyo'n Par Bhi (meherbaani ke saath tawajjo farmaai) Jin Ka Muaamala Multawi Rakha Gaya Tha, Hatta Ke Zameen Apni Faraakhi Ke Baawujood Un Par Tang Ho Gai"[1553] Ka Bayaan

[4677] Hazrat Abdullah bin Kaab se riwayat hai, wo apne baap Hazrat Kaab bin Maalik ﷺ se bayan karte hain, unke baap un teen (3) sahaba mein se the, jin ki tauba qubool ki gai thi. Unho'n ne kaha: Wo do (2) ghazwo'n, Ghazwa-e-Usrah yaane Ghazwa-e-Tabuk aur Ghazwa-e-Badr ke alaawa kisi ghazwe mein kabhi Rasool Allah ﷺ ke saath jaane se peeche nahi rahe the. Unho'n ne kaha: (Ghazwa-e-tabuk se waapsi par) chaasht ke waqt jab Rasool Allah ﷺ waapas tashreef laae to maine sach bolne ka pukhta iraada kar liya. Aap ka safar se waapas aane ka maamool ye tha ke chaasht ke waqt aap pohonchte the, sab se pehle masjid mein tashreef le jaate, wahaa'n do (2) rakat namaz padhte. Al-gharz Nabi ﷺ ne mujh se aur meri tarah ke do (2) aur Sahaba Ikram ﷺ se doosre logo'n ko baat-cheet karne se manaa kar diya tha. Hamaare alaawa aur bohot se log the jo us ghazwe mein shareek nahi hue the, lekin aap ne unse boycott ka hukum nahi diya tha. Chunache logo'n ne ham se baat-cheet karna chod di. Main usi haalat mein thehra raha, yahaa'n tak ke muaamala bohot taweel ho gaya. Udhar meri nazar mein sab se ahem muaamala ye tha ke gar isi haalat mein maut aagai to Nabi ﷺ meri namaz-e-janaaza nahi padhaae'nge, ya us dauraan mein Rasool Allah ﷺ ki wafaat ho gai to logo'n ka yehi tarz-e-amal mere saath hamesha rahega, na mujhse koi guftagu karega aur na koi meri namaz-e-janaaza padhega. Aakhir Allah Ta'ala ne hamaari tauba ki bashaarat apne Nabi ﷺ par us waqt naazil farmaai jab raat ka aakhri-tihaai hissa baaqi reh gaya tha. Jabke Rasool Allah ﷺ us waqt Hazrat

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[1546] راجع: 845

[1547] Surah al Baraa-at: 113

[1548] Surah al Baraa-at: 113

[1549] راجع: 1360

[1550] Surah al Baraa-at: 117

[1551] Surah al Baraa-at: 118

[1552] راجع: 2757

[1553] Surah al Baraa-at: 118

Umme Salama ﷺ ke ghar tashreef farma the. Hazrat Umme Salama ﷺ ka mujh par bohot bada ehsaan tha ke wo is silsile mein mera bohot khayaal rakhti thee'n. Rasool Allah ﷺ ne farmaya: "*Aye Umme Salama! Kaab ki tauba qubool ho gai hai*". Unho'n ne arz ki: To kya main unke yahaa'n kisi ko bhej kar is amr ki khush-khabri na suna doo'n? Aap ﷺ ne farmaya: "*Ye khabar sunte hi log jamaa ho jaae'nge, phir saari raat tumhe'n sone nahi de'nge*". Chunache Rasool Allah ﷺ ne namaz-e-fajr padhne ke baad elaan farmaya: "*Allah Ta'ala ne unki tauba qubool Karli hai*". Aap ﷺ jab khush hote the to aap ka chehra-e-anwar raushan ho jaata, goya wo chaudhwee'n raat ke chaand ka tukda hai. (Ghazwa mein shareek na hone waalo'n mein se) Ham hi teen (3) aadmi the jo muakh-khar kar diye gae the. Hamaara muaamala un logo'n se muakh-khar kar diya gaya tha jin logo'n ne maazarat ki thi aur unki maazarat qubool bhi ho gai thi. Jis waqt Allah Ta'ala ne hamari tauba qubool hone ke mutaalliq wahee naazil farmaai aur un logo'n ka tazkira hua jo ghazwa-e-tabuk mein shareek nahi hue the, unho'n ne Rasool Allah ﷺ se kizb-bayaani ki aur be-bunyaad maazarat se kaam liya, un logo'n ka zikr is darja buraai ke saath kiya gaya ke kisi ka bhi utni buraai ke saath zikr nahi kiya gaya hoga. Irshad-e-Baari Ta'ala hai: "Ye Log Tumhare Saamne Uzar Pesh Kare'nge, Jab Tum Unke Paas Waapas Jaaoge. Aap Keh De'n: Tum Ye Uzar Pesh Mat Karo. Ham Kabhi Tumhara Etebaar Nahi Kare'nge. Allah Ta'ala Hame'n Tumhari Khabar De Chuka Hai Aur Aainda Bhi Allah Aur Uska Rasool Tumhari Kaar-guzaari Dekh Le'nge…"[1554] [1555]

Baab 19: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Allah Se Darte Raho Aur Raast-baaz Logo'n Ka Saath Do"[1556] Ka Bayaan

[4678] Hazrat Abdullah bin Kaab se riwayat hai, jo Hazrat Kaab ﷺ ka haath pakad kar unhe'n chalaaya karte the. Unho'n ne kaha: Maine Hazrat Kaab bin Maalik ﷺ se suna, jab aap ghazwa-e-tabuk se peeche reh gae the, to apna qissa bayaan karte hue farmaate the: Allah ki qasam! Main nahi jaanta ke Allah Ta'ala ne kisi shakhs ko sach kehne ki taufeeq de kar us par itna bada ehsaan kiya ho jitna mujh par kiya. Maine us waqt se le kar aaj tak qasdan kabhi jhoot nahi bola aur Allah Ta'ala ne usi baat mein ye aayaat naazil farmaee'n:

" لَّقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ .... كُونُوا مَعَ الصَّادِقِينَ ".[1557] .[1558]

Baab 20: Irshad-e-Baari Ta'ala "Tumhare Paas Ek (1) Aise Rasool Tashreef Laae Hain Jo Tumhari Jins Se Hain, Tumhari Takleef Un Par Bohot Giraa'n Guzarti Hai…"[1559] Ka Bayaan

Lafz "رَءُوْف", "رَأْفَةٌ" se maakhuz hai.

[4679] Hazrat Zaid bin Saabit ﷺ se riwayat hai, wo wahee likha karte the, unho'n ne farmaya: Jung-e-yamama mein bohot se sahaba shaheed ho gae to Hazrat Abu Bakar ﷺ ne mujhe bulaya, aap ke paas Hazrat Umar ﷺ bhi the. Hazrat Abu Bakar ﷺ ne (mujhse) farmaya: Hazrat Umar ﷺ mere paas aae aur kaha: Jung-e-yamama mein bohot ziyaada musalman shaheed ho gae hain aur mujhe khatra hai ke agar mukhtalif muqamaat par isi tarah qurra sahaba shaheed hote rahe to Quran-e-Majeed ka bohot hissa zaae ho jaaega. Ab to ek (1) hi soorat hai ke aap Quran-e-Majeed ko ek jagah jamaa karaa de'n aur meri raae to ye hai ke aap Quran-e-Kareem ko jamaa karne ka kaam zaroor kar de'n. Hazrat Abu Bakar ﷺ ne farmaya: Maine Umar ﷺ se kaha: Main aisa kaam kyou'nkar kar sakta hoo'n jo khud Rasool Allah ﷺ ne nahi kiya? Hazrat Umar ﷺ ne kaha: Allah ki qasam! Ye to mahez ek (1) nek kaam hai. Uske baad Hazrat Umar ﷺ mujhse is muaamale mein baat karte rahe, aakhir-kaar Allah Ta'ala ne is khidmat ke liye mera bhi seena khol diya aur meri bhi raae wohi ho gai jo Hazrat Umar ﷺ ki thi.

Hazrat Zaid bin Saabit ﷺ ne kaha: Hazrat Umar ﷺ wahee'n khamosh baithe hue the, taaham Hazrat Abu Bakar ﷺ ne mujhse kaha: Tum jawaan-himmat aur samajhdaar ho, hame'n tum par kisi qism ka shubha bhi nahi, aur tum Rasool Allah ﷺ ki wahee bhi likha karte the, is liye tum hi Quran-e-Majeed ko jaa-ba-jaa[1560] talaash karke usey jamaa kar do. Allah ki qasam! Agar Hazrat Abu Bakar ﷺ mujhe koi pahaad uthaa laane ko kehte to ye mere liye utna

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[1554] Surah al Baraa-at: 94

[1555] راجع: 2757

[1556] Surah al Baraa-at: 119

[1557] Surah al Baraa-at: 117-119

[1558] راجع: 2757

[1559] Surah al Baraa-at: 129

[1560] T: (جا بَجا) Jagah-jagah, har jagah [Rekhta]

giraa'n[1561] na hota, jitna Quran-e-Majeed ki jamaa o tarteeb ka hukum mushkil tha. Maine arz ki: Aap dono hazraat ek (1) aisa kaam karne par kis tarah aamaada ho gae hain, jise khud Nabi ﷺ ne nahi kiya tha? Syedna Abu Bakar ﷺ ne farmaya: Allah ki qasam! Ye ek (1) nek kaam hai. Phir main unse is masle ke mutaalliq bahes o takraar karta raha, yahaa'n tak ke Allah Ta'ala ne is khidmat ke liye mera seena bhi khol diya, jis tarah Hazrat Abu Bakar aur Hazrat Umar ﷺ ko sharah-e-sadar farmaya tha. Chunache main utha aur khaal, haddi aur khajoor ki shaakho'n se Quran-e-Majeed jamaa karna shuru kar diya aur logo'n ke haafze se bhi madad li, hatta ke surah tauba ki do (2) aayaat Hazrat Khuzaima Ansari ﷺ ke paas paaee'n. Wo unke alaawa aur kisi ke paas (likhi hui) na thee'n aur wo ye hain:

"لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ..... وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ".[1562] Wo auraaq jin mein quran jamaa kiya gaya tha wo Syedna Abu Bakar ﷺ ke paas rahe, hatta ke Allah Ta'ala ne unko wafaat di, phir Umar Farooq ke paas rahe, hatta ke Allah Ta'ala ne unko faut kar liya, phir wo Ummul Momineen Hazrat Hafsa bint Umar ﷺ ke paas rahe.

Usman bin Umar aur Lais ne Yunus ke zariye se Ibne Shihab se riwayat karne mein Shuaib ki mataaba-at ki hai.

Lais ne kaha: Mujhe Abdur Rahman bin Khalid ne, Ibne Shihab se khabar di aur kaha: Abu Khuzaima Ansari ke paas wo aayaat thee'n.

Moosa ne Ibhraim se bayan kiya, unho'n ne Ibne Shihab se khabar di aur kaha ke Abu Khuzaima ke paas thee'n.

Yaaqoob bin Ibrahim ne apne baap se bayaan karne mein Moosa ki mataaba-at ki hai.

Abu Saabit ne kaha: Hame'n Ibrahim ne khabar di aur kaha: Wo aayaat Khuzaima ya Abu Khuzaima ke paas thee'n.[1563]

[1561] T: (گراں) Naagawaar, takleef-deh, dushwaar, mushkil [Rekhta]

[1562] Surah al Baraa-at: 128-129

[1563] راجع: 2807

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(10) Tafseer Surah Yunus

Baab 1: Bila-unwaan

Hazrat Ibne Abbas ﷺ ne farmaya: "فَاخْتَلَطَ"[1564] Allah Ta'ala ne paani ke zariye se mukhtalif qism ki nabataat paida farmae'n. "قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ هُوَ الْغَنِيُّ"[1565] logo'n ne kaha ke Allah ne beta bana liya hai, wo to paak hai aur be-niyaaz hai. Zaid bin Aslam ne kaha "أَنَّ لَهُمْ قَدَمَ صِدْقٍ"[1566] Unke parwardigaar ke yahaa'n unke liye haqiqi muqaam o martaba hai. "قَدَمَ صِدْقٍ" se muraad Hazrat Muhammad ﷺ ki zaat-e-giraami hai, jabke Imam Mujahid kehte hain ke isse muraad mutlaq khair hai. "تِلْكَ آيَاتُ"[1567] ke maane hain: Ye quran ki nishaaniyaa'n hain. Isi tarah " حَتَّىٰ إِذَا كُنتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِم"[1568] se muraad "بِكُمْ" hai, yaane ghayab se haazir muraad hai. "دَعْوَاهُمْ"[1569] se muraad unki dua hai. " أُحِيطَ بِهِمْ"[1570] yaane wo halaakat o barbaadi ke qareeb aagae. "وَأَحَاطَتْ بِهِ خَطِيئَتُهُ"[1571] yaane gunaaho'n ne usko har taraf se gher liya. "فَاتَّبَعَهُمْ" aur "أَتْبَعَهُمْ" ke ek (1) hi maane hain. "عَدْوًا"[1572] ye "عُدْوَانِ" se maakhuz[1573] hai, jiske maane hain: Sarkashi karte hue. Imam Mujahid farmate hain: "وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ"[1574] se murad ye hai ke ghusse ke waqt aadmi apni aulaad aur apne maal ke baare mein kehta hai ke aye Allah! Is mein barkat na de aur ise apni rahmat se door rakh. "لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ"[1575] to wo usey halaak kar deta jis par bad-dua ki thi aur usey maut de deta. "لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ"[1576] Jin logo'n ne acche kaam kiye unke liye waisa hi accha badla hoga. "وَزِيَادَةٌ"[1577] se muraad Allah ki bakhshish aur uski razamandi hai. Imam Mujahid ke alaawa doosro'n ne is "وَزِيَادَةٌ" se muraad Allah ka deedaar liya hai. "الْكِبْرِيَاءُ"[1578] se muraad Allah ki sultanat aur baadshahi hai.

Baab 2: Irshad-e-Baari Ta'ala "Aur Ham Ne Bani Israel Ko Samandar Se Paar Guzaar Diya To Firaun Aur Uske Lashkaro'n Ne Az-raah-e-Zulm o Sarkashi Unka Taaaqub Kiya Hatta Ke Jab Firaun Doobne Laga To Bola: Main Is Baat Par Imaan Laata Hoo'n Ke Ilaah Wohi Hai Jis Par Bani Israel Imaan Laae Aur Main Uska Farmabadaar Hoo'n"[1579] Ka Bayaan

"نُنَجِّيكَ" ke maane hain: Ham teri laash ko oonchi jagah par daal de'nge. "نَجْوَةٍ" ke maane hain. "الْنَّشَزُ" yaane buland muqaam.

[4680] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ madina taiyyaba tashreef laae to yahood-e-madina aashoora ka roza rakhte the. Unho'n ne bataaya ke ye wo din hai, jis mein Hazrat Moosa ﷺ ko firaun par fatah mili thi. Nabi ﷺ ne apne sahaba se farmaya: "*Tum log Hazrat Moosa ﷺ se unki nisbat ziyaada taalluq-daar ho, is liye tum bhi roza rakho*".[1580]

Faaeda: Jadeed tehqiqaat se maaloom hua hai ke uski laash aaj tak mehfooz hai aur qahira ke ajaaeb-khaane mein padi hai, jis par samandari namak ki the jami hui hai, jo usey bosida hone aur galne-sadne se mehfooz rakhti hai. Taaham alfaaz-e-qurani ki sehat is amr par mauqoof nahi ke uski laash qiyaamat tak mehfooz rahe.

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[1564] Surah Yunus: 24
[1565] Surah Yunus: 68
[1566] Surah Yunus: 2
[1567] Surah Yunus: 1
[1568] Surah Yunus: 22
[1569] Surah Yunus: 10
[1570] Surah Yunus: 22
[1571] Surah Baqara: 81
[1572] Surah Yunus: 90
[1573] T: (ماخُوذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [Rekhta]
[1574] Surah Yunus: 11
[1575] Surah Yunus: 11
[1576] Surah Yunus: 26
[1577] Surah Yunus: 26
[1578] Surah Yunus: 78
[1579] Surah Yunus: 90
[1580] راجع: 2004

(11) Tafseer Surah Hud

Hazrat Ibne Abbas ﷺ ne farmaya: "عَصِيْبٌ"[1581] ke maane hain: Shadeed, yaane sakht. "لَا جَرَمَ"[1582] ke maane hain: Kyou'n nahi? Yaane zaroor hai. Unke alaawa doosro'n ne kaha: "حَاقَ" ke maane hain: "نَزَلَ" yaane utar pada. "يَحِيْقُ"[1583] bhi usse hai, yaane utarta hai. "يُؤُوْسٌ", "فَعُوْلٌ" ke wazan par "يَئِسْتُ" se maakhuz hai, yaane naa-ummeedi hona. Mujahid ne kaha: "تَبْتَئِسْ"[1584] yaane gham na kar. "يَثْنُوْنَ صُدُوْرَهُمْ"[1585] haq baat mein shak o shubha karte hain. "لِيَسْتَخْفُوْا مِنْهُ" agar ho sake to khud ko Allah se chupa le'n.

Abu Maisarah ne kaha: "اَلْأَوَّاهُ" Habshi zuban mein meherbaan ko kehte hain. Hazrat Ibne Abbas ﷺ ne kaha: "بَادِيَ الرَّأْيِ"[1586] ke maane hain: Sar-sari nazar se jo hame'n maaloom hua. Mujahid ne kaha: "اَلْجُوْدِيّ" jazira mein ek (1) pahaad ka naam hai. Hazrat Hasan ne kaha: "إِنَّكَ لَأَنْتَ اَلْحَلِيْمُ"[1587] waaqai toohi baa-wiqaar (nek-chalan) hai. Kuffaar bataur-e-istehza aur mazaaq kehte the. Hazrat Ibne Abbas ﷺ ne kaha: "أَقْلِعِيْ" ke maane hain: Tham jaa. "عَصِيْبٌ"[1588] ke maane hain: Shadeed, sakht. "لَا جَرَمَ"[1589] kyou'n nahi, zaroor. "وَفَارَ اَلتَّنُّوْرُ" paani phoot pada. Hazrat Ikrima ne kaha: "وَفَارَتَنُّوْرُ" se muraad roo-e-zameen hai.

Baab 1: Irshad-e-Baari Ta'ala "Dekho, Jab Ye Log Apne Seeno'n Ko Modte Hain Taake Allah Se Chupe Rahe'n Aur Jab Ye Apne Aap Ko Kapdo'n Se Dhaanpte Hain, Wo Sab Kuch Jaanta Hai Jo Wo Chupaate Hain Aur Zaahir Karte Hain, Kyou'nke Wo Seeno'n Ke Raaz Jaanne Waala Hai"[1590] Ka Bayaan

[4681] Muhammad bin Abbaad bin Jaafar se riwayat hai, unho'n ne Hazrat Ibne Abbas ﷺ ko suna: Wo aayat ki qirat is tarah karte the: "أَلَا إِنَّهُمْ تَثْنَوْنِيْ صُدُوْرُهُمْ" maine unse iske mutaalliq poocha to unho'n ne farmaya: Kuch log us mein sharm karne lagey ke aasmaan ki taraf apna satar khol kar qazaa-e-haajat kare'n, aur sharmate the ke satar khol kar apni biwiyo'n se jimaa kare'n to aise logo'n ke mutaalliq ye aayat naazil hui.

[4682] Muhammad bin Abbaad hi se riwayat hai, unho'n ne kaha: Hazrat Ibne Abbas ﷺ is tarah qirat karte the: " أَلَا إِنَّهُمْ تَثْنَوْنِيْ صُدُوْرُهُمْ". Muhammad bin Abbaad ne poocha: Aye Abul Abbas! "تَثْنَوْنِيْ صُدُوْرُهُمْ" ka kya matlab hai? To unho'n ne farmaya: Kuch log apni biwiyo'n se ham-bistari karne mein hayaa aur qazaa-e-haajat karte waqt bhi sharm karte the. Un logo'n ke mutaalliq ye aayat naazil hui: "أَلَآ إِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ"

[4683] Hazrat Amr bin Dinar se riwayat hai ke Hazrat Ibne Abbas ﷺ ne is aayat ki qirat is tarah ki thi: " أَلَآ إِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ أَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ". Amr bin Dinar ke alaawa doosro'n ne Hazrat Ibne Abbas ﷺ se bayaan kiya ke "يَسْتَغْشُوْنَ" ke maane hain: Wo apne saro'n ko chupaa lete hain. "سِيْءَ بِهِم": wo apni qaum se bad-gumaan hue. " وَضَاقَ بِهِمْ"[1591]: Aur wo apne mehmaano ki wajah se bohot pareshaan aur dil-girafta[1592] hue. "بِقِطْعٍ مِّنَ اللَّيْلِ"[1593] ke maane hain: Raat ki siyaahi mein. Mujaahid ne kaha: "أُنِيْبُ"[1594] ke maane hain: Main rujoo karta hoo'n.

Faaeda: In ahadees ka matlab ye hai ke agar tumhe'n ba-waqt-e-zaroorat badan kholne mein Allah Ta'ala se sharm aati hai aur is tarah jhuke jaate ho to kya jis waqt tum kapde utaarte aur pehente ho us waqt tumhara zaahir o baatin Allah Ta'ala ke saamne nahi hota? Jab insaan Allah Ta'ala se kisi waqt bhi chup nahi sakta to phir insaani zarooriyaat se mutaalliq is qadr tashaddud se kaam lena durust nahi. Tumhara sharm o hayaa ka jazba apni jagah bohot accha hai, lein us mein ghulu[1595] aur ifraat[1596] bhi saheeh nahi. Is liye ke jis zaat ki khaatir tum aisa karte ho, usse to phir

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[1581] Surah Hud: 77
[1582] Surah Hud: 22
[1583] Surah Faatir: 43
[1584] Surah Hud: 36
[1585] Surah Hud: 5
[1586] Surah Hud: 27
[1587] Surah Hud: 87
[1588] Surah Hud: 77
[1589] Surah Hud: 22
[1590] Surah Hud: 5
[1591] Surah Hud: 77
[1592] T: (دِل گِرَفْتَہ) Ghamgeen, udaas, malool [Rekhta]
[1593] Surah Hud: 81
[1594] Surah Hud: 88
[1595] T: (غُلُو) Hadd se tajaawuz ya aage badh jaane ki haalat [Rekhta]
[1596] T: (اِفْراط) Hadd-e-etedaal se badh jaana, tajaawuz [Rekhta]

bhi tum nahi chup sakte to phir is tarah ke takallufaat[1597] ka kya faaeda? Waazeh rahe ke mash-hoor qirat " يَثْنُوْنَ صُدُوْرَهُمْ" hai, lekin Hazrat Ibne Abbas ﷺ in usey "تَثْنَوْنِيْ صُدُوْرُهُمْ" padha hai. Ise ilm-e-qirat mein "qirat-e-shaazah" ka naam diya jaata hai.

Baab 2: Irshad-e-Baari Ta'ala "Aur Uska Arsh Paani Par Tha"[1598] Ka Bayaan

[4684] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne kaha: "*Allah Ta'ala ne farmaya: (Aadam ke bete!) Tu kharch kar, main bhi tujh par kharch karu'nga*". Mazeed farmaya: "*Allah ka haath bhara hua hai, raat aur din musalsal kharch karne se bhi us mein koi kami nahi aati*". Farmaya: "*tumne dekha nahi ke jab se Allah Ta'ala ne aasmaan o zameen ko paida kiya hai musalsal kharch kiye jaa raha hai, uske baawujood jo kuch uske haath mein hai us mein kami nahi aai. Uska paani arsh par tha. Uske haath mein mizaan-e-adl hai jise wo jhukaata aur utaata hai*".[1599]

"اِعْتَرَاكَ"[1600] baab-e-ifteaal[1601] hai. "عَرَوْتُهُ" se maakhuz hai, jiske maane hain: Maine usko mubtalaa-e-museebat kiya. "يَعْرُوْهُ" aur "اِعْتَرَانِيْ" bhi isi se hai. "اٰخِذٌ بِنَاصِيَتِهَا"[1602] Tamaam chalne waalo'n ki choti uske haath mein hai, yaane sab uske qabze aur uski hukumat mein hain. "عَنِيْدٍ"[1603] "عَنُوْدٌ" aur "عَانِدٌ" sab ke ek (1) hi maane mein hain, yaane sarkash aur mukhaalif. Ye "جَبَّار" ki taakeed hai. "وَيَقُوْلُ الْاَشْهَادُ"[1604] aur gawaah (farishte) kahe'nge. "اشهاد" ki waahid "شاهد" hai, jis tarah ashaab ki waahid saahab hai. "اسْتَعْمَرَكُمْ"[1605] tumhe'n aabaad kiya. Arab kehte hain: "أَعْمَرْتُهُ الدَّارَ فَهِيَ عُمْرٰىً" yaane maine ye ghar usko umar bhar ke liye de diya. Ye "عُمْرٰىً" hai, yaane uske liye hiba hai. "نَكِرَهُمْ", "أَنْكَرَهُمْ" aur "اِسْتَنْكَرَهُمْ" ke maane ek (1) hi hain. Yaane Hazrat Ibrahim ne un farishto'n ko ajnabi khayaal kiya. "حَمِيْدٌ مَّجِيْدٌ"[1606], "حَمِيْدٌ" faeel[1607] ke wazan par hai, ba-maane Mahmood. Ye "حَمِدَ" se maakhuz hai aur "مَجِيْد" faeel ba-maane faael hai. Uske maane hain "مَاجِد" yaane karam karne waala. "سِجِّيْلٍ"[1608] aur "سِجِّيْن" dono ke maane ek (1) hain, yaane bada aur sakht. Laam aur noon dono behne'n hain, (ek (1) doosre se badal jaati hain) jaisa ke Tamim bin Muqbil shaaer ne kaha hai: "Bohot se paidal chalne waale chaasht ke waqt saro'n par aisi maar maarte hain ke bahaadur aur sakht aadmi uski wasiyyat karta hai".

Baab 3: Bila-unwaan

"وَإِلٰى مَدْيَنَ أَخَاهُمْ شُعَيْبًا" Mein madyan se muraad ahle madyan hain, kyou'nke madyan to ek (1) shahr ka naam hai aur isi tarah "وَسْئَلِ الْقَرْيَةَ"[1609] aur "وَسْئَلِ الْعِيْرَ" hai, yaane usse muraad ahle qariya aur ahle aer hain, yaane un dono misaalo'n mein bhi muzaaf mahzoof hai. "وَرَآءَكُمْ ظِهْرِيًّا"[1610] Tumne pas-e-pusht daal diya, yaane uski taraf iltifaat nahi kiya. Jab koi kisi ki zaroorat ko poora na kare to arab log kehte hain. "ظَهَرْتَ لِحَاجَتِيْ وَجَعَلْتَنِيْ ظِهْرِيًّا" yaane meri zaroorat ko pas-e-pusht daal diya aur mujhe peeth peeche kar diya aur "ظِهْرِيُّ" yahaa'n is mafhoom ke liye aaya hai ke koi apne saath jaanwar ya bartan le taake zaroorat ke waqt usse madad haasil kare. "أَرَاذِلُنَا"[1611] se muraad gire-pade log hain. "إِجْرَامِيْ"[1612] ye "أَجْرَمْتُ" yaane baab-e-afaal ka masdar hai. Baaz hazraat ka kehna hai: Ye "جَرَمْتُ" yaane salaasi-e-mujarrad se hai. "اَلْفُلْكِ"[1613], "فُلْكُ" jama aur mufrad dono ke liye aata hai, yaane ek (1) kashti aur kai kashtiyo'n ko "فُلْكُ" hi kaha jaata hai. "مَجْرَاهَا" ba-maane "مَدْفَعُهَا" hai. Uska chalaana. Ye "أَجْرَيْتُ" ka masdar (memi "میمی") hai. "وَمَرْسَاهَا" ye "رَسَتْ" ka masdar (memi "میمی") hai, yaane uska chalna aur langar-andaaz hona. Teesri qirat "مُجْرِيْهَا وَمُرْسِيْهَا" hai. Ism-e-faael, yaane usey chalaane waala aur langar-andaaz karne waala. "الرَّاسِيَاتُ" iske maane "ثَابِتَتٌ" hain, yaane ek (1) jagah qaaem aur saabit rehne waali deghe'n.

[1597] T: (تَكَلُّف) Takleef gawaara ki, takleef uthaa kar koi kaam karna [Urduinc]
[1598] Surah Hud: 7
[1599] Dekhiye: 5352 7496
[1600] Surah Hud: 54
[1601] T: (اِفْتِعال) (Arbi Qawaaed) Salaasi mazeed feeh masaadir ke nau (9) wazano'n mein se ek (1) wazan, jis ke bohot se masaadir urdu mein istemaal hote hain. Jaise ehtiyaat, etebaar, ikhtiyaar waghaira [Rekhta]
[1602] Surah Hud: 56
[1603] Surah Hud: 59
[1604] Surah Hud: 18
[1605] Surah Hud: 61
[1606] Surah Hud: 73
[1607] T: فعيل
[1608] Surah Hud: 82
[1609] Surah Yusuf: 82
[1610] Surah Hud: 92
[1611] Surah Hud: 27
[1612] Surah Hud: 35
[1613] Surah Hud: 37

Baab 4: Irshad-e-Baari Ta'ala "Aur Gawaah Kahe'nge Ke Ye Wo Log Hain Jinho'n Ne (apne Rabb par) Jhoot Bola"[1614] Ka Bayaan

"أَشْهَادِ", "شَاهِدٌ" ki jamaa hai jaisa ke saahab ki jamaa ashaab aati hai.

[4685] Safwaan bin Mohriz se riwayat hai ke Hazrat Ibne Umar ﷺ ek (1) martaba tawaaf kar rahe the, ke achaanak ek (1) aadmi saamne aaya aur unse poocha: Aye Ibne Umar! Aap ne sargoshi ke mutaalliq Nabi ﷺ se kuch suna hai? Unho'n ne kaha: Maine Nabi ﷺ se suna, aap farma rahe the: "*Momin ko apne parwardigaar ke qareeb laaya jaaega*". Raawi-e-ahadees Hazrat Hisham ne kaha: Momin qareeb hoga, yahaa'n tak ke parwardigaar us par apna baazu rakh le ga, phir usse uske gunaho'n ka iqraar o eteraaf karaaega (aur farmaega:) Falaa'n gunah tujhe maaloom hai? Momin kahega: Aye Rabb! Mujhe maaloom hai, do baara yehi sawaal jawaab hoga. Phir Allah Ta'ala farmaega: Maine duniya mein tara gunah chupaae rakha aur aaj tujhe moaaf karta hoo'n. Phir uski nekiyo'n ka daftar lapet diya jaaega (usko de diya jaaega). Rahe doosre log ya kuffaar! To unke mutaalliq bhare majma mein elaan kar diya jaaega: Yehi log hain jinho'n ne apne Rabb par jhoot baandha tha.

Shaibaan ne us hadees mein Qatada se naqal kiya hai, unho'n ne safwaan se bayaan kiya hai.[1615]

Baab 5: Irshad-e-Baari Ta'ala "Aur Isi Tarah Jab Bhi Aap Ka Rabb Kisi Zaalim Basti Ko Pakadta Hai To Uski Giraft Aisi Hi Hoti Hai, Bila-shubha Uski Giraft Dukh Dene Waali Aur Sakht Hoti Hai"[1616] Ka Bayaan

"الرِّفْدُ الْمَرْفُودُ"[1617] ke maane hain: Wo madad jo ba-waqt-e-zaroorat ki jaae. Arab log kehte hain: "رَفَدْتُهُ" yaane maine unki madad ki. "تَرْكَنُوْا"[1618] yaane maael ho ya jhuko. "فَلَوْلَا كَانَ"[1619] ke maane "فَهَلَّا كَانَ" ke maane "فَهَلَّا كَانَ" hain, yaane phir kyou'n na hue. "أُتْرِفُوْا"[1620] ke maane hain: "أُهْلِكُوْا", yaane halaak kiye gae. Hazrat Ibne Abbas ne farmaya: " زَفِيْرٌ وَشَهِيْقٌ", "زَفِيْرٌ" zordaar aawaaz aur "شَهِيْقٌ"[1621] ke maane hain: Pasth aawaaz.

[4686] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala zaalim ko mohlat deta hai, lekin jab pakad leta hai to phir usey nahi chodta*". Phir aap ne ye aayat tilaawat farmaai: "Aur Usi Tarah Jab Bhi Aap Ka Rabb Kisi Zaalim Basti Ko Pakadta Hai To Uski Giraft Aisi Hi Hoti Hai. Bila-shubha Uski Giraft Bohot Takleef-deh Aur Sakht Hoti Hai".

Baab 6: Irshad-e-Baari Ta'ala "Aur Aap Din Ke Dono Atraaf Mein Aur Kuch Raat Gae Namaz Padhe'n. Bila-shubha Nekiyaa'n Buraaiyo'n Ko Door Kar Deti Hain"[1622] Ka Bayaan

"وَزُلَفًا" ke maane hain yeke-baad-deegare aane waali ghadiyaa'n, aur usi se muzdalifa ka naam rakha gaya hai, kyou'nke yahaa'n yeke-baad-deegare log pohonchte rehte hain, aur zulf "زلف" manzil baad manzil ko kehte hain. Aur "زُلْفٰى"[1623] "قُرْبٰى" ke maane mein masdar hai. "اِزْدَلَفُوْا" ke maane hain: Wo jamaa ho gae. "أَزْلَفْنَا"[1624] ke maane hain: Ham ne jamaa kiya.

[4687] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke ek (1) aadmi ne kisi ajnabi aurat ka bosa le liya. Uske baad wo Rasool Allah ﷺ ki khidmat mein haazir hua aur apna gunah bayaan kiya to us waqt ye aayat naazil hui: "Aap Din Ke Dono Atraaf Mein Aur Kuch Raat Gae Namaz Padhe'n, Bila-shubha Nekiyaa'n Buraaiyo'n Ko Door KAr Deti Hain. Ye Ek (1) Yaad-dahaani Hai Yaad Karne Waalo'n Ke Liye". Us shakhs ne Aap ﷺ se dariyaaft kiya: Aaya ya amar-e-khaas mere liye hai? Aap ne farmaya: "*Nahi, balke meri ummat mein se jo bhi us par amal kare, ye sab ke liye hai*".[1625]

[1614] Surah Hud: 18

[1615] راجع: 2441

[1616] Surah Hud: 102
[1617] Surah Hud: 99
[1618] Surah Hud: 113
[1619] Surah Hud: 116
[1620] Surah Hud: 116
[1621] Surah Hud: 106
[1622] Surah Hud: 114
[1623] Surah az Zumar: 3
[1624] Surah ash Shu'araa: 64

[1625] راجع: 526

بسم الله الرحمان الرحيم

(12) Tafseer Surah Yusuf

Fuzail bin Hussain ke zariye se Mujahid se bayan kiya hai ke "مُتْكًا" ke maane naarangi hain. Fuzail ne kaha: Habshi zuban mein naarangi ko "مُتْكًا" kehte hain. Ibne Uyayna ne ek (1) aadmi ke zariye se Hazrat Mujahid se naqal kiya hai ke har wo cheez jise churi se kaata jaae wo "مُتْكًا" hai. Hazrat Qatada ne "لَذُوْ عِلْمٍ"[1626] ki tafseer ilm ke mutaabiq aamil se ki hai. Hazrat Saeed bin Jubair ne kaha: "صُوَاعُ" ahle faaras ka ek (1) pyaala hai, jiske dono kinaare mile hue hain. Us mein ajami log paani peete hain.

Hazrat Ibne Abbas ﷺ ne farmaya: "تُفَنِّدُوْنَ"[1627] ke maane hain: Agar tum mujhe be-khabar na kaho. "عَلِيْمٌ اَلْجُبِّ"[1628] ke mutaalliq Ibne Abbas ke alaawa doosre ne kaha: Har wo cheez jo tujh se ghayab rahe wo "غَيَابَةٌ" hai aur "اَلْجُبُّ" wo kooa'n hai jiske kinaare na banaae gae ho'n. "بِمُؤْمِنٍ لَّنَا"[1629] ke maane hain: Yaqeen karne waala. "أَشُدَّهُ"[1630] se muraad wo umar hai jo nuqsaan o zawaal se pehle ho. Us waqt "بَلَغَ أَشُدَّهُ" aur "بَلَغُوْا أَشُدَّهُمْ" kaha jaata hai. Baaz logo'n ne kaha hai: Uska mufrad "شَدٌّ" hai. "اَلْمُتَّكَأُ" us cheez ko kehte hain jis par peete waqt, baat karte waqt, ya khaate waqt tek lagaai jaae. Jisne uske maane naarangi kiye hain wo ghalat hai. Kyou'nke arabi zuban mein "مُتَّكَأٌ" naarangi ke maane mein nahi aata. Phir jab uske khilaaf daleel pesh ki gai ke "مُتَّكَأٌ" ke maane masnad aur takiya ke hain, to naarangi maane karne waale ne usse bad-tar ki taraf faraar kiya aur kaha ke ye lafz "مُتْكٌ", yaane "تا" ke sukoon ke saath hai. Halaa'nke "مُتْكٌ" ke maane aurat ki sharm-gaah ka kinaara hai. Isi liye khatna waali aurat ko "مَتْكَاءِ" aur uske bete ko "ابن مَتْكَاءِ" kehte hain. Phir agar wahaa'n naarangiyaa'n thee'n to wo masnad aur takiya ke baad hi laai gai ho'ngi.

"شَغَفَهَا"[1631] kaha jaata hai ke mohabbat uske dil ke parte tak pohonch chuki thi. Shaghaaf "شغاف" dil ke kinaare ko kehte hain. Ek (1) qirat "شَعَفَهَا" bhi hai. Ye mash-oof se hai aur isse muraad wo aadmi hai, jiska dil mohabbat ki wajah se jal gaya ho. "أَصْبُ إِلَيْهِنَّ"[1632] ke maane "أَمِيْلُ إِلَيْهِنَّ حُبًّا" hain, yaane main unki taraf mohabbat ki wajah se maael ho jaau'nga. "أَضْغَاثُ اَحْلَامٍ"[1633] se muraad wo khwaab jin ki koi taabeer na ho aur "ضِغْثٌ" se muraad tinko'n ka wo gattha waghaira hai jo haath mein aajaae aur aayat-e-karima "وَخُذْ بِيَدِكَ ضِغْثًا"[1634] mein yehi maane muraad hain, lekin is surah mein ye maane muraad nahi. "أَضْغَاث" ka mufrad "ضِغْثٌ" hai. "نَمِيْرُ"[1635], "مِيْرَةٌ" se maakhuz hai, jiske maane ta-aam aur ghalla ke hain. "وَنَزْدَادُ كَيْلَ بَعِيْرٍ" isse muraad itna ghalla jise ek (1) oont utha sakta ho. "اَوَىٰ إِلَيْهِ"[1636] ke maane hain: Apne saath mila lilya, apne paas jagah di. "اَلسِّقَايَةَ"[1637] ke maane paimaana ke hain. "اسْتَيْأَسُوا"[1638] ke maane hain, wo naa-ummeed ho gae. "وَلَا تَأْيَئَسُوْا مِنْ رَّوْحِ اللهِ"[1639] ke maane ummeed ke hain. "خَلَصُوْا نَجِيًّا"[1640] ke maane: Wo alag jaakar mashwara karne lagey. "نَجِيًّا" ki jama "أَنْجِيَةٌ" aati hai aur ye "يَتَنَاجَوْنَ" se maakhuz hai. Jiske maane sargoshi karna hain. Uska waahid "نَجِيٌّ" jabke tasniya aur jamaa ke liye "نَجِيٌّ" aur "أَنْجِيَةٌ" istemaal hota hai. "تَفْتَؤُا"[1641] ke maane hain: " لَا تَزَالُ", yaane hamesha. "حَرَضًا" ye "مُزْحَرَضًا" ism-e-maf-ool ke maane mein hai. "يُذِيْبُكَ الْهَمُّ" iski tafseer hai, yaane tujhe gham o hizn halaak kar de ga. "تَحَسَّسُوْا" ke maane hain: Khabar laao aur suraagh lagaao. "مُزْجٰةٍ"[1642] ke maane hain: "قَلِيْلَةٍ" yaane ham thodi si poonji laae hain. "غَاشِيَةٌ مِّنْ عَذَابِ اَللهِ"[1643] yaane Allah ka aam azaab jo sab ko gher le.

[1626] Surah Yusuf: 68
[1627] Surah Yusuf: 94
[1628] Surah Yusuf: 10
[1629] Surah Yusuf: 17
[1630] Surah Yusuf: 22
[1631] Surah Yusuf: 30
[1632] Surah Yusuf: 33
[1633] Surah Yusuf: 44
[1634] Surah Yusuf: 44
[1635] Surah Yusuf: 65
[1636] Surah Yusuf: 69
[1637] Surah Yusuf: 70
[1638] Surah Yusuf: 80
[1639] Surah Yusuf: 87
[1640] Surah Yusuf: 80
[1641] Surah Yusuf: 85
[1642] Surah Yusuf: 88
[1643] Surah Yusuf: 107

Baab 1: Irshad-e-Baari Ta'ala "Aur Tum Par Aur Aal-e-Yaqoob Par Apni Nemat Poori Kare..."[1644] Ka Bayaan

[4688] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Kareem bin Kareem bin Kareem bin Karem, Hazrat Yusuf bin Hazrat Yaqoob bin Hazrat Ishaq bin Hazrat Ibrahim* ﷺ *hain*".[1645]

Baab 2: Irshad-e-Baari Ta'ala "Bila-shubha Yaqeenan Hazrat Yusuf Aur Uske Bhaiyyo'n (ke waaqie) Mein Sawaal Karne Waalo'n Ke Liye Bohot Si Nishaaniyaa'n Hain"[1646] Ka Bayaan

[4689] Hazrat Abu Huraira ﷺ se riwayat hai, unho'nne kaha: Rasool Allah ﷺ se dariyaaft kiya gaya ke logo'n mein kaun sab se ziyaada baa-izzat aur muazzaz hai? Aap ne farmaya: "*Allah ke nazdeek sab se ziyaada baa-izzat aur muazzaz shakhs wo hai jo Allah Ta'ala se ziyaada darne waala ho*". Logo'n ne kaha: Ham ne aap se iske mutaaliq sawaal nahi kiya. Aap ne farmaya: "*Phir sab se ziyaada muazzaz aur buzurg Hazrat Yusuf* ﷺ*, jo Allah ke nabi hain, aur Allah ke nabi ke bete, Allah ke nabi ke pote aur Khaleelullah ke pad-pote hain*". Logo'n ne kaha: Hamaare sawaal ka maqsad ye bhi nahi. Aap ne farmaya: "*Accha tum log arab ke khanwaado'n ke mutaalliq mujhse poote ho?*" Logo'n ne kaha: Ji haa'n. Aap ne farmaya: "*Jo log zamaana-e-jaahiliyyat mein muazzaz aur buzurg khayaal kiye jaate the, islaam laane ke baad bhi wo muazzaz hain, ba-sharte-ke deen mein samajh haasil kare'n*".

Abu Usama ne Obaidullah se riwayat karne mein A'bdah (عَبْدَة) ki mataaba-at ki hai.[1647]

Faaeda: Is hadees ki roo-se[1648] khandaani izzat aur sharaafat ki bunyaad deen-daari aur deen mein samajh-boojh hai. Uske baghair sharaafat ka daawa ghalat hai, khwah koi syed hi kyou'n na ho. Deeni faqaahat, sharaafat ki awwaleen bunyaan hai. Mahez ilm koi cheez nahi jab tak usey saheeh taur par samjha na jaae, isi ka naam faqaahat hai. والله أعلم

Baab 3: Irshad-e-Baari Ta'ala "Yaqoob ﷺ Ne Kaha: Balke Tumhare Dilo'n Ne Tumhare Liye Ek (1) Buri Baat Aaraasta Kardi Hai, Lehaaza Sabr Hi Behtar Hai"[1649] Ka Bayaan

"سَوَّلَتْ" ke maane hain: Muzaiyyan karli hai.

Wazaahat: Sabr-e-jameel aisa sabr hai ke museebat padne par insaan usey thande dil se bardaasth kar jaae. Jaza'-faza'[1650] ka izhaar na ho, na kisi doosre se uska shikwa shikaayat hi kare.

[4690] Hazrat Zohri se riwayat hai, unho'n ne kaha: Maine Urwah bin Zubair, Saeed bin Musaiyyib, Alqama bin Waqqas, aur OBaidullah bin Abdullah se Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ﷺ ki hadees ke mutaalliq suna, jabke unke baare mein bohtaan lagaane waalo'n ne jo kehna tha kaha aur Allah Ta'ala ne siddiqa-e-kaaenaat ko mubarra[1651] aur paak-saaf qaraar diya, har ek ne mujhse hadees ka kuch hissa bayaan kiya. (Hazrat Ayesha ﷺ se) Nabi ﷺ ne farmaya: "*(Aye Ayesha!) Agar tum bohtan se mubarra aur paak-saaf ho to an-qareeb Allah Ta'ala tumhe'n mubarra aur paak-saaf qaraar de ga aur agar tum ne gunah kiya hai to Allah Ta'ala se maghfirat talab karo, aur uske huzoor apni tauba ka nazraana pesh karo*". (Hazrat Ayesha ﷺ farmati ke) Maine kaha: Allah ki qasam! Main to Abu Yusuf (Hazrat Yaqoob ﷺ) ke alaawa aur koi misaal nahi paati. Ab Sabr Hi Behtar Hai Aur Jo Kuch Tum Bayaan Karte Ho Uske Mutaalliq Allah Ta'ala Se Madad Chaahti Hoo'n. Phir Allah Ta'ala ne is aayat: " إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ"[1652] se le kar (beeswee'n (20th) aayat, yaane 11-20 tak) dus aayaat naazil farmaee'n.[1653]

[4691] Hazrat Masrooq bin Ajdai (مَسْرُوْقُ بْنُ الْأَجْدَعِ) se riwayat hai, unho'n ne kaha: Mujhe Ummul Momineen Hazrat Ayesha ﷺ ki waalida Hazrat Umme Rumaan ﷺ ne bayaan kiya ke main aur Ayesha ﷺ baithe hue the, us dauraan mein Ayesha ﷺ ko bukhaar chadh gaya. Nabi ﷺ ne farmaya: "*Ghaliban ye bukhaar un baato'n ki wajah se hai jinka charcha ho raha hai*". Hazrat Ume Rumaan ne kaha: Ji haa'n. Uske baad Hazrat Ayesha ﷺ uthkar baith gaee'n aur

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[1644] Surah Yusuf: 6

[1645] راجع: 3382

[1646] Surah Yusuf: 7

[1647] راجع: 3353

[1648] T: (رُو سے) Sabab se, wajah se, hukum se, mutaabiq [Rekhta]

[1649] Surah Yusuf: 18

[1650] T: (جَزَع فَزَع) Girya-wizaari [Rekhta]

[1651] T: (مُبَرَّا) Kisi gunaah, tohmat ya sifat-e-mazmoom wahgaira se bari, paak-o-saaf [Rekhta]

[1652] Surah an Noor: 11

[1653] راجع: 2593

kaha: Meri aur aap logo'n ki misaal Hazrat Yaqoob ﷺ aur unke beto'n jaisi hai: "Balke Tum Logo'n Ne Ek (1) Buri Baat Ko Bana-sawaar Liya Hai, Khair Ab Sabr Hi Behtar Hai Aur Jo Kuch Tum Bayaan Karte Ho Uske Mutaalliq Main Allah Hi Se Madad Chaahti Hoo'n".[1654]

Baab 4: Irshad-e-Baari Ta'ala "Aur Jis Aurat Ke Ghar Mein Wo Rehte The, Usne Hazrat Yusuf Ko Apni Taraf Warghalaana Chaaha, Usne Darwaze Band Kar Liye Aur Yusuf Se Kehne Lagi: Jaldi Aajaao"[1655] Ka Bayaan

Hazrat Ikrima ne kaha: "هَيْتَ لَكَ" hauraani zuban ka lafz hai, jiske maane "aaja" hain. Hazrat Saeed bin Jubair ne bhi yehi maane kiye hain.

[4692] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne "هَيْتَ لَكَ" (ta (تا) ke dhamma (ُ) ke saath) padha aur farmaya: Ham to is lafz ko isi tarah padhe'nge jis tarah hame'n taaleem di gai hai.

"مَثْوَاهُ"[1656] ke maane hain: Uska muqaam aur thikaana. "أَلْفَيَا"[1657] ke maane hain: Un dono ne paaya, jaisa ke " أَلْفَوْا آبَاءَهُمْ"[1658] aur "أَلْلَيْنَا"[1659] mein yehi maane hain.

Hazrat Ibne Masood ﷺ se "بَلْ عَجِبْتُ وَيَسْخَرُوْنَ"[1660] manqool hai.

Faaeda: "هَيْتَ لَكَ" ke maane hain: Maine khud ko tere liye taiyyaar kar liya hai. Ye Hazrat Abdullah bin Masood ﷺ ki qirat hai, jaisa ke "بَلْ عَجِبْتُ" mein unho'n ne mutakallim ka segha ikhtiyaar kiya hai. Allama Kirmaani likhte hain ke Imam Bukhari ﷺ ne is kalme ko yahaa'n bayaan kiya hai, agarche ye Surah as Saaffaat mein hai. Isse ye ishaara maqsood hai ke Hazrat Abdullah bin Masood ﷺ ne ise ta (تا) ke dhamma (ُ) ke saath padha hai, jaisa ke "هيتُ" ko ta (تا) ke dhamma (ُ) ke saath padha hai.[1661] Haafiz Ibne Hajar ﷺ ne bhi is taujeeh ko mauzoo'n qaraar diya hai.[1662]

[4693] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke jab quraish ne Nabi ﷺ par imaan laane mein taakheer ki, to aap ne unke khilaaf bad-dua ki: "*Aye Allah! Un par Hazrat Yusuf ﷺ ke zamaane ka sa qahet naazil farma*". Chunache aisa qahet pada ke har cheez malya-met ho gai, koi cheez nahi milti thi aur ahle makkah haddiyaa'n khaane par majboor ho gae the, hatta ke unki ye kaifiyat ho gai ke koi shakhs aasmaan ki taraf nazar uthaata to usey apne aur aasmaan ke darmiyaan dhuwaa'n sa nazar aata. Allah Ta'ala ne farmaya: "Aap Us Din Ke Muntazir Hain Jabke Aasmaan Zaahir Dhuwaa'n Laaega".[1663] Aur farmaya: "Beshak Ham Azaab Ko Thoda Sa Door Kar De'nge to Tum Phir Apni Usi Haalat Par Aajaaoge".[1664] Hazrat Abdullah bin Masood farmate hain: Azaab se yehi qahet ka azaab muraad hai, kyou'nke qiyamat ke din ka azaab to talne waala nahi. Al-gharz Dukhaan aur Batsha, jinka zikr Surah ad Dukhaan mein hai, wo aachuka hai.[1665]

Baab 5: Irshad-e-Baari Ta'ala "Jab Qaasid Yusuf ﷺ Ke Paas Pohoncha To Unho'n Ne Kaha: Apne Aaqa Ke PAas Waapas Chale Jaao ... Wo Bol Uthe'n Haasha-Lillah!"[1666] Ka Bayaan

"حَاشَ" aur "حَاشَا" ke maane hain: Paaki bayaan karna aur istishna karna aur "حَصْحَصَ" ke maane "khul gaya aur waazeh ho gaya" hain.

[4694] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala Hazrat Lut ﷺ par apni rahmat naazil farmae, beshak wo ek (1) zabardast aur mohkam sahaare ki panaah lete the aur agar main utne dino'n tak qaid-khaane mein raha hota, jitney din Hazrat Yusuf ﷺ rahe the, to bulaane waale ki baat radd na karta aur hame'n to Ibrahim ﷺ ki ba-nisbat shak hona ziyaada sazawaar hai, jab Allah Ta'ala ne unse farmaya:*

[1654] راجع: 3388

[1655] Surah Yusuf: 23
[1656] Surah Yusuf: 21
[1657] Surah Yusuf: 25
[1658] Surah as Saaffaat: 69
[1659] Surah Baqara: 170
[1660] Surah as Saafaat: 12
[1661] Sharah al Kirmani: V17 P163
[1662] Fath-ul-Baari: V8 P464
[1663] Surah ad Dukhaan: 10
[1664] Surah ad Dukhaan: 15
[1665] راجع: 1007
[1666] Surah Yusuf: 50-51

"Kya Tujhe Yaqeen Nahi? To Unho'n Ne Kaha Tha: Kyou'n Nahi? Yaqeen To Hai, Lekin Chaahta Hoo'n Ke Mazeed Itminaan-e-Qalb Haasil Ho Jaae".[1667] [1668]

Baab 6: Irshad-e-Baari Ta'ala "Yahaa'n Tak Ke Jab Rasool Naa-ummeed Hone Lagey"[1669] Ka Bayaan

[4695] Hazrat Urwah bin Zubair ﷺ se riwayat hai, unse Hazrat Ayesha ﷺ ne bayan kiya, jabke unho'n ne Hazrat Ayesha ﷺ se is aayat ke mutaalliq poocha: "حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ"[1670] Urwah kehte hain: Maine poocha tha ke aayat mein "كُذِبُوا" (takfeef ke saath) hai, ya "كُذِّبُوْا" (tashdeed ke saath) hai. Hazrat Ayesha ﷺ ne farmaya: "كُذِّبُوْا" (tashdeed ke saath) hai. Us par maine kaha: Ambiya to yaqeen ke saath jaante the ke unki qaum unhe'n jhutla rahi hai, phir "ظَنُّوْا" se kya muraad hai? Unho'n ne farmaya: Haa'n, zindagi ki qasam! Bila-shubha paighaambaro'n ko is amr ka yaqeen tha. Maine kaha: "وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوْا" mein agar "كُذِبُوا" (takhfeef ke saath) padhe'n to kya qabaahat[1671] hai? Unho'n ne farmaya: Maaz-Allah! Paighaambar apne Rabb ke mutaalliq aisa gumaan kyou'nkar kar sakte hain? Maine arz ki: Phir is aayat ka matlab kya hai? Unho'n ne farmaya: Paighaambaro'n ko jin logo'n ne maana aur unki tasdeeq ki aur apne Rabb par imaan laae, jab un par muddat-e-daraaz tak aafat aur museebat aati rahi aur Allah ki madad aane mein taakheer hui to paighaambar un logo'n ke imaan laane se maayoos ho gae, jinho'n ne unki takzeeb ki thi aur wo gumaan karne lagey ke jo log imaan laae hain ab wo bhi hame'n jhoota khayaal karne lage'nge, us waqt Allah ki maad aapohonchi.[1672]

[4696] Hazrat Urwah bin Zubair ﷺ hi se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ﷺ se arz ki: Ho sakta hai, "كُذِبُوْا" (takhfeef ke saath) ho, to unho'n ne farmaya: Maaz-Allah! Phir wohi hadees bayaan ki.[1673]

Faaeda: Mash-hoor qirat "كُذِبُوْا" (takhfeef ke saath) hai. Mumkin hai Hazrat Ayesha ﷺ ko ye qirat na pohonchi ho aur unho'n ne zann-ba-maane-yaqeen[1674] khayaal karke is qirat ka inkaar kar diya. Unke nazdeek is qirat ke ye maane bante hain ke Allah Ta'ala ne un paighaambaro'n se jo waade kiye the wo jhoot par mabni the, is liye unho'n ne inkaar kar diya. Halaa'nke takhfeef ki soorat mein matlab ye hai ke kaafiro'n ko ye gumaan hua ke paighaambaro'n ne azaab aane ke jo waade unse kiye the wo sab ghalat aur jhoot saabit hue. Aise haalaat mein Allah ki nusrat unke yahaa'n aapohonchi.

[1667] Surah Baqara: 260

[1668] راجع: 3372

[1669] Surah Yusuf: 110

[1670] Surah Yusuf: 110

[1671] T: (قَباحَت) Kharaabi, buraai, naqs, aeb [Rekhta]

[1672] راجع: 3389

[1673] راجع: 3389

[1674] T: (ظَنْ بَمَعْنى يَقِيْن) Yahaa'n zann ka istemaal yaqeen ke maane mein hua hai [RSB]
T: (ظَن) Yaqeen aur shak ke darmiyaan ki haalat, gumaan [Rekhta]

بسم الله الرحمان الرحيم

(13) Tafseer Surah ar Ra’d

Hazrat Ibne Abbas ﷺ ne farmaya: “كَبَاسِطِ كَفَّيْهِ”[1675] ye mushrik ki misaal hai jo Allah Ta’ala ke saath doosre maabudo’n ki bhi ibaadat karta hai. Uski misaal us pyaase jaisi hai jo paani ka tasawwur karke door se apne haath phailaae aur chaahta hai ke usey haasil kar le, lekin usey lene ki qudrat nahi hoti. Hazrat Ibne Abbas ﷺ ke alaawa doosro’n ne kaha: “مُتَجٰوِرَاتٌ”[1676] ke maane hain: Qareeb-qareeb aapas mein miley hue. “اَلْمَثُلٰتُ”[1677] ka waahid “مَثُلَةٌ” hai. Iske maane mushaaba aur mumaasil ke hain. Allah Ta’ala ke farmaan hai: Ye Log Un Logo’n Ke Mushaaba Waaqeaat Ka Intizaar Kar Rahe Hain Jo Inse Pehle Guzar Chuke Hain.[1678] “بِمِقْدَارٍ”[1679] ke maane hain: Qadr, yaane muqarrara andaaza. “مُعَقِّبٰتٌ”[1680] se muraad wo nigehbaan farishte, jo ek-doosre ke baad baari-baari aate hain. Isse aqeeb[1681] maakhuz hai. Arab kehte hain: “عَقَّبْتُ فِيْ أَثَرِهٖ”: Main uske naqsh-e-qadam par peeche-peeche chala. “اَلْمِحَالِ”[1682] ke maane hain: Saza. “كَبَاسِطِ كَفَّيْهِ اِلَىٰ الْمَاءِ”[1683] Paani ki taraf haath badhaae, taake us par qabza kare. “رَّابِيًا” ye lafz “رَبَايَرْبُوْ” se maakhuz hai, jiske maane phalna-phoolna hain. “اَوْ مَتٰعٍ زَبَدٌ مِّثْلُهٗ”[1684] mataa’[1685] se muraad wo jis cheez se tu faaeda uthaae. “جُفَآءً”, “اَجْفَأَتِ الْقِدْرُ” se maakhuz hai. Jab handiya josh maarti hai to jhaag oopar aajaata hai. Phir jab handiya thandi hoti hai to be-faaeda jhaag khatam ho jaata hai, isi tarah haq baatil se juda ho jaata hai.

“اَلْمِهَادُ”[1686] ke maane hain: “فِرَاشُ”, yaane bichona aur aaraam-gaah. “يَدْرَءُوْنَ”[1687] ke maane hain: “يَدْفَعُوْنَ” aur ye “ دَرَأْتُهٗ عَنِّيْ” se maakhuz hai, yaane maine usko apne se door kar diya. “سَلٰمٌ عَلَيْكُمْ”[1688] is muqaam par “يَقُوْلُوْنَ” ka lafz mahzoof hai, yaane wo “سلام عليكم” kahe’nge. “اَلْمَتَابِ” ke maane hain: (uski taraf) mera rujoo karna hai. “أَفَلَمْ يَئَسِ”[1689]: Kya un par ye baat waazeh nahi hui. “قَارِعَةٌ”[1690] ke maane mohlik aafat ke hain. “فَأَمْلَيْتُ”[1691] Maine mohlat daraaz kardi, ye “اَلْمَلِيّ” aur “اَلْمِلَاوَةِ” se maakhuz hai. Isi liye “مَلِيًّا”[1692] bana hai. Kushaada aur taweel maidaan ko “مَلًى” kaha jaata hai. “أَشَقُّ”[1693] ke maane hain: “أَشَدُّ” aur ye “مَشَقَّةٌ” se maakhuz hai, yaane bohot sakht. “مُعَقِّبَ”[1694] ke maane hain: Tabdeel karne waala. Imam Mujaahid ne kaha: “مُتَجٰوِرَاتٌ”[1695] se muraad hai: Umda zameen aur shoreeli zameen mili-juli. “صِنْوَانٌ” se muraad khajoor ke do ya usse ziyaada darakht jinki jadd ek (1) ho. “وَغَيْرُ صِنْوَانٍ” se muraad wo darakht jo tanha ho. “بِمَاءٍ وَاحِدٍ” ye misaal hai banu aadam ki ke saaleh aur khabees ek (1) asal se hain. “اَلسَّحَابَ الثِّقَالَ”[1696] se muraad wo baadal hai jis mein paani ho. “كَبَاسِطِ كَفَّيْهِ اِلَىٰ الْمَاءِ”[1697]: Us shakhs ki tarah jo door se haath phaila kar zubaan se paani talab kare aur haath se uski taraf ishaara kare uski taraf paani kabhi nahi aaege. “فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا”[1698] ka mafhoom yehai ke har naale ka androoni hissa bhar jaata hai. “زَبَدًا رَّابِيًا” Ubhra hua jhaag. Isse muraad behte hue paani ka jhaag hai. “زَبَدٌ مِّثْلُهٗ”[1699] se muraad lohe aur zewar ki mal[1700] hai.

Baab 1: Irshad-e-Baari Ta’ala “Allah Jaanta Hai Har Maada Jo Kuch Pait Mein Uthaae Phirti Hai Aur Arhaam Ki Kami-beshi Bhi”[1701] Ka Bayaan

“وَغِيْضَ”[1702] ke maane hain: “نُقِصَ” yaane kam kiya gaya.

[1675] Surah ar Ra’d: 14
[1676] Surah ar Ra’d: 4
[1677] Surah ar Ra’d: 6
[1678] Surah Yunus: 106
[1679] Surah ar Ra’d: 8
[1680] Surah ar Ra’d: 11
[1681] T: (عَقِيب) Peeche aane waala [Rekhta]
[1682] Surah ar Ra’d: 13
[1683] Surah ar Ra’d: 14
[1684] Surah ar Ra’d: 17
[1685] T: (مَتاع) Wo cheez jisse nafaa haasil ho, jaise tijaarat ka maal, maal o asbaab, poonji [Rekhta]
[1686] Surah ar Ra’d: 18
[1687] Surah ar Ra’d: 22
[1688] Surah ar Ra’d: 24
[1689] Surah ar Ra’d: 31
[1690] Surah ar Ra’d: 31
[1691] Surah ar Ra’d: 32
[1692] Surah Maryam: 46
[1693] Surah ar Ra’d: 34
[1694] Surah ar Ra’d: 41
[1695] Surah ar Ra’d: 4
[1696] Surah ar Ra’d: 12
[1697] Surah ar Ra’d: 14
[1698] Surah ar Ra’d: 17
[1699] Surah ar Ra’d: 17
[1700] T: (مَل) Jhaag, mael jo oopar aajaae, dhaato’n ka mael [Rekhta]
[1701] Surah ar Ra’d: 8
[1702] Surah Hud: 44

[4697] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Kahzana-e-ghaib ki chaabiyaa'n paanch (5) hain, jinhe'n Allah ke siwa aur koi nahi jaanta. Allah ke siwa aur koi nahi jaana ke kal kya hoga. Allah ke siwa aur koi nahi jaanta ke aurto'n ke rehmm mein kya kami-beshi hoti hai. Allah ke siwa aur koi nahi jaanta ke baarish kab barsegi. Aur koi shakhs nahi jaanta ke uski maut kaha'n waaqe hogi. Aur Allah ke siwa koi nahi jaanta ke qiyaamat kab qaaem hogi*".[1703]

Faaeda: Iska ye matlab nahi ke baaqi umoor-e-ghaib Allah ke siwa bhi koi jaanta hai, balke zaat-e-Baari Ta'ala ilm-e-ghaib ke mutaalliq yakta[1704] hai.

[1703] راجع: 1039

[1704] T: (يَكْتا) Akela, niraala, jis ka koi saani na ho, jis ki koi misaal na ho, be-nazeer, be-jod, be-misaal, be-misl [Rekhta]

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(14) Tafseer Surah Ibrahim

Hazrat Ibne Abbas ﷺ ne farmaya: "هَادٍ"[1705] ke maane hain: "دَاعٍ" yaane daawat dene waala. Imam Mujahid ne kaha: "صَدِيْدٍ"[1706] ke maane hain: Khoon aur peep. Ibne Uyayna ne kaha: "اَذْكُرُوْا نِعْمَتَ اللهِ عَلَيْكُمْ" mein "نِعْمَتَ اللهِ" se muraad Allah ki wo nemate'n hain jo tumhare paas hain aur wo waaqeaat jo tumhari najaat ka zariya hain. Imam Mujahid ne kaha: "مِّنْ كُلِّ مَا سَأَلْتُمُوْهُ"[1707] ka mafhoom ye hai ke jin-jin cheezo'n ki taraf tumhe'n raghbat hai. "تَبْغُوْنَهَا عِوَجًا"[1708] deen mein kajee talaash karte ho. "وَإِذْ تَأَذَّنَ رَبُّكُمْ"[1709] ke maane hain: Jab tumhare Rabb ne ittela di. "رَدُّوْا أَيْدِيَهُمْ فِيْ أَفْوَاهِهِمْ" Arab ki misl hai, jiske maane hain: Us (haq) se baaz rahe jiska unhe'n hukum diya gaya tha. "مَقَامِيْ"[1710] se muraad wo muqaam hai jaha'n Allah apne saamne khada karega. "مِنْ وَرَائِهِ"[1711] ka mafhoom hai: Uske aage dozakh hogi. "لَكُمْ تَبَعًا"[1712] ye jamaa hai. Iska mufrad taabe hai, jaisa ke "غَيَبٍ" ka mufrad "غَائِبٍ" hai. "بِمُصْرِخِكُمْ"[1713] fariyaad-ras. Ye "اِسْتَصْرَخَنِيْ"[1714] se maakhuz hai, jiske maane hain "اِسْتَغَاثَنِيْ", yaane usne meri fariyaad-rasi ki. "يَسْتَصْرِخُهُ"[1715] bhi "صُرَاخٍ" se bana hai. Iske maane bhi fariyaad aur cheekh ke hain. "وَلَا خِلٌّ"[1716] ye "خَالَلْتُهُ خِلَالًا" se masdar hai aur ye bhi jaaez hai ke "خُلَّةٍ" aur "خِلَالٍ" ki jamaa ho. "اَجْتُثَّتْ"[1717] ke maane hain: Jadd se ukhaad diya gaya.

Baab 1: Irshad-e-Baari Ta'ala "Ek (1) Paakiza Darakht Ki Tarah Jiski Jadd Mazboot Hai"[1718] Ki Tafseer

[4698] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Ham ek (1) dafa Rasool Allah ﷺ ki khidmat mein the ke aap ne Sahaba se poocha: "*Mujhs us darakht ke mutaalliq bataao jo banda-e-muslim se mushaaba hai, ya mard-e-muslim ki maanind hai, jiske patte nahi girte aur na ye hota hai, na ye hota hai, aur na ye hota hai. Wo apna phal har mausam mein deta hai*". Hazrat Ibne Umar kehte hain: Mere dil mein khayaal aaya wo khajoor ka darakht hai, lekin maine dekha ke Hazrat Abu Bakar o Umar ﷺ jaise buzurg khamosh baithe hain to maine bhi jawaab dena munaasib na khayaal kiya. Jab unho'n ne koi jawaab na diya to Rasool Allah ﷺ ne farmaya: "*Wo khajoor ka darakht hai*". Jab ham us majsli se uth aae to maine Hazrat Umar ﷺ se kaha: Abba Jaan, Allah ki qasam! Mere dil mein ye baat aai thi ke wo khajoor ka darakth hai. Unho'n ne farmaya: Tumhe'n jawaab dene se kis cheez ne roka tha? Ibne Umar ﷺ ne kaha: Maine dekha ke aap hazraat khamosh hain to maine munaasib na samjha ke aage badh kar kuch baat karun. Hazrat Umar ﷺ ne farmaya: Agar tum keh dete to mujhe itna-itna maal milne se ziyaada khushi hoti.[1719]

Faaeda: Rasool Allah ﷺ ne is darakht ki teen (3) sifaat bayaan kee'n, raawi ne unhe'n teen (3) dafa "لا", "ولا", "ولا" keh kar bayaan kar diya, yaane na to uska phal khatam hota hai, aur na uska saaya ma'doom[1720] hota hai aur na uska nafaa khatam hota hai. Khajoor ka koi juzz bekaar nahi jaata.

Baab 2: Irshad-e-Baari Ta'ala "Jo Log Imaan Laae Allah Ta'ala Unhe'n Kalma-e-Taiyyaba Ke Saath (duniya ki zindagi mein aur aakhirat mein) Saabit Qadam Rakhta Hai"[1721] Ka Bayaan

[4699] Hazrat Baraa bin Aazib ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Musalman se jab qabar mein sawaal kiya jaata hai to wo shahaadat deta hai ke Allah Ta'ala ke siwa koi maabood-e-bar-haq nahi, aur Hazrat Muhammad*

[1705] Surah ar Ra'd: 8
[1706] Surah Ibrahim: 16
[1707] Surah Ibrahim: 34
[1708] Surah Ibrahim: 3
[1709] Surah Ibrahim: 7
[1710] Surah Ibrahim: 14
[1711] Surah Ibrahim: 16
[1712] Surah Ibrahim: 21
[1713] Surah Ibrahim: 22
[1714] T: Pdf kitab mein yahaa'n arabi mein "اِسْتَصْرَخَنِيْ" likha hai aur urdu mein "اِسْتَصْرَخَنَيْ" likha hai. [RSB]
[1715] Surah al Qasas: 18
[1716] Surah Ibrahim: 31
[1717] Surah Ibrahim: 26
[1718] Surah Ibrahim: 24
[1719] راجع: 61
[1720] T: (مَعْدُوم) Fanaa, ghayab [Rekhta]
[1721] Surah Ibrahim: 27

ﷺ *Allah ke Rasool hain*". Darj-e-zel Irshad-e-Baari Ta'ala ka bhi yehi mafhoom hai: "Jo Log Imaan Laae, Allah Ta'ala Unhe'n Kalma-e-Taiyyaba Se Duniya Ki Zindagi Mein Aur Aakhirat Mein Saabit-qadadm Rakhta Hai".[1722]

Baab 3: Irshad-e-Baari Ta'ala "Kya Aap Ne Un Logo'n Ki Haalat Par Ghaur Nahi Kiya, Jinho'n Ne Allah Ki Nemat Ko Kufr Se Badal Daala"[1723] Ka Bayaan

"أَلَمْ تَرَ" ke maane "أَلَمْ تَعْلَمْ" hain, jaisa ke "أَلَمْ تَرَ إِلَىٰ الَّذِيْنَ خَرَجُوْا" mein hai. "اَلْبَوَارِ"[1724] ke maane hain: Halaakat, aur ye "بَارَ", "يَبُوْرُ", "بَوْرًا" se maakhuz hai. "قَوْمًا بُوْرًا"[1725] ke maane hain: Halaak hone waali qaum.

[4700] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Darj-e-zel aayat-e-karima se muraad kuffaar-e-makkah hain: "Kya Aap Ne Unki Taraf Nazar Nahi Daali Jinho'n Ne Allah Ki Nemat Ko Kufr Se Badal Daala…".[1726]

[1722] راجع: 1369
[1723] Surah Ibrahim: 28
[1724] Surah Ibrahim: 28
[1725] Surah al Furqan: 18
[1726] راجع: 3977

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(15) Tafseer Surah al Hijr

Imam Mujahid ne farmaya: "صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ"[1727] ke maane hain: Haq Allah ki taraf laut-ta hai, aur uski rahnumaai bhi wohi farmaata hai. "لَبِإِمَامٍ مُّبِيْنٍ"[1728] ke maane hain: Khule raaste par. Hazrat Ibne Abbas ﷺ ne farmaya: "لَعَمْرُكَ"[1729] ba-maane "لَعَيْشُكَ" hai, yaane teri zindagi ki qasam. "قَوْمٌ مُّنْكَرُوْنَ"[1730] Hazrat Lut ﷺ ne un farishto'n ko ajnabi khayaal kiya. "كِتَابٌ مَّعْلُوْمٌ"[1731] yaane muqarrara muddat. "لَوْمَ"[1732] (تَأْتِيْنَا) ke maane: "هَلَّا تَأْتِيْنَ" hain to (farishte) kyou'n nahi le kar aata. "شِيَعِ"[1733] ke maane ummate'n aur qaume'n, nez auliya par bhi "شِيَعٌ" ka itlaaq hota hai. Hazrat Ibne Abbas ﷺ ne farmaya: "يُهْرَعُوْنَ"[1734] ke maane tez daudte hue aae. "لِلْمُتَوَسِّمِيْنَ"[1735] ke maane hain: "لِلنَّظِرِيْنَ", dekhne waalo'n ke liye. "سُكِّرَتْ"[1736] ke maane hain: Hamaari nazar-bandi kardi gai hai. "بُرُوْجًا"[1737] se muraad suraj aur chaand ki manzile'n hain. "لَوَاقِحَ"[1738] ke maane "مَلَاقِحَ" hain, jo "مُلْقِحَةٌ" ki jamaa hai, paani ka bojh uthaane waali hawaae'n. "حَمَإٍ"[1739] ye "حَمْأَةٍ" ki jamaat hai,jiske maane bad-boo-daar mitti. Aur "مَسْنُوْنٌ" ke maane hain: Qaalib mein dhaali gai. "لَا تَوْجَلْ"[1740] Tu mat dar. "دَابِرَ"[1741] ke maane hain: Jadd aur bunyaad. "بِإِمَامٍ مُّبِيْنٍ": "اَلْإِمَامُ" se muraad har wo cheez jiski tu pairawi kare aur jiske zariye se tu raah paae. "اَلصَّيْحَةُ"[1742] ke maane hain: Halaakat aur chinghaad.

Baab 1: Irshad-e-Baari Ta'ala "Haa'n, Agar Shaitan Chori-chupe Sunna Chaahe to Chamakta Hua Ek (1) Shola Uske Peeche Lag Jaata Hai"[1743] Ka Bayaan

[4701] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab Allah Ta'ala kisi hukum ka faisla karta hai to farishte uska hukum baja-laane ke liye nihaayat aajizi ke saath apne par phad-phadaate hain, aur aisi aawaaz paida hoti hai jaise kisi saaf patthar par zanjeer kheenchi jaa rahi ho*". (Sufyan bin Uyayna ke alaawa) doosre raawiyo'n ne "صَفْوَانٍ" ke baad "يَنْفُذُهُمْ ذٰلِكَ" ke alfaaz zikr kiye hain. "*Is tarah Allah Ta'ala farishto'n tak apna paighaam pohoncha deta hai, phir jab unke dilo'n se khauf zaail ho jaata hai to ek-doosre se poochte hain ke Allah Ta'ala ne kya farmaya hai? To ek-doosre ko wo bataate hain ke Allah Ta'ala ne haq farmaya hai aur wo bar-tar o buzurg hai. (Farishto'n ki) ye baate'n chori se baat udaane waale shaitan paa lete hain aur wo is tarah ek-doosre ke oopar hote hain*". Raawi-e-hadees Sufyan ne apne haath se unki haalat bayaan ki, unho'n ne apne daae'n haath ki ungliyaa'n kushaada kee'n aur unko ek-doosre par rakha. "*Phir kabhi aisa hota hai ke baat sunne waale ko aag ka ek (1) shola lagta hai jo usey apne neeche waale ko baat pohonchaane se pehle-pehle bhasm kar deta hai aur kabhi aisa hota hai ke wo shola us tak nahi pohonchta aur wo apne neeche waale shaitan ko baat pohoncha deta hai. Wo usse neeche waale ko, is tarah wo baat zameen tak pohonch jaati hai. Phir wo baat kaahin ke mu'n mein daal di jaati hai aur wo is baat ke saath sau (100) jhoot milaa deta hai. Phir jab koi baat sacchi nikal aati hai to log kehne lagte hain: Dekho us (nujoomi) ne falaa'n-falaa'n din hame'n ye khabar na di thi, ke aainda aisa-aisa hoga aur waisa hi hua hai? Uski baat sacchi nikli, halaa'nke wo, wo baat hoti hai jo aasmaan se churaai gai thi*".

Hazrat Abu Huraira ﷺ hi ki ek-doosri riwayat mein hai: "*Jab Allah Ta'ala kisi muaamale ka faisla karta hai*", us mein jaadugar ke saath kaahin ka izaafa hai.

Unhi ki ek (1) aur riwayat ke alfaaz ye hain: "*Jab Allah Ta'ala kisi amr ka faisla karta hai*" aur us mein hai: "*Wo baat jaadugar ke mu'n mein daal di jaati hai*". Ali bin Abdullah ne kaha: Maine Sufyan bin Uyayna se poocha: Tum ne Amr bin Dinar se khud shuna hai ke wo kehte the: Maine Ikrima se suna, wo kehte the: Maine Hazrat Abu Huraira ﷺ se

[1727] Surah al Hijr: 41
[1728] Surah al Hijr: 79
[1729] Surah al Hijr: 72
[1730] Surah al Hijr: 62
[1731] Surah al Hijr: 4
[1732] Surah al Hijr: 7
[1733] Surah al Hijr: 10
[1734] Surah Hud: 78
[1735] Surah al Hijr: 75
[1736] Surah al Hijr: 15
[1737] Surah al Hijr: 16
[1738] Surah al Hijr: 22
[1739] Surah al Hijr: 16
[1740] Surah al Hijr: 53
[1741] Surah al Hijr: 66
[1742] Surah al Hijr: 83
[1743] Surah al Hijr: 18

suna? Unho'n ne haa'n mein jawaab diya. Maine Sufyan se kaha: Ek (1) aadmi ne tum se you'n riwayat ki ke tumne Amr se, unho'n ne Ikrima se, unho'n ne Abu Huraira ﷺ se, unho'n ne us hadees ko marfoo bayaan kiya ke Aap ﷺ ne "فُرِّغَ" padha tha. Sufyan ne kaha: Amr ne us qirat ko isi tarah padha, ab main nahi jaanta ke unho'n ne Ikrima se is tarah suna ya nahi suna. Sufyan ne kaha: Hamari qirat bhi yehi hai.[1744]

Baab 2: Irshad-e-Baari Ta'ala "Aur Bila-shubha Yaqeenan "Hijr" Waalo'n Ne Rasoolo'n Ko Jhutlaaya Tha"[1745] Ka Bayaan

Wazaahat: Qaum-e-Samood ki basti ka naam hijr tha, is liye unhe'n ashaab-ul-hijr kaha gaya hai. Ye basti madina aur tabuk ke darmiyan thi. Unho'n ne apne paighaambar Hazrat Saaleh ﷺ ko jhutlaaya, ye log taweel-ul-qaamat, dev-haikal[1746] aur lambi umaro'n waale the, sang-taraash[1747] aur engineer qism ke log the.

[4702] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne ashaab-ul-hijr ke mutaalliq farmaya tha: "*Us qaum ki basti se jab guzarna pade to rote hue guzro aur agar rote hue nahi guzar sakte to phir wahaa'n na jaao, mabaada tum par wohi azaab aajaae jo un par aaya tha*".[1748]

Baab 3: Irshad-e-Baari Ta'ala "Ham Ne Aap Ko Saat (7) Aisi Aayaat Di Hain Jo Baar-baar Dohraai Jaati Hain Aur Quran-e-Azeem Bhi Diya Hai"[1749] Ka Bayaan

[4703] Hazrat Abu Saeed bin Mualla ﷺ se riwayat hai, unho'n ne kaha: Mere paas se Nabi ﷺ guzre, jabke main us waqt namaz padh raha tha. Aap ne mujhe aawaaz di, to main haazir na ho saka, hatta ke maine namaz mukammal ki. Namaz se faraaghat ke baad main haazir-e-khidmat hua to aap ne farmaya: "*Tum us waqt kyou'n na aae?*" Maine arz ki: Main us waqt namaz padh raha tha. Aap ne farmaya: "*Kya Allah Ta'ala ka darj-e-zel irshad nahi hai:* "Aye Imaan Waalo! Jab Allah Aur Uska Rasool Tumhe'n Bulaae to Fauran Haazir Ho Jaao?".[1750] Phir aap ne farmaya: "*Masjid se nikalne se pehle-pehle main tujhe Quran-e-Kareem ki ek (1) azeem surah ki taaleem na du'n?*" Uske baad aap masjid se jaane ke liye uthe to maine aap ko wo baat yaad dilaai. Aap ne farmaya: "اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ", yehi surah saba'-masaani[1751] hai aur yehi quran-e-azeem hai jo mujhe diya gaya hai.[1752]

[4704] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Ummul Quran, yaane Surah Faatiha hi saba'-masaani aur quran-e-azeem hai*".

Baab 4: Irshad-e-Baari Ta'ala "Jinho'n Ne Quran-e-Majeed Ko Tukde-tukde Kar Diya"[1753] Ki Wazaahat

"اَلْمُقْتَسِمِيْنَ"[1754] se wo kaafir muraad hai jinho'n ne qasam uthaai thi. Isi se "لَا أُقْسِمُ"[1755] maakhuz hai, ke main qasam uthaata hoo'n. Baaz hazraat ne is lafz ko "لَأُقْسِمُ" (لام laam taakeed ke saath) padha hai. "قَاسَمَهُمَا"[1756] bhi isi se hai, yaane iblees ne Aadam aur Hawwa dono ke saamne qasam uthaai, lekin Aadam aur Hawwa ne qasam nahi uthaai thi. Imam Mujahid ne kaha hai: "تَقَاسَمُوْا"[1757] ke maane hain: "تَحَالَفُوْا", yaane Hazrat Saaleh ko maar dene ki unho'n ne qasam uthaai thi.

[4705] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat-e-karima ke mutaalliq farmaya: Jinho'n ne Quran-e-Kareem ke tukde-tukde kar rakha tha. Unho'n ne uske kuch hisse ko maana aur kuch ko mustarad kar diya.[1758]

[1744] Dekhiye: 4800 7481

[1745] Surah al Hijr: 80

[1746] T: (دیو ہَیکَل) Bada, azeem ush shaan, shaan o shaukat waala [Rekhta]

[1747] T: (سنگ تَراش) Patthar kaatne waala, patthar ki cheeze'n banaane waala [Rekhta]

[1748] راجع: 433

[1749] Surah al Hijr: 87

[1750] Surah al Anfaal: 24

[1751] T: (سبع مَثانی) Surah Faatiha mein Bismillah ko milaa kar saat (7) aayate'n hain [Rekhta]

[1752] راجع: 4474

[1753] Surah al Hijr: 91

[1754] Surah al Hijr: 90

[1755] Surah al Balad: 1

[1756] Surah al A'raaf: 21

[1757] Surah an Naml: 49

[1758] راجع: 3945

[4706] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne kaha ke aayat-e-karima: "كَمَآ أَنْزَلْنَا عَلَىٰ ٱلْمُقْتَسِمِيْنَ"[1759] se yahood o nasaara muraad hain, jinho'n ne kuch quran ko tasleem kiya aur kuch ka inkaar kar diya.[1760]

Baab 5: Irshad-e-Baari Ta'ala "Aap Apne Rabb Ki Ibaadat Kare'n Hatta Ke Aap Par Maut Aajaae"[1761] Ka Bayaan

Hazrat Saalim ne kaha: "ٱلْيَقِيْنُ" se muraad maut hai.

Wazaahat: Hazrat Saalim ne kaha hai ke yaqeen se muraad maut hai. Iski taaeed marfoo ahadee se bhi hoti hai, chunache Rasool Allah ﷺ ne Hazrat Usman bin Maz-oon ﷺ ke mutaalliq farmaya: "أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِيْنُ" "*Ab usko to maut aachuki hai*".[1762]

[1759] Surah al Hijr: 90

[1760] راجع: 3945

[1761] Surah al Hijr: 99

[1762] Saheeh Bukhari: Kitab-ul-Janaaez: H1243

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(16) Tafseer Surah an Nahl

"رُوْحُ الْقُدُسِ"[1763] se muraad Hazrat Jibraeel ﷺ hain, jaisa ke "نَزَلَ بِهِ الرُّوْحُ الْأَمِيْنُ"[1764] mein hai, yaane is quran ko rooh-ul-ameen (Jibraeel) le kar utre. "ضَيْقٍ"[1765] is mein do (2) lughate'n hain. Kaha jaata hai "أَمْرٌ ضَيْقٌ" (takhfeef) aur "أَمْرٌ ضَيِّقٌ" (tashdeed) jaise "هَيْنٍ" aur "هَيِّنٍ", "لَيْنٍ" wa "لَيِّنٍ", aur "مَيْتٍ" wa "مَيِّتٍ" hai. "ضَيْقٍ" ke maane tang-dil hona hai. Hazrat Ibne Abbas ﷺ ne farmaya: "تَتَفَيَّأُ ظِلَالُهُ" ke maane hain "تَتَهَيَّأُ", yaane dhalta rehta hai. "سُبُلَ رَبِّكِ ذُلُلًا"[1766] Us makkhi ka kisi bhi jagah jaana mushkil nahi hai. Hazrat Ibne Abbas ﷺ ne farmaya: "فِيْ تَقَلُّبِهِمْ"[1767] ke maane aana-jaana hain. Mujahid ne kaha: "تَمِيْدَ"[1768] ke maane hain: Jhukaao. "مَفْرَطُوْنَ"[1769] ke maane hain: Bhula diye jaae'nge.

Mujahid ke alaawa ne kaha: "فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"[1770] is mein taqdeem o taakheer hai, kyou'nke isteaaza[1771] qirat se pehle hota hai. Iske maane Allah ki panaah lena hain. Hazrat Ibne Abbas ﷺ ne farmaya: "تُسِيْمُوْنَ"[1772] ke maane hain: Tum charaate ho. "شَاكِلَتِهِ"[1773] se muraad hai: Apne-apne tareeq par. "قَصْدُ السَّبِيْلِ"[1774] sacche raaste ka bayaan karna. "الْدِّفْءُ" har wo cheez jisse tu garmi haasil kare. "تُرِيْحُوْنَ"[1775] : Shaam ko charaa kar laate ho. "تَسْرَحُوْنَ" subah ko charaane le jaate ho. "بِشِقِّ"[1776] mashaqqat se. "تَخَوُّفٍ" Aahista-aahista kam karna. "الْأَنْعٰمِ لَعِبْرَةً"[1777], "أَنْعَام", "نَعَم" ki jamaa hai, muzakkar, muannas dono ko "أَنْعَام", "نَعَم" kaha jaata hai. "أَكْنَانًا"[1778] iski waahid "كِنٌّ" hai, jaise "حِمْلٌ" hai aur "اَحْمَالٍ" hai. Iske maane hain: Chupne ke muqamaat. "سَرَابِيْلَ" iske maane qameese'n hain. "تَقِيْكُمُ الْحَرَّ" Jo tumhe'n garmi se bachaate hain, aur "سَرَابِيْلَ تَقِيْكُمْ بَأْسَكُمْ" mein "سَرَابِيْلَ" se muraad zirhe'n hain, jo ladaai mein kaam aati hain. "دَخَلًا بَيْنَكُمْ"[1779] har wo cheez jo durust na ho, usey "دَخَلٌ" kaha jaaa hai.

Hazrat Ibne Abbas ﷺ ne farmaya: "حَفَدَةً"[1780] se muraad aadmi ki aulaad hai. "اَلْسَّكَرُ" har nasha-aawar cheez jo un phalo'n se taiyyaar ki jaae aur wo haraam ho, aur rizq-e-hasan wo hai jise Allah ne halaal kiya ho. Ibne Uyayna ne sadqa se "أَنْكَاثًا"[1781] ki tafseer naqal kiya hai, ke ek (1) paagal aurat, jiska naam Kharqa tha, wo din bhar soot kaat-ti[1782], phir usey tukde-tukde kar deti. Hazrat Ibne Masood ﷺ ne kaha ke "أُمَّةً" ke maane khair ki taaleem dene waala aur "قَانِتٌ" ke maane mutee aur farmabardaar ke hain.

Baab 1: Irshad-e-Baari Ta'ala "Aur Kuch Tum Mein Se Naakaara Umar Tak Pohonch Jaate Hain"[1783] Ki Tafseer

[4707] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ye dua karte the: "*Aye Allah! Main bukhl se, susti se, nikammi umar se, azaab-e-qabr se, aur fitna-e-dajjaal se, nez zindagi aur maut ke fitne se teri panaah maangta hoo'n*".[1784]

Faaeda: Nikammi umar se muraad zindagi ka wo hissa hai jis mein insaan boodha ho kar be-aqal ho jaata hai. Iske liye koi khaas miaad muqarrar nahi, balke har aadmi ki taaqat aur quwwat par mun-hasir hai.

[1763] Surah an Nahl: 102
[1764] Surah ash Shu'araa: 193
[1765] Surah an Nahl: 127
[1766] Surah an Nahl: 69
[1767] Surah an Nahl: 46
[1768] Surah an Nahl: 15
[1769] Surah an Nahl: 62
[1770] Surah an Nahl: 98
[1771] T: (إِسْتِعاذَه) Allah Ta'ala ki panaah maangne ka amal, panaah maangna [Rekhta]
[1772] Surah an Nahl: 10
[1773] Surah al Isra: 84
[1774] Surah an Nahl: 9
[1775] Surah an Nahl: 6
[1776] Surah an Nahl: 7
[1777] Surah an Nahl: 66
[1778] Surah an Nahl: 81
[1779] Surah an Nahl: 92-93
[1780] Surah an Nahl: 72
[1781] Surah an Nahl: 92
[1782] T: (كاتْنا) Charkhe ya machine par rooi, oon ya resham se soot dhaage banana [Rekhta]
[1783] Surah an Nahl: 70
[1784] راجع: 2823

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(17) Tafseer Surah Bani Israel

Baab 1: Bila-unwaan

[4708] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne Surah Bani Israel, Surah Kahaf, aur Surah Maryam ke mutaalliq farmaya ke ye awwal darje ki umda surah mein se hain, aur ye meri puraani yaad ki hui hain.[1785]

"فَسَيُنْغِضُوْنَ إِلَيْكَ رُءُوْسَهُمْ"[1786] ke baare mein Hazrat Ibne Abbas ﷺ farmate hain ke "فَسَيُنْغِضُوْنَ" ke maane hain: Wo apna sar hilaae'nge aur unke alaawa doosro'n ne kaha hai ke ye lafz "نَغَضَتْ سِنُّكَ" se maakhuz hai, jiske maane hain: Tera daant hil gaya hai.

Baab 2: Bila-unwaan

"وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ"[1787] ke maane hain: Ham ne bani israel ko muttala[1788] kar diya tha ke aainda wo fasaad kare'nge aur lafz-e-"اَلْقَضَاءُ" kai maano'n mein musta'mal[1789] hai. Hukum dena jaisa ke "قَضٰى رَبُّكَ"[1790] mein hai, yaane tere Rabb ne hukum diya. Iske maane faisla karna bhi hain. Jaise "إِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ"[1791] yaqeenan tera Rabb inke darmiyan faisla karega aur iske maane paida karne ke bhi hain. Jaise "فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ"[1792] Usne saat (7) aasmaan paida kiye. "نَفِيْرًا"[1793] se muraad wo log hain jo kisi ke saath kooch[1794] kare'n ya aadmi ke hamraah ladaai ke liye nikle'n. "وَلِيُتَبِّرُوْا"[1795] "مَاعَلَوْا" se muraad jaha'n ghalba paae'n uski ee'nt se ee'nt bajaa de'n. "حَصِيْرًا"[1796] Qaid karne ya rokne ki jagah. "مَحْصَرًا" qaid khaana aur jail ko kehte hain. "حَقَّ"[1797] ke maane hain "وَجَبَ", yaane saabit hua. "مَيْسُوْرًا"[1798] ke maane naram aur mulaayam ke hain. "خِطْئًا"[1799] "خَا" ke kasrah (ِ) ke saath "خَطِئْتُ" se maakhuz hai, jiske maane gunah ke hain aur "خَطَأٌ" "خَا" ke fatha (َ) ke saath, ye masdar hai, yaane gunah karna. "خَطِئْتُ" aur "أَخْطَأْتُ" salaasi mujarrad aur mazeed feeh dono ham-maane hain. "تَخْرِقَ" ke maane "تَقْطَعَ" hain, yaane tu (zameen ko) munqata (nahi) kar sakega. "وَإِذْ هُمْ نَجْوَىٰ"[1800] "نَجْوَىٰ", "نَاجَيْتُ" se masdar hai. Is mein un mushrikeen ki sargoshi ka wasf[1801] bayaan kiya gaya hai. Iske maane hain: Wo sargoshi karte hain.

"وَرُفَاتًا"[1802] ke maane tukde-tukde ke hain. "وَاسْتَفْزِزْ"[1803] yaane halka karde. "بِخَيْلِكَ" ke maane hain: "فُرْسَانِ" yaane sawaar. "اَلرَّجْلُ", "وَاَلرِّجَالُ" aur "اَلرَّجَالَةُ" ka waahid "رَاجِلٌ" hai, jaisa ke "صَاحِبٍ" ki jamaa "صَحْبٍ" aur "تَاجِرٍ" ki jamaa "تَجْرٍ" hai. "حَاصِبًا" tez aandhi aur "حَاصِبُ" usko kehte hain jise hawaa udaa laae. Isi se "حَصَبُ جَهَنَّمَ"[1804] hai. Yaane jo jahannum mein daala jaae wohi jahannum ka "حَصَبُ" hai. Arab log kehte hain: "حَصَبَ فِيْ اَلْأَرْضِ" wo zameen mein ghus gaya aur "حَاصِبٌ", "حَصْبَاْءِ" se mushaq hai, aur "حَصْبَاءِ" pattharo'n aur sang-rezo'n ko kehte hain. "تَارَةٌ"[1805] Ek (1) baar. Iski jamaa "تِيْرٌ" aur "تَارَاتٌ" aati hai. "لَأَحْتَنِكَنَّ"[1806] ke maane hain: Main unko tabaah ka du'nga. Arab kehte hain: " اِحْتَنَكَ فُلَانٌ مَا عِنْدَ فُلَانٍ مِنْ عِلْمٍ" yaane falaa'n ke paas jo kuch maaloomaat thee'n, wo sab doosre ne haasil kar lee'n, ab koi baaqi nahi rahi. "طَائِرُهُ"[1807] ke maane hain: Uska hissa, qisma o naseeb. Hazrat Ibne Abbas ﷺ ne farmaya: Quran-e-Kareem mein

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[1785] Dekhiye: 4739 4994
[1786] Surah Bani Israel: 50
[1787] Surah Bani Israel: 4
[1788] T: (مُطَّلَع) Ittela, khabardaar, waaqif, aagaah [Rekhta]
[1789] T: (مُسْتَعْمَل) Istemaal hone waala, istemaal mein laaya jaane waala [Rekhta]
[1790] Surah Bani Israel: 33
[1791] Surah Yunus: 93, Surah an Nahl: 78, Surah al Jaathiya: 17
[1792] Surah Fussilat: 12
[1793] Surah Bani Israel: 6
[1794] T: (کُوچ) Safar, rawaangi [Rekhta]
[1795] Surah Bani Israel: 7
[1796] Surah Bani Israel: 8
[1797] Surah Bani Israel: 16
[1798] Surah Bani Israel: 28
[1799] Surah Bani Israel: 31
[1800] Surah Bani Israel: 47
[1801] T: (وَصْف) Khoobi, acchi baat, sifat, khaasiyat [Rekhta]
[1802] Surah Bani Israel: 49 & 98
[1803] Surah Bani Israel: 64
[1804] Surah al Ambiya: 98
[1805] Surah Bani Israel: 69
[1806] Surah Bani Israel: 62
[1807] Surah Bani Israel: 13

jaha'n-jaha'n sultaan ka lafz aaya hai uske maane hain: Daleel aur hujjat. "وَلِيٌّ مِّنَ ٱلذُّلِّ"[1808]: Usne kisi se is liye dosti nahi lagaai ke wo usko zillat se bachaa le, yaane Allah ko kisi ki madad ki qat-an zaroorat nahi.

Baab 3: Irshad-e-Baari Ta'ala "Paak Hai Wo Zaat Jisne Raat Ke Ek (1) Hisse Mein Apne Bande Ko Masjid-e-Haraam Se (masjid-e-aqsa tak) Sair Karaai"[1809] Ka Bayaan

[4709] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Meraaj ki raat Rasool Allah ﷺ ko bait-ul-muqaddas mein do (2) pyaale pesh kiye gae: Ek (1) mein sharaab thi aur doosre mein doodh tha. Aap ﷺ ne un dono ko dekha phir doodh ka pyaala uthaa liya. Hazrat Jibraeel ﷺ ne kaha: Tamaam taareef us Allah ke liye hai jisne aap ko fitrat ki taraf rahnumaai farmaai. Agar aap sharaab ka pyaala utha lete to aap ki ummat gumrah ho jaati.[1810]

Faaeda: Haqeeqat ye hai ke waaqea-e-meraaj ke waqt aap ko teen (3) pyaale pesh kiye gae the. Ek (1) mein doodh, doosre mein shahed, aur teesre mein sharaab, lekin har raawi ne apni maaloomaat ke mutaabiq is waaqie ko bayaan kiya hai. Phir ye mashrubaat Rasool Allah ﷺ ko do (2) martaba pesh kiye gae: Ek (1) martaba to meraj se pehle bait-ul-muqaddas mein, doosri martaba sidratul muntaha ke paas, jaisa ke ek-doosri hadees mein iski saraahat hai.[1811]

[4710] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap ne faramaya: "*Jab quraish ne mujhe jhoota qaraar diya to main hateem mein khada hua. Mere saamne poora bait-ul-muqaddas kar diya gaya. Main usey dekh-dekh kar unhe'n uski ek-ek (1-1) alaamat bayaan karne laga*".

Ibne Shihab Zohri hi ki riwaya tmein in alfaaz ka izaafa hai: "*Jab quraish ne waaqia-e-meraaj ke mutaalliq meri takzeeb ki*", phir pehli hadees ki tarah ise bayaan kiya.[1812]

"قَاصِفًا" se muraad wo aandhi jo har cheez ko tabaah karde.

Baab 4: Irshad-e-Baari Ta'ala "Bila-shubha Ham Ne Aadam Ki Aulaad Ko Bohot Buzurgi Ataa Farmaai"[1813] Ka Bayaan

"كَرَّمْنَا" aur "أَكْرَمْنَا" ke maane ek (1) hi hain. "ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ"[1814] se muraad zindagi aur maut ka azaab hai. "خِلْفَكَ"[1815] (خا ke kasrah (ِ) ke saath) aur "خَلْفَكَ" (خا ke fatha (َ) ke saath) dono baraabar hain. Yaane do (2) qirate'n hain aur dono ke maane ek (1) hi hain. "وَنَا"[1816] ke maane "تَبَاعَدَ" hain, yaane wo door hua. "شَاكِلَتِهِ"[1817] ke maane hain: Raasta aur tareeqa. Aur ye "شَاكِلِهِ" se maakhuz hai. "صَرَّفْنَا"[1818] ke maane hain: Ham usey saamne laae, yaane bayaan kiya. "قَبِيْلًا"[1819] ke maane hain: Aankho'n ke saamne, roo-ba-roo. Ye bhi kaha gaya hai ke ye "قَابِلَةُ" se bana hai, jiske maane daai, yaane baccha-janne waali hai. Kyou'nke wo us mauqa par aurat ke saamne hoti hai aur baccha qubool karti hai. "خَشْيَةَ ٱلْإِنْفَاقِ"[1820], "أَنْفَقَ الرَّجُلُ" ke maane aadmi ka muflis ho jaana hain, jab koi cheez khatam ho jaae to "نَفِقَ الرَّجُلُ" ke maane aadmi ka muflis ho jaana hain, jab koi cheez khatam ho jaae to "نَفِقَ الشَّيْئُ" kaha jaata hai. "قَتُوْرًا" akhrajaat mein kami karna aur bukhl se kaam lena. Ye "مُقْتِرًا" ke maane mein hai, yaane bakheel aur kanjoos. "لِلْأَذْقَانِ"[1821] "اذقان" dono jabdo'n ke milne ki jagah ko kehte hain. Iska mufrad "ذَقَنْ" hai, jiske maane hain: Thoodi. Imam Mujahid ne kaha: "مَوْفُوْرًا"[1822] ke maane "وافرًا" hain, yaane poora-poora, goya ism-e-maf-ool, ism-e-faa-il ke maane mein hai. "تَبِيْعًا"[1823] ke maane hain: Badla lene waala. Aur Hazrat Ibne Abbas ﷺ ne farmaya: Iske maane madad karne waala hain. "خَبَتْ"[1824] ke maane bujhna aur dheema hona hain. Hazrat Ibne Abbas ﷺ ne farmaya: "وَلَا تُبَذِّرْ"[1825] ke maane hain: Be-hooda kaamo'n mein kharch na karo. "اَبْتِغَآءَ رَحْمَةٍ"[1826] rozi ki talaash mein. "مَثْبُوْرًا"[1827] ke maane hain:

[1808] Surah Bani Israel: 111
[1809] Surah Bani Israel: 1
[1810] راجع: 3394
[1811] Saheeh Bukhari: Manaaqib-ul-Ansaar: H3887
[1812] راجع: 3886
[1813] Surah Bani Israel: 70
[1814] Surah Bani Israel: 75
[1815] Surah Bani Israel: 76
[1816] Surah Bani Israel: 83
[1817] Surah Bani Israel: 84
[1818] Surah Bani Israel: 41 & 89
[1819] Surah Bani Israel: 92
[1820] Surah Bani Israel: 100
[1821] Surah Bani Israel: 107 & 109
[1822] Surah Bani Israel: 63
[1823] Surah Bani Israel: 69
[1824] Surah Bani Israel: 97
[1825] Surah Bani Israel: 26
[1826] Surah Bani Israel: 28
[1827] Surah Bani Israel: 102

Mal-oon, yaane firaun shaamat-zada hai.“وَلَا تَقْفُ”[1828] ke maane hain: Tum atkal se mat kaho. “فَجَاسُواْ”[1829] Unho’n ne qasd[1830] kiya. “يُزْجِيْ الْفُلْكَ” ke maane hain: Chalaana aur jaari karna. “يَخِرُّوْنَ لِلْأَذْقَانِ”[1831] ka matlab hai: chehro’n ke bal girte hain.

Baab: Irshad-e-Baari Ta’ala “Jab Ham Kisi Basti Ki Halaakat Ka Iraada Karte Hain To Uske Khush-haal Logo’n Ko Hukum Dete Hain”[1832] Ka Bayaan

Wazaahat: Jamhoor ki qirat “اَمَرْنَا” hai, yaane “اَمَرَ يَأْمُرُ” jiske maane hukum dena hain. Is amr se murad amar-e-takweeni hai, yaane jis basti ke liye halaakat muqaddar ho chuki ho, us mein hota ye hai ke khush-haal log aiyyaashiyo’n mein mubtalaa ho jaate hain, aur Allah ki naafmarnaani par utar aate hain. Bil-aakhir unhe’n safha-e-hasti se mitaa diya jaata hai. Doosri qirat meem (م) ke kasrah (ِ) ke saath hai, jiske maane phalna-phoolna aur miqdaar mein ziyaada ho jaana hain, jaisa ke darj-e-zel hadees se maaloom hota hai.

[4711] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho’n ne farmaya: Jab kisi qabile ke log ziyaada ho jaate to zamana-e-jaahiliyyat mein ham unke mutaalliq kaha karte the: “أَمِرَ بَنُوْ فُلَانٍ” falaa’n ka khandaan bohot badh gaya hai.

Ek-doosri riwayat mein Sufyan bin Uyayna ne bhi is lafz “أَمَرَ” ka zikr kiya hai.

Baab 5: Irshad-e-Baari Ta’ala “Aye Un Logo’n Ki Aulaad! Jinhe’n Ham Ne Nuh Ke Saath Sawaar Kiya, Wo (hamara) Bohot Hi Shukar-guzaar Banda Tha”[1833] Ka Bayaan

[4712] Hazrat Abu Huraira ﷺ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ki khidmat mein gosht laaya gaya aur dasti[1834] ka hissa aap ko pesh kiya gaya. Choo’nke aap ko dasti ka gosht bohot pasand tha, is liye aap ne usey daanto’n se noch-noch kar khaaya. Phir aap ne farmaya: “*Qiyamat ke din main logo’n ka sardar hu’nga, kya tumhe’n ilm hai ke ye kis wajah se hoga? Allah Ta’ala tamaam agle-pichle logo’n ko ek (1) chatiyal maidaan mein jamaa kar de ga. Us dauraan pukaarne waala sab ko apni aawaaz sunaaega aur un sab par uski nazar pohonchegi. Sooraj bilkul qareeb aajaaega, chunache logo’n ko gham aur takleef is qadar hogi jo unki taaqat se baahar aur naa-qaabil-e-bardaasht hogi. Log aapas mein kahe’nge: Tum dekhte nahi ke hamaari kya haalat ho gai hai? Kya koi aisa maqbool banda nahi jo Allah ke huzoor tumhari sifarish kare? Phir wo ek-doosre se kahe’nge ke Hazrat Aadam ﷺ ke paas jaana chaahiye. Chunache sab log Hazrat Aadam ﷺ ke paas haazir ho’nge aur arz kare’nge: Aap sab insaano ke baap hain, Allah Ta’ala ne aap ko apne haatho’n se banaaya aur apni taraf se khususiyat ke saath aap mein rooh phoonki aur farishto’n ko hukum diya to unho’n ne aap ko sajda kya, is liye aap apne Rabb ke huzoor hamaari sifaarish kare’n. Kya aap dekhte nahi ke ham kis museebat mein mubtalaa hain? Hazrat Aadam ﷺ farmae’nge: Bila-shubha aaj ke din mera Rabb intehaai ghaiz o ghazab mein hai. Isse pehle kabh itna ghazabnaak nahi hua aur na aainda kabhi hoga. Mere parwardigaar ne mujhe darakht se roka tha, lekin maine uski naa-farmaani ki, isliye mujhe to apni fikr hai. Main apni jaan ki hifaazat chaahta hoo’n, lehaaza tum kisi aur ke paas jaao, tum Nuh ke paas jaao*”.

“*Chunache sab log Nuh ﷺ ki khidmat mein haazir ho’nge aur arz kare’nge: Aye Nuh! Aap sabse pehle paighaambar hain jo ahle zameen ki taraf mab-oos hue aur Allah ne aap ko “shukar-guzaar bande” ka laqab diya. Aap hi hamaare liye apne Rabb ke huzoor sifaarish kar de’n. Kya aap dekh nahi rahe ke ham kis haalat mein pohonch chuke hain? (Hazrat Nuh ﷺ) farmae’nge: Bila-shubha mera Rabb aaj bohot ghazabnaak hai. Isse pehle wo kabhi aisa ghazabnaak nahi hua aur na iske baad hi is tarah ghazabnaak hoga. Allah ne mujhe ek (1) dua ki qubooliyat ka yaqeen dilaaya tha, jo maine apni qaum ke khilaaf Karli thi. Nafsi-nafsi-nafsi, aaj mujhe apni hi fikr hai, lehaaza tum mere alaawa kiis aur ke paas jaao, haa’n Hazrat Ibrahim ke paas jaao”.*

“*Chunache sab log Hazrat Ibrahim ﷺ ki khidmat mein haazir ho’nge aur arz kare’nge: Aye Ibrahim! Aap Allah ke nabi aur uske khleel hain, aur ahle zameen mein muntakhab-shuda hain, lehaaza aap apne Rabb ki baargah mein hamaari*

[1828] Surah Bani Israel: 36
[1829] Surah Bani Israel: 5
[1830] T: Iraada, niyyat, azm [Rekhta]
[1831] Surah Bani Israel: 109
[1832] Surah Bani Israel: 16
[1833] Surah Bani Israel: 3
[1834] T: Baazu, shaana [RSB]

sifaarish kare'n. Kya aap dekh nahi rahe ke ham kis museebat mein mubtalaa hain? Hazrat Ibrahim ﷺ farmae'nge: Aaj mera Rabb bohot ghazabnaak hai. Itna ghazabnaak na wo pehle hua tha, aur na aaje ke baad hoga. Maine teen (3) khilaaf-e-waaqea baate'n ki thee'n …raawi-e-hadees Abu Haiyyaan ne apni riwayat mein un teen baato'n ka zikr kiya hai… *Nafsi-nafsi-nafsi, mujhe to apni fikr hai, tum mere alaawa kisi aur ke paas jaao. Haa'n Hazrat Moosa ﷺ ke paas jaao*".

"*Chunache sab log Hazrat Moosa ﷺ ke paas haazir ho'nge aur arz kare'nge: Aye Musa! Aap Allah ke rasool hain, Allah Ta'ala ne aap ko apni taraf se risaalat aur aap se guftagu karne ki fazilat di. Aap apne Rabb ke huzoor hamaari sifaarish kar de'n. Kya aap dekh nahi rahe ke ham kis museebat mein mubtalaa hain? Hazrat Moosa ﷺ kahe'nge: Aaj Allah Ta'ala bohot ghazabnaak hai. Itna ghazabnaak to wo na pehle kabhi hua tha aur na aainda kabhi hoga. Maine ek (1) shakhs ko qatl kar diya tha, jiske qatl ka mujhe hukum nahi diya gaya tha. Nafsi-nafsi-nafsi, bas mujhe aaj apni fikr hai. Mere alaawa tum aur kisi ke paas chale jaao. Haa'n Hazrat Isa ﷺ ke paas jaao*".

"*Chunache log Hazrat Isa ﷺ ke paas aakar arz kare'nge: Aye Isa! Aap Allah ke rasool aur uska kalma hain, jise Allah Ta'ala ne Hazrat Maryam ﷺ par daala tha aur aap Allah ki taraf se rooh hain. Aap ne ba-haalat-e-bachpan, godh mein rehte hue logo'n se baate'n ki thee'n. Apne Rabb ke huzoor hamaari sifaarish kare'n. Kya aap dekhte nahi ke ham kis haalat mein hain? Hazrat Isa ﷺ farmae'nge: Aaj mera Rabb bohot ghusse mein hai. Wo isse pehle kabhi itna ghazabnaak hua na aainda is jaisa ghazabnaak hoga. Aap apni kisi laghzish ka zikr nahi kare'nge. Sirf ye kahe'nge: Main apni jaan ki hifaazat chaahta hoo'n. Mere alaawa tum aur kisi ke paas jaao, haa'n tum Hazrat Muhammad ﷺ ke paas jaao*".

"*Chunache sab log Hazrat Muhammad ﷺ ke paas haazir ho'nge aur arz kare'nge: Aye Muhammad ﷺ! Aap Allah ke Rasool aur khaatim-ul-ambiya hain. Allah Ta'ala ne aap ke agle-pichle sab gunaah moaaf kar diye hain. Aap apne Rabb ke huzoor hamaari sifaarish kar de'n. Aap khud mulaahaza kar sakte hain ke ham kis haalat mein hain? Aakhir-kaar main khud aage badhu'nga aur arsh ke neeche pohonch kar apne Rabb ke huzoor sajde mein gir jaau'nga. Phir Allah Ta'ala mujh par apne taareefi kalimaat aur husn-e-sana ke darwaze khol de ga, jo usne mujhse pehle aur kisi par zaahir nahi kiye the. Phir kaha jaaega: Aye Muhammad! Apna sar uthaae'n aur sawaal kare'n, aap ko ataa kiya jaaega. Aap sifaarish kare'n, aap ki sifaarish qubool ki jaaegi*".

"*Chunache main apna sar uthaa kar arz karu'nga: Aye mere Rabb! Meri ummat ko moaaf karde. Aye parwardigaar! Meri ummat par rahem kar. Kaha jaaega: Aye Muhammad! Apni ummat ke un logo'n ko jin par koi hisaab nahi, jannat ke daae'n darwaze se daakhil kare'n. Waise unhe'n ikhtiyaar hai doosre logo'n ke saath jis darwaaze se chaahe'n daakhil ho sakte hain. Phir aap ne farmaya: Us zaat ki qasam jiske haath mein meri jaan hai! Jannat ke darwaaze ke dono kinaaro'n ka itna faasla hai jitna makkah aur hameer ya makkah aur bosra*[1835] *mein hai*".[1836]

Baab 6: Irshad-e-Baari Ta'ala "Aur Ham Ne Dawood Ko Zaboor Ataa Ki"[1837] Ka Bayaan

[4713] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Hazrat Dawood ﷺ par quran (zaboor) ki tilaawat aasaan kardi gai thi. Wo ghode par zeen rakhne ka hukum dete, phir zeen kase jaane se pehle hi usey padh lete the*". Yaane Allah ki kitaab ko mukammal padh lee the.[1838]

Baab 7: Irshad-e-Baari Ta'ala "Aap Unse Keh De'n, Allah Ke Siwa Jinhe'n Tum (maabood) Khayaal Karte Ho, Unhe'n Pukaaro"[1839] Ka Bayaan

[4714] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne darj-e-zel Irshad-e-Baari Ta'ala ke mutaalliq farmaya: "إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ" (Wo to khud) Apne Rabb Ki Taraf Wasila (talaash karte hain). Logo'n ka ek (1) giroh jinno'n

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[1835] T: Not to be confused with Basra in Iraq. Bosra junoobi shaam ka ek qadeem shahr hai jo damishq se taqriban 150 meel door Jordan ki sarhad se 19 meel shimaal (North) mein waaqe hai. [RSB]

[1836] راجع: 3340

[1837] Surah Bani Israel: 55

[1838] راجع: 2073

[1839] Surah Bani Israel: 56

ke ek (1) giroh ki ibaadat karta tha. Jinn to musalman ho gae, lekin un aadmiyo'n ne unke deen ko mazbooti se thaam rakha.

Ashjai (Obaidullah) ne is hadees ko Sufyan Soori se riwayat kiya hai aur unhe'n Amash ne bayaan kiya hai, us mein you'n hai: "قُلِ ادْعُوْا الَّذِيْنَ زَعَمْتُمْ".[1840] Ka shaan-e-nuzool ye hai.

Baab 8: Irshad-e-Baari Ta'ala "Jinhe'n Ye Log Pukaarte Hain Wo to Khud Apne Rabb Ki Taraf Wasila Talaash Karte Hain"[1841] Ka Bayaan

Wazaahat: "يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ", yaane apne Rabb ke taqarrub ki jistaju mein rehte hain. Iska matlab ye hai ke wo aamaal-e-saaleha ke zariye se Allah ka taqarrub dhoondhte hain. Yehi wasila hai jise quran ne bayaan kiya hai, wo wasila muraad nahi jise qabar-parast bayaan karte hain ke faut-shuda ashkhaas ke naam ki nazr o niyaaz do, unki qabro'n par ghilaaf chadhaao, ye wasila nahi. Ye to unki ibaadat hai, jo shirk hai. Allah Ta'ala har musalman ko isse mehfooz rakhe. Darj-e-zel hadees mein isi mashroo[1842] wasile ko bayaan kiya gaya hai.

[4715] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne darj-e-zel aayat ki tafseer mein farmaya: " اَلَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ إِلٰى رَبِّهِمُ الْوَسِيْلَةَ" Kuch aise jinn the, jinki pooja ki jaati thi. (Aadmi unki parastish kiya karte the. Phir wo jinn musalman ho gae.[1843]

Baab 9: Irshad-e-Baari Ta'ala "Ham Ne Jo Manaazir Aap Ko Dikhaae The Wo To Logo'n Ke Liye Saaf Aazmaaish Hi The..."[1844] Ka Bayaan

[4716] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat ke mutaalliq farmaya: "Aur Wo Manaazir Jo Ham Ne Aap Ko Dikhaae The Wo Logo'n Ke Liye Saaf Aazmaaish Hi The". Is "رُءْيَا" se muraad aankh ka dekhna hai, jo Rasool Allah ﷺ ko shab-e-meraj mein dikhaya gaya. "Aur Wo Darakt Jis Par Quran Mein Laanat Ki Gai Hai", isse muraad thoohar[1845] ka darakht hai.[1846]

Baab 10: Irshad-e-Baari Ta'ala "Yaqeenan Fajr Ke Waqt Quran Ka Padhna Haazir Kiya Gaya Hai"[1847] Ka Bayaan

Imam Mujahid ne farmaya: Quran fajr se muraad namaz-e-fajr hai.

[4717] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Namaz-e-ba-jamaat akele namaz padhne se pacchees (25) guna ziyaada fazilat rakhti hai aur subah ki namaz ke waqt raat aur din ke farishte ekatthe ho jaate hain*". Hazrat Abu Huraira ﷺ farmate hain: Agar chaaho to ye aayat padhlo: "Aur Fajr Ka Quran Padhna Yaqeenan Fajr Ke Waqt Ka Quran Padhna Haazir Kiya Gaya Hai".[1848]

Baab 11: Irshad-e-Baari Ta'ala "Qareeb Hai Ke Aap Ka Rabb Aap Ko Muqaam-e-Mahmood Mein Khada Kare"[1849] Ka Bayaan

[4718] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo farmate hain: Qiyamat ke din log giroho'n ki shakl mein batt jaae'nge aur har giroh apne nabi ke peeche lag jaaega aur sab kahe'nge: Aye falaa'n! Aap hamaari sifaarish kare'n, yahaa'n tak ke ye muaamala Nabi ﷺ tak pohonchega, lehaaza yehi wo din hai jab Allah Ta'ala aap ko muqaam-e-Mahmood par faaiz kare'ga.[1850]

[1840] Dekhiye: 4715

[1841] Surah Bani Israel: 57

[1842] T: (مَشْرُوع) Jaaez, shariyat ke mutaabiq [Rekhta]

[1843] راجع: 4714

[1844] Surah Bani Israel: 60

[1845] T: (تُهوبَر) Ek qism ka kaantedaar, kadwa aur zehreela darakht jis mein se doodh nikalta hai [Rekhta]

[1846] راجع: 3888

[1847] Surah Bani Israel: 78

[1848] راجع: 176

[1849] Surah Bani Israel: 79

[1850] راجع: 1475

[4719] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs azaan sun kar ye dua padhe: "اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ...." Aye is mukammal pukaar ke maalik aur qaaem hone waali namaz ke Rabb! Tu Muhammad ﷺ ko muqaam-e-wasila ataa farma aur khaas fazilat de aur unhe'n muqaam-e-Mahmood par faaiz farma, jiska toone unse waada kiya hai, to usey qiyamat ke din meri sifaarish naseeb hoti*".

Is hadees ko Hamza bin Abdullah ne bhi apne waalid se riwayat kiya hai, unho'n ne Nabi ﷺ se ise bayaan kiya hai.[1851]

Baab 12: Irshad-e-Baari Ta'ala "Keh Deejiye! Haq Aagaya Aur Baatil Bhaag Khada Hua"[1852] Ki Tafseer

"يَزْهَقُ" ke maane hain: "يَهْلِكُ" halaak hone waala.

[4720] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ makkah mein daakhil hue to us waqt baitullah ke chaaro'n taraf teen-sau-saath (360) buth nasab the. Aap ﷺ apne dast-e-mubarak mein pakdi hui ek (1) chadi nahi maarte jaate aur ye aayat padh rahe the. "Haq Aagaya Aur Baatil Naabood Ho Gaya, Beshak Baatil To Hai Hi Neest o Naabood Hone Waala".[1853] "Haq Aagaya Aur Baatil Naa To Kisi Cheez Ko Shuru Kar Sakta Hai Aur Na Kisi Cheez Ko Lauta Sakta Hai".[1854] [1855]

Faaeda: Ek (1) riwayat mein hai ke jab makkah fatah hua to us waqt aap ne ye kaam kiya.[1856]

Baab 13: Irshad-e-Baari Ta'ala "Log Aap Se Rooh Ke Mutaalliq Sawaal Karte Hain"[1857] Ka Bayaan

Wazaahat: Rooh wo lateef shae hai, jo kisi ko nazar to nahi aati, lekin har jaandaar ki quwwat o tawanaai usi mein muzmar[1858] hai. Uski haqeeqat o maahiyat[1859] kya hai? Ye koi nahi jaanta. Ye Allah Ta'ala ki shaan mein se hai. Uska ilm Allah Ta'ala ne Ambiya ﷺ samet kisi ko bhi nahi diya. Uski haqeeqat ko sirf wohi jaanta hai.

[4721] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) dafa Nabi ﷺ ke hamraah ek (1) khet mein jaa raha tha, jabke aap khajoore ki ek (1) chadi par ek lagaae hue the. Itne mein chand yahoodi saamne se guzre aur aapas mein kehne lagey: Isse rooh ke mutaalliq sawaal karo. Kisi ne kaha: Kyou'n, aakhir aisi kya zaroorat hai? Aur kisi ne kaha: Mumkin hai wo tumhe'n aisi baat keh de, jo tumhe'n naagawaar guzre. Aakhir yehi tae hua ke poocho to sahi, chunache unho'n ne aap se poocha: Rooh kya cheez hai? Nabi ﷺ khamosh rahe aur unhe'n koi jawaab na diya. Main samajh gaya ke aap par wahee aane lagi. Main apni jagah par khada raha. Jab wahee khatam hui to aap ne ye aayat padhi: "Aur Wo Aap Se Rooh Ke Mutaalliq Sawaal Karte Hain. Aap Unse Keh De'n Ke Rooh Mere Rabb Ke Amr Hai Aur Tumhe'n To Bas Thoda Sa Ilm Diya Gaya Hai".[1860]

Baab 14: Irshad-e-Baari Ta'ala: "Aap Apni Namaz Na To Ziyaada Buland Aawaaz Se Padhe'n Aur Na Bilkul Pasth Aawaaz Se"[1861] Ka Bayaan

[4722] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat-e-karima ke mutaalliq farmaya: " وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا" ye aayat us waqt naazil hui jab Rasool Allah ﷺ makkah mein chupe hue the. Aap jab apne Sahaba Ikram ﷺ ko namaz padhaate to ba-aawaaz-e-buland quran padhte. Mushrikeen-e-makkah jab quran sunte to quran ko gaaliyaa'n dete, uske naazil karne waale aur quran laane waale ko bhi (sabb o shatam[1862] karte). Aise haalaat mein Allah Ta'ala ne apne Nabi-e-Kareem ﷺ se farmaya: "وَلَا تَجْهَرْ بِصَلَاتِكَ", yaane quran is qadar ba-aawaaz-e-buland na

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[1851] راجع: 614

[1852] Surah Bani Israel: 81

[1853] Surah Bani Israel: 81

[1854] Surah Saba: 49

[1855] راجع: 2478

[1856] Saheeh Bukhari: Al Maghaazi: H4287

[1857] Surah Bani Israel: 85

[1858] T: (مُضْمَر) Posheeda rakha gaya, chupa hua, pinhaa'n [Rekhta]

[1859] T: (مابِیئت) Kisi amr ya shae ki haqeeqat, haqeeqat-e-haal, asliyat, asal kaifiyat, khusoosiyat [Rekhta]

[1860] راجع: 125

[1861] Surah Bani Israel: 110

[1862] T: (سَبّ و شَتْم) Zulm o sitam, laan-taan [Rekhta]

padhe'n ke mushrikeen sune'n aur usey bura-bhala kahe'n aur na itna aahista padhe'n ke apne ashaab ko na suna sake'n balke darmiyan raah ikhtiyaar kare'n.[1863]

[4723] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne darj-e-zel aayat-e-karima ke mutaalliq farmaya: " وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا" ye aayat dua ke mutaaliq naazil hui hai.[1864]

Faaeda: Zaahiri taur par in do (2) ahadees mein ta-aaruz[1865] hai: Pehli hadees mein ye aayat namaz mein qirat ke mutaalliq naazil hui, jabke doosri hadees mein hai ke ye aayat dua ke mutaalliq utri. Inki tatbeeq[1866] hasb-e-zel andaaz se ki gai hai: ❁ Har raawi ne apne ilm ke mutaabiq iski shaan-e-nuzool bayaan ki hai, lehaaza in mein koi ta-aaruz nahi. Mumkin hai ke is aayat ka nuzool do (2) martaba hua ho: Ek (1) dafa namaz ke mutaalliq aur doosri martaba dua ke baare mein. ❁ Ye aayat bunyadi taur par namaz ke mutaalliq hai aur jis riwayat mein iski shaan-e-nuzool dua bayan ki gai hai us mein juzz[1867] bol kar kul[1868] muraad liya gaya hai, kyou'nke dua namaz ka juz hai.

[1863] Dekhiye: 7490 7525 7547
[1864] Dekhiye: 6327 7526
[1865] (تَعارُض) Ikhtelaaf, mukhalifat, ek-doosre ke khilaaf baat karna [Rekhta]
[1866] T: (تَطبِيق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]
[1867] T: (جُز) Paara, tukda, hissa [Rekhta]
[1868] T: (كُل) Tamaam, sab, poora [Rekhta]

بسم الله الرحمان الرحيم

(18) Tafseer Surah al Kahaf

Mujahid ne kaha: "تَقْرِضُهُمْ"[1869] ke maane sooraj unko chodh deta hai, unse katra jaata hai. "وَكَانَ لَهُ ثُمُرٌ" se muraad suna, chaandi, yaane rupiya-paisa hai. Doosro'n ne kaha ke "ثُمُرٌ" "ثا" ke dhamma (ُ) ke saath "ثَمَرٍ" ki jagah hai. "بَاخِعٌ"[1870] ke maane hain: Halaak karne waala. "اَسَفًا" se muraad nadaamat aur ranj hai. "اَلْكَهْفِ"[1871] ke maane pahaad ki ghaar, "اَلرَّقِيْمِ" likha hua, yaane "مَرْقُوْمٌ"[1872] is maf-ool ke maane hain jo raqam se maakhuz hai. "رَبَطْنَا عَلٰى قُلُوْبِهِمْ"[1873] ham ne unke dilo'n par sabr ka ilhaam kiya, yaane unke dilo'n ko mazboot kiya. "لَوْلَا اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا"[1874] main bhi yehi maane hain. "شَطَطًا"[1875] Hadd se badh jaana. "اَلْوَصِيْدُ" ke maane hain: Ghar ka sahn. Iski jamaa "وَصَائِدُ" aur "وَوُصُدٌ" hai. Darwaze ko bhi "وَصِيْدٌ" kaha jaata hai. "مُؤْصَدَةٌ"[1876] ke maane hain: Band ki hui. "آصَدَ الْبَابَ" aur "أَوْصَدَ اَلْبَابَ" ke maane hain: Usne darwaza band kar diya. "بَعَثْنَاهُمْ"[1877] ham ne unhe'n zinda kiya. "أَزْكَىٰ" ke maane hain: Aksar, yaane jo shahr waalo'n ki aksar khuraak hai. Baaz ne halaal-tar maane kiye hain. Baaz ne kaha: Uske maane ziyaada barkat waala hain. Hazrat Ibne Abbas ﷺ ne farmaya: "أُكُلَهَا وَلَمْ تَظْلِمْ"[1878] dono baagho'n ne poora phal diya aur kuch kami na ki. Saeed bin Jubair ne Hazrat Ibne Abbas ﷺ se ye tafseer naqal ki hai ke "اَلرَّقِيْمُ" taambe ki ek (1) takhti thi, jis par haakim-e-waqt ne ashaab-e-kahaf ke naam likh kar usey apne khazane mein mehfooz kar liya tha. Allah Ta'ala ne unke kaano'n par parda daal diya, chunache wo so gae. (Poori tarah mahoo-e-isteraahat ho gae).

Ibne Abbas ﷺ ke alaawa doosro'n ne kaha: "مَوْئِلًا وَ أَلَنْ يَئِلْ" se nikla hai aur uske maane najaat paana hai. Mujahid ne kaha: "مَوْئِلًا"[1879] ke maane hain: Mehfooz muqaam. "لَا يَسْتَطِيْعُوْنَ سَمْعًا"[1880] ke maane hain: Wo aqal nahi rakhte.

Baab 1: Irshad-e-Baari Ta'ala "Insaan Sab Se Ziyaada Jhagdaalu Hai"[1881] Ka Bayaan

[4724] Hazrat Ali ﷺ se riwayat hai ke Rasool Allah ﷺ raat ke waqt unke aur Hazrat Fatima ﷺ ke ghar tashreef laae aur farmaya: "*Tum log namaz (e tahajjud) kyou'n nahi padhte?*"[1882]

"رَجْمًا بِالْغَيْبِ"[1883] ke maane hain: Khud unhe'n kuch maaloom nahi, yaane baghair ilm ke raae-zani karna. "فُرُطًا"[1884] ke maane hain: Nadaamat aur sharmindagi. "سُرَادِقُهَا"[1885] ka matlab hai ke qannaato'n ki tarah har taraf se unhe'n aag gher legi, jis tarah kothri aur hujre ko har taraf se kheme gher lete hain. "يُحَاوِرُهُ"[1886], "مُحَاوَرَةٍ" se nikla hai, yaane guftagu karna. "لٰكِنَّا هُوَ اَللّٰهُ رَبِّيْ" dar-asl ye tha: "لٰكِنْ أَنَا هُوَ اَللّٰهُ رَبِّيْ"[1887] phir "أَنَا" ka alif (ا) hazaf[1888] karne noon (ن) ko noon (ن) mein idghaam[1889] kar diya gaya, lehaaza ye "لٰكِنَّا" ho gaya. "وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا"[1890] ke maane hain: Ham ne un dono (baagho'n) ke darmiyan ek (1) neher jaari kardi. "زَلَقًا"[1891] ke maane hain: Aisa chikna-chupda (maidaan) jis mein paao'n phisal jaae'n, jamm na sake'n. "هُنَالِكَ اَلْوَلَايَةُ"[1892] mein "اَلْوَلَايَةُ", "وَلِيُّ" ka masdar hai. "عُقْبًا" ke maane hain: Aaqibat, yaane anjaam. "عَاقِبَةً", "عُقْبٰى" aur "عُقْبَةٌ" sab ke ek (1) hi maane hain, yaane aakhirat. "قُبُلًا"[1893], "قَبَلًا" aur "قَبْلًا"

[1869] Surah al Kahaf: 17
[1870] Surah al Kahaf: 6
[1871] Surah al Kahaf: 9
[1872] Surah al Mutaffifeen: 20
[1873] Surah al Kahaf: 14
[1874] Surah al Qasas: 10
[1875] Surah al Kahaf: 14
[1876] Surah al Balad: 20; Surah al Humazah: 8
[1877] Surah al Kahaf: 19
[1878] Surah al Kahaf: 33
[1879] Surah al Kahaf: 58
[1880] Surah al Kahaf: 101
[1881] Surah al Kahaf: 54
[1882] راجع: 1127
[1883] Surah al Kahaf: 22
[1884] Surah al Kahaf: 28
[1885] Surah al Kahaf: 29
[1886] Surah al Kahaf: 34 & 37
[1887] Surah al Kahaf: 38
[1888] T: (حَذْف) Lafz se kisi harf ya ibaarat se kisi lafz ke giraa dene ko hazaf kehte hain [Rekhta]
[1889] T: (اِدْغام) Ek (1) jins ya qabeel ki do (2) cheezo'n ko baaham milaa dena [Rekhta]
Qabeel=nau, jins, qism [Rekhta]
[1890] Surah al Kahaf: 33
[1891] Surah al Kahaf: 40
[1892] Surah al Kahaf: 44
[1893] Surah al Kahaf: 55

is lafz ko teen (3) Tarah padha gaya hai. Iske maane hain: Saamne se aana. "لِيُدْحِضُوْا"[1894], "دَحْضٌ" se nikla hai aur iske maane hain: Phusla-dena aur zaail kar dena.

Baab 2: Irshad-e-Baari Ta'ala "Jab Hazrat Moosa ﷺ Ne Apne Khaadim Se Kaha: Main Chalta Rahu'nga Yahaa'n Tak Ke Do (2) Dariyaao'n Ke Sangam Par Pohonch Jaau'n Ya Phir Main Muddato'n Chalta Hi Rahu'nga"[1895] Ka Bayaan

"حُقُبْ" ki jamaa "أَحْقَابٌ" hai, iske maane hain: Zamaana-e-daraaz.

[4725] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ se kaha ke Nauf Bikaali kehta hai: Khizar ke saathi Hazrat Moosa wo bani israel ke Moosa nahi hain. Hazrat Ibne Abbas ﷺ ne farmaya: Wo Allah ka dushman ghalat kehta hai. Mujhe Hazrat Ubai bin Kaab ﷺ ne bataaya, unho'n ne Rasool ﷺ ko ye farmate hue suna: "*Hazrat Moosa ﷺ bani israel mein khitaab karne ke liye khade hue, us dauraan mein aap se poocha gaya: Logo'n mein ziyaada aalim kaun hai? Hazrat Moosa ﷺ ne farmaya: Main sab se bada aalim hoo'n. Is baat par Allah Ta'ala naaraaz hue, kyou'nke unho'n ne ilm ko Allah Ta'ala ki taraf mansoob nahi kiya. Allah Ta'ala ne Hazrat Moosa ﷺ ki taraf wahee bheji ke do (2) dariyaao'n ke sangam par mera ek (1) banda hai jo tumse ziyaada ilm rakhta hai. Hazrat Moosa ﷺ ne arz ki: Aye mere Rabb! Main usse mulaqaat kis tarah kar sakta hoo'n? Allah Ta'ala ne farmaya: Apne saath ek (1) machli lelo aur use zambeel[1896] mein rakh lo. Jaha'n wo gumm ho jaae, mera wo banda waheen aap se milega*".

"*Chunache unho'n ne ek (1) machli li aur usey zambeel mein rakha, phir aazim-e-safar hue. Unke saath unke khaadim Yusha bin Noon bhi the, jab ye dono chattaan ke paas aae to wahaa'n sar rakh kar so gae. Itne mein machli zambeel mein harkat karne lagi, phir baahar kood kar usne dariya mein apna raasta surang ki soorat mein bana liya. Machli jaha'n giri thi, Allah Ta'ala ne paani ke bahaao ko rok liya aur machli ke liye ek (1) taaq ki tarah raasta ban gaya. Jab Moosa ﷺ bedaar hue to unke khaadim unhe'n machli ka waaqea bataana bhool gae. Wo dono baaqi din-raat chalte rahe, hatta ke doosre din Hazrat Moosa ﷺ ne apne khaadim se kaha: "Ab hamaara naashta laao, hame'n to is sfar ne bohot thakaa diya hai". Moosa ﷺ ne thakaan us waqt mehsoos ki jab us jagah se aage guzar gae, jiska Allah Ta'ala ne unhe'n hukum diya tha*".

"*Ab unke khaadim ne unse kaha: Bhala aap ne dekha jab ham chattaan ke paas jaakar thehre the, to main (tumhe'n) machli (ka waaqea) bataana bhool gaya aur wo mujhe sirf shaitan ne bhulwaaya ke main (aapse) uska zikr karu'n. Usne to ajeeb tareeqa se dariya mein apna raasta bana liya tha*". Rasool Allah ﷺ ne farmaya: "*Machli ne to dariya mein apna raasta liya, lekin Hazrat Moosa ﷺ aur unke khaadim ko raasta ke nishanaat dekh kar taajjub hua. Hazrat Moosa ﷺ ne farmaya: Yehi to wo jagah thi jiski hame'n talaash thi, chunache wo dono apne naqs-e-qadam par chalte-chalte aakhir us chattaan tak pohonch gae. Wahaa'n unho'n ne dekha ke ek (1) saahab kapda lapete (lete) hue hain. Hazrat Moosa ﷺ ne unhe'n salaam kiya. Hazrat Khizar ne kaha: Tumhari is sarzameen mein salaam kaise? Hazrat Moosa ﷺ ne apna taaruf karaaya ke main Moosa hoo'n. Unho'n ne farmaya: Musa, jo bani israel ke hain? Hazrat Moosa ﷺ ne farmaya: Haa'n, main tumhare paas is liye aaya hoo'n taake aap mujhe wo rushd o hidaayat ki taaleem de'n jiski aapko taaleem di gai hai. Hazrat Khizar ne kaha: Aye Musa! Aap mere saath sabr nahi kar sake'nge. Allah Ta'ala ne mujhe jo ilm diya hai wo aap nahi jaate aur jo ilm Allah Ta'ala ne aap ko diya hai wo main nahi jaanta. Hazrat Moosa ﷺ ne farmaya: In-sha-Allah, aap mujhe sabr karne waala paae'nge, aur main kisi muaamale mein aapke khilaaf nahi karu'nga. Hazrat Khizar ne kaha: Agar aap mere saath chalne ka iraada rakhte hain to mujhse kisi cheez ke mutaalliq sawaal na karna, hatta ke main khud uska haal bayaan karna shuru karu'n*".

"*Ab ye dono samandar ke kinare-kinare rawaana hue, itne mein ek (1) kashti guzri, unho'n ne kashti waalo'n se baat ki ke unhe'n bhi us par sawaar kar le'n. Unho'n ne Hazrat Khizar ko pehchaan liya aur kisi kiraae ke baghair unhe'n sawaar kar liya. Jab ye dono kashti mein baith gae to Hazrat Khizar ne teesha[1897] se kashti ke takhto'n se ek (1) takhta*

[1894] Surah al Kahaf: 56

[1895] Surah al Kahaf: 60

[1896] T: (زَنْبِيل) Jholi, thaili [Rekhta]

[1897] T: (تِيْشَہ) Teesha ki jamaa, ek (1) aala jisse badhai lakdi taraashte hain, haath se chalaane waali chote daste waali kulhaadi [Rekhta]

baahar nikaal diya. Jab Hazrat Moosa ﷺ ne ye dekha to Hazrat Khizar se farmaya ke in logo'n ne hame'n kiraae ke baghair kashti mein sawaar kiya aur tum ne qasdan iska takhta tod daala, taake kashti mein sawaar logo'n ko garq kar do. Bila-shubha aap ne bohot haulnaak aur naagawaar kaam kiya hai. Hazrat Khizar ne kaha: Maine tumhe'n pehle nahi kha tha ke tum mere saath sabr nahi kar sakoge. Hazrat Moosa ﷺ ne farmaya: Jo baat main bhool gaya tha, us par aap mujhe moaaf kar de'n aur mere muaamale mein mujh par tangi na kare'n".

Rasool Allah ﷺ ne farmaya: "*Waaqai pehli dafa Moosa ﷺ ne bhool kar unhe'n toka tha, us dauraan mein ek (1) chidya aur usne kashti ke kinaare baith kar dariya mein ek (1) martaba apni choch maari. Hazrat Khizar ne Hazrat Moosa ﷺ se kaha: Mere aur aap ke ilm ki haisiyat Allah ke ilm ke muqaable mein isse ziyaada nahi jitna is chidiya ne samandar se paani kam kiya hai*".

"*Phir wo dono kashti se utar gae. Abhi wo samandar ke kinaare-kinaare jaa rahe the ke Hazrat Khizar ne ek (1) bacche ko dekha jo doosre baccho'n ke saath khel raha tha. Hazrat Khizar ne apne haath se uska sar pakda aur uske tan se judaa kar diya aur usey maar diya. Hazrat Moosa ﷺ ne unse farmaya: Aap ne ek (1) be-gunah aur maasoom jaan ko baghair kisi jaan ke badle maar diya hai, yaqeenan aap ne intehaai naa-pasandida kaam kiya hai. Hazrat Khizar ne kaha: Maine tumhe'n nahi kaha tha ke tum mere saath sabr nahi kar sakoge*". Raawi ne kaha: Ye kaam to pehle se bhi ziyaada sakht tha. "*Moosa ﷺ ne aakhir us martaba bhi maazarat[1898] Karli ke agar maine iske baad phir aapse koi sawaal kiya to aap mujhe saath na rakhiyega, aap mera baar-baar uzr sun chuke hain. Phir dono rawaana hue, yahaa'n tak ke ek (1) basti mein pohonche aur basti waalo'n se kaha: Hame'n apna mehmaan bana lo, lekin unho'n ne mezbaani se inkaar kar diya. Phir unhe'n basti mein ek (1) deewaar dikhaai di, jo bas girne hi waali thi, yaane wo jhuk gai thi. Hazrat Khizar khade hue aur apne haath se deewaar ko seedha kar diya. Hazrat Moosa ﷺ ne famraya: Ham in logo'n ke paas aae aur inse mehmaani ka mutaalba kiya, lekin inho'n ne hamari mezbaani se saaf inkaar kar diya, agar aap chaahte to deewaar seedhi karne par ujrat le sakte the. Hazrat Khizar ne kaha: Ye meri aur aap ki judaai ka waqt hai …ab ye haqeeqat hai ke in moamilaat ki, jin par aap sabr nahi kar sakey*".

Rasool Allah ﷺ ne farmaya: "*Hamari ye khwahish thi ke Hazrat Moosa ﷺ sabr se kaam lete, taake Allah Ta'ala unke mazeed waaqeaat hamse bayaan karta*".

Saeed bin Jubair ne kaha ke Hazrat Ibne Abbas ﷺ is tarah aayat ki tilaawat karte the: "Kashti Waalo'n KE Aage Ek (1) Baadshah Tha, Jo Har Acchi Kashti Cheen Leta Tha". Aur is aayat ki bhi you'n tilaawat karte the: "Aur Wo Baccha To Kaafir Tha, Jabke Uske Walidain Momin The".[1899]

Baab 3: Irshad-e-Baari Ta'ala "Jab Wo Dono Dariyaao'n Ke Sangam Par Pohonche To Apni Machli Bhool Gae, Phir Us Machli Ne Dariya Mein Kood Kar Apna Raasta Bana Liya"[1900] Ka Bayaan

"سَرَبًا" ke maane hain: Jaane ka raasta. "يَسْرُبُ" ba-maane "يَسْلُكُ" hai. Isi se "سَارِبٌ بِالنَّهَارِ"[1901] maakhuz hai, yaane din mein raasta chalne waala.

[4726] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha ke ham Hazrat Ibne Abbas ﷺ ke ghar unki khidmat mein haazir the, unho'n ne farmaya: Mujhse koi sawaal karo. Maine arz ki: Abu Abbas! Allah Ta'ala aap par mujhe quraban kare! Kufa mein ek (1) aadmi waaiz[1902] hai, jise Nauf kaha jaata hai. Uska khayaal haike Hazrat Khizar ﷺ se mulaqaat karne waale Moosa bani Israel ke Moosa nahi the. Ye sun kar Hazrat Ibne Abbas ﷺ ne farmaya: Allah ka dushman ghalat kehta hai, kyou'nke mujhse Hazrat Ubai bin Kaab ﷺ ne bayaan kiya ke Rasool Allah ﷺ ne farmaya: "*Hazrat Moosa Rasool Allah ﷺ ne ek (1) din logo'n ko aisa waaz kiya ke logo'n ke aankho'n se aansu behne lagey aur dil paseej[1903] gae. Jab aap waapas jaane lagey to ek (1) shakhs ne dariyaaft kiya: Aye Allah ke Rasool ﷺ! Kya duniya mein aap se bada koi aalim hai? Unho'n ne farmaya: Nahi. Us par Allah Ta'ala ne Hazrat Moosa ﷺ ke mutaalliq*

[1898] T: (مَعْذَرَت) Uzr, heela, bahaana, moaafi [Rekhta]

[1899] راجع: 74

[1900] Surah al Kahaf: 61

[1901] Surah ar Ra'd: 10

[1902] T: (واعِظ) Waaz bayaan karne waala, waaz karne waala, khateeb, muballigh [Rektha]

[1903] T: (دِل پَسِيج) Dil naram ho gae [RSB]

izhaar-e-khafgi[1904] *farmaya, kyou'nke unho'n ne ilm ki nisbat Allah ki taraf nahi ki thi. Unse kaha gaya: Kyou'n nahi? Balke aap se badh kar ek (1) aalim hai. Hazrat Moosa ﷺ ne arz ki: Aye mere Rabb! Wo kaha'n hai? Allah Ta'ala ne farmaya: Do (2) dariyaao'n ke sangam par. Moosa ﷺ ne arz ki: Aye Parwardigaar! Mere liye koi nishaani muqarrar farma de, jiske zariye se main usey maaloom kar saku'n. Allah Ta'ala ne farmaya: Jaha'n tum se machli judaa ho jaae, yaane ek (1) murda machli lo, jaha'n us machli mein jaan padh jaae wo us jagah ho'nge. Chunache Moosa ﷺ ne ek (1) machli saath leli aur usey apni zambeel mein rakh liya. Aap ne apne khaadim (Yusha) se farmaya: Main tumhe'n bas itni takleef deta hoo'n ke jab ye machli zambeel se nikal kar chal-de to mujhe muttala karna. Khaadim ne kaha; Ye kaunsi badi takleef hai. Allah Ta'ala ke irshad: "*وَاِذْ قَالَ مُوْسٰى لِفَتٰىهُ"[1905] *mein isi baat ki taraf ishaara hai".* …Ye khaadim rafeeq-e-safar Hazrat Yusha bin Noon the. Saeed bin Jubair ne iska naam nahi liya… "*Phir Moosa ﷺ ek (1) chattaan ke saae mein theher gae jaha'n nami aur thandak thi. Us waqt machli ne harkat ki aur dariya mein kood gai, jabke Hazrat Moosa ﷺ us waqt so rahe the. Khaadim ne kaha: Is waqt aap ko jagaana munaasib nahi, lekin jab Moosa ﷺ bedaar hue to wo unhe'n machli ka haal kehna bhool gae. Us dauraan mein machli harkat karke dariya mein kood gai thi. Allah Ta'ala ne machli ke koodne ki jagah paani ka bahaao rok diya aur machli ka nishaan us patthar par ban gaya, jiske oopar se guzar kar gai thi*". …Amr bin Dinar ne mujh (Ibne Juraij) se bayan kiya ke uska nishaan patthar pe ban gaya aur unho'n ne dono anghoto'n aur shahaadat ki ungliyo'n ko jod kar ek (1) halqe ki tarah patthar par pade hue nishaan ko numaaya'n kiya…. "*(Bedaar hone ke baad Hazrat Moosa ﷺ baaqi din aur baaqi raat chalte rahe.) Aakhir kehne lagey: Hame'n is safar mein thakan ho rahi hai, unke khaadim ne kaha: Allah Ta'ala ne aap ki thakan ko door kar diya*". …Ye alfaaz Saeed bin Jubair ki riwayat mein nahi hain… "*Uske baad Moosa ﷺ aur unke khaadim dono waapas laute aur wahaa'n Hazrat Khizar ﷺ se mulaqaat ho gai jo dariya ke darmiyan mein ek (1) chote se sabz-zeen-posh par tashreef rakhte the. Hazrat Saeed bin Jubair ne apni riwayat mein you'n bayaan kiya ke wo apne kapde se tamaam jism lapete hue the. Kapde ka ek (1) kinaara unke paao'n ke neeche tha aur doosra sar ke taley tha. Hazrat Moosa ﷺ ne wahaa'n pohonch kar salaam kiya to Hazrat Khizar ﷺ ne apne chehre se kapda uthaaya aur farmaya: Meri is sar-zameen mein salaam ka riwaaj kaha'n se aagaya? Aap kaun hain? Hazrat Moosa ﷺ ne farmaya: Main Moosa hoo'n. Unho'n ne poocha: Bani Israel ke musa? Aap ne farmaya: Haa'n. Unho'n ne poocha: Aap yahaa'n kyou'n aae hain? Moosa ﷺ ne farmaya: Mere aane ka maqsad ye hai ke jo hidayat ka ilm Allah Ta'ala ne aap ko diya hai wo mujhe bhi sikha de'n. Hazrat Khizar ﷺ ne farmaya: Kya aapko ye kaafi nahi ke tauraat aap ke paas hai aur aap ke paas wahee aati hai? Aye Musa! Mere paas ilm hai, aap ke liye usko poora jaanna munaasbi nahi aur aap ke paas ilm hai, mere liye munaasib nahi ke main wo saara seekhu'n. Us dauraan mein ek (1) chidiya ne apni chonch se dariya ke paani liya to Hazrat Khizar ﷺ ne farmaya: Allah ki qasam! Mera aur aap ka ilm Allah ke ilm ke muqaable mein usse ziyaada nahi, jitna is chidiya ne dariya ka paani apni chonch mein liya hai*".

"*Bahar-haal kashti par chadhte waqt unho'n ne choti-choti kashtiyaa'n dekhee'n jo ek (1) kinaare waalo'n ko dosore kinaare par le jaa kar chod aati thee'n. Mallaho'n ne Hazrat Khizar ﷺ ko pehchaan liya aur kaha ke ye Allah Ta'ala ke nek bande hain. Ham ne Saeed bin Jubair se kaha: Unho'n ne Hazrat Khizar ﷺ ko pehchaana tha? Unho'n ne kaha: Haa'n, kashti waalo'n ne kaha: Ham unse kiraaya nahi le'nge. Lekin Hazrat Khizar ﷺ ne kashti ka takhta tod diya aur uski jagah mekhe'n*[1906] *gaad dee'n. Hazrat Moosa ﷺ ne farmaya: Aap ne kashti ka takhta is liye nikaal hai taake kashti mein sawaar logo'n ko garq kar de'n. Bila-shubha aap ne bada naagawaar kaam kiya hai*". Mujahid ne kaha: "اِمْرًا" ke maane hain: "مُوْكَرًا". "*Ye sun kar Hazrat Khizar ﷺ ne farmaya: Maine pehle hi na kaha tha ke aap mere saath sabr nahi kar sake'nge. Moosa ka pehla sawaal bhoolne ki wajah se tha, lekin doosra bataur-e-shart aur teesra qasdan bataur-e-eteraaz tha. Hazrat Moosa ﷺ ne farmaya: Jo main bhool gaya hoo'n uske bare mein mujhse muwaakhaza na kare'n aur mere muaamale mein mujhe tnagi mein na daale'n. Phir unhe'n ek (1) bacha mila to (Hazrat Khizar ne) usey qatl kar diya*".

Hazrat Saeed bin Jubair ne kaha iski tafsee bayaan ki, ke Hazrat Khizar ko chand bacche miley jo khel rahe the. Unho'n ne un baccho'n mein se ek (1) Bacche ko pakda jo kaafir aur chaalaak tha aur usey litaa kar churi se zibah kar diya.

[1904] T: (خَفَگی) Naaraazi, itaab, ghussa [Rekhta]
[1905] Surah al Kahaf: 60
[1906] T: (مِیخیں) Keele'n, khootiyaa'n [Rekhta]

Hazrat Moosa ﷺ ne farmaya: Aap ne bila-wajah ek (1) be-gunah bacche ko qatl kar diya. Halaa'nke usne koi bura kaam nahi kiya tha. Hazrat Ibne Abbas ﷺ is muqaam par lafz-e-"زَاكِيَةً" ko "زَاكِيَةً" padha karte the. Uske maane musalman ke hain, jaisa ke "غُلَامًا زَكِيًّا" ko nafz-e-zakiya kaha jaata hai. Phir wo dono buzurg aage badhe to ek (1) deewaar par nazar padi: Jo bas girne hi waali thi. Khizar ﷺ ne usey durust kar diya. Hazrat Saeed bin Jubair ne apne haath se ishaara kiya "Is tarah" yaane Hazrat Khizar ﷺ ne deewaar par haath pher kar usey theek kar diya. Hazrat Moosa ﷺ ne farmaya: Agar aap chaahte to is par ujrat le sakte the. Saeed bin Jubair ne iski tashreeh ki ke ujrat jise ham khaa sakte the. Hazrat Ibne Abbas ﷺ ne "وَكَانَ وَرَاءَ هُمْ مَّلِكٌ" ko "....وَكَانَ اَمَامَهُمْ" padha hai. Yaane unke aage ek (1) baadshah tha. Saeed bin Jubair ke alaawa doosro'n ki riwayat mein us baadshah ka naam Hudadu bin Budada (هُدَدُ بْنُ بُدَدَ) hai aur jis bacche ko Hazrat Khizar ﷺ ne qatl kiya tha uska naam log "حَيْسُوْرُ" bayan karte hain. "Wo baadshah har (nai) kashti ko zabardasti cheen liya karta tha" is liye maine chaaha ke jab ye kashti uske saamne guzre to uske is aeb ki wajah se usey na cheene. Phir jab kashti waale us baadshah ki sultanat se guzar jaae'nge to wo khud usey theek kar le'nge aur usey kaam mein laate rahe'nge. Baaz ne kaha: Unho'n ne kashti ko phir seesa pighla kar jod liya tha aur kuch kehte hain ke tarcoal se suraakh band kar diya tha. (aur jis bacche ko qatl kar diya tha to) uske walidain momin the, jabke baccha kaafir tha, is liye hame'n dart ha ke kahe'n wo unhe'n bhi kufr mein mubtalaa na karde. Is tarah ke wo ladke ki mohabbat mein giraftaar ho kar uske deen ki pairawi kar le'nge. Is liye ham ne ye iraada kiya ke unka Rabb isse behtar bacha unko inaayat kar de jo paakbaaz (aur sila-rehmi karne waala ho). (Ye jawaab hai iska ke) Toone ek be-qasoor jaan ko qatl kar diya. "وَاَقْرَبَ رُحْمًا" ke maane hain ke uske walidain us bacche par jo ab Allah unhe'n de ga pehle bacche se ziyaada meherbaan ho'nge jise Hazrat Khizar ﷺ ne qatl kar diya tha. Hazrat Saeed bin Jubair ne kaha ke uske walidain ko us bacche ke badle ek (1) ladki di gai thi. Dawood bin Aasim, kai-ek raawiyo'n se naqal karte hain ke wo ladki hi thi.[1907]

Baab 4: Irshad-e-Baari Ta'ala "Jab Ye Dono Wahaa'n Se Aage Badhe To Moosa Ne Apne Naujawaan (khaadim) Se Kaha: Laao Hamaara Din Ka Khaana, Hame'n To Apne Safar Mein Sakht Takleef Uthaana Padi Hai..."[1908] Ka Bayaan

"صُنْعًا"[1909], amal ke maane hain, "حِوَالًا"[1910] ke maane phir jaana hain. Hazrat Moosa ﷺ ne farmaya: "Yehi Wo Cheez Thi Jiski Hame'n Talaash Thi, Chunache Wo Dono Ulte Paao'n Laute"[1911] "نُكْرًا"[1912] ke maane hain: Ajeeb baat. "يَنْقَضَّ"[1913] aur "يَنْقَاضُ" dono ke ek (1) hi maane hain. Jaise kaha jaata hai: "يَنْقَاضُ السِّنُّ", yaane daant gir raha hai. "لَتَخِذْتَ" aur "اِتَّخَذْتَ" do (2) riwayat hain aur dono ke maane ek (1) hain. "رُحْمًا"[1914], "رُحْمٍ" se maakhuz hai. Jiske maane hain: Bohot rahmat, goya ye mubaalagha hai rahmat se. Ham samajhte hain ke ye lafz Raheem se nikla hai, is liye makkah ko "أُمَّ رُحْمٍ" kaha jaata hai, kyou'nke wahaa'n par parwardigaar ki bohot rahmat utarti hai.

Baab: Irshad-e-Baari Ta'ala "Naujawaan (khaadim) Ne Jawaab Diya: Kya Aap Ne Dekha Tha Jab Ham Chattaan Se Tek Lagaa Kar Aaraam Kar Rahe The..."[1915]

[4727] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Abbas ﷺ se arz ki: Nauf Bakaali kehta hai ke Hazrat Moosa ﷺ jo bani Israel ke rasool the, wo Moosa nahi the jo Hazrat Khizar ﷺ se mile the. Hazrat Ibne Abbas ﷺ ne farmaya: Allah ke dushman ne ghalat baat kahi hai. Ham se Hazrat Ubai bin Kaab ﷺ ne bayaan kiya ke Rasool Allah ﷺ ne farmaya: "*Ek (1) din Hazrat Moosa ﷺ bani Israel ko waaz karne ke liye khade hue to unse pooch agaya: Sab se bada aalim kaun hai? Hazrat Moosa ﷺ ne farmaya: Main hoo'n. Allah Ta'ala ne us par itaab*[1916] *kiya, kyou'nke unho'n ne ilm ki nisbat Allah ki taraf nahi ki thi. Aur Allah ne unki taraf wahee bheji ke mere bando'n mein se ek (1) banda do (2) dariyaao'n ke sangam par rehta hai, wo tumse ziyaada ilm rakhta hai. Hazrat Moosa ﷺ ne arz ki: Aye mere Rabb! Un tak pohonchne ka kya tareeqa hoga? Allah Ta'ala ne farmaya: Ek (1) machli*

[1907] راجع: 74

[1908] Surah al Kahaf: 62-64
[1909] Surah al Kahaf: 104
[1910] Surah al Kahaf: 108
[1911] Surah al Kahaf: 64
[1912] Surah al Kahaf: 74
[1913] Surah al Kahaf: 77
[1914] Surah al Kahaf: 81
[1915] Surah al Kahaf: 63-82
[1916] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]

zambeel mein saath le lo, phir wo machli jaha'n gumm ho jaae wahee'n unhe'n talaash karo. Al-gharz Moosa ﷺ nikal pade aur aap ke saath aap ke rafeeq-e-safar Yusha bin Noon bhi the. Machli unke paas thi. Jab wo dono chattaan tak pohonche to wahaa'n theher gae. Hazrat Moosa ﷺ apna sar wahee'n rakh kar so gae" …Sufyan bin Amr ki riwayat ke alaawa doosri riwayat ke hawaale se bayaan kiya ke us chattaan ki jadd mein ek chashma tha, jise "hayaat" kaha jaata tha, jis cheez par hiuska paani padta wo zinda ho jaati thi… "*Us machli par uska paani pada to uske andar harkat paida ho gai aur wo zambeel se nikal kar dariya mein chali gai. Hazrat Moosa ﷺ jab bedaar hue to unho'n ne apne saathi se farmaya hamaara naashta laao*". …Us safar ke dauraan mein Hazrat Moosa ﷺ ko safar ki thakaawat ka koi ehsan na hua, jab muqarrara jagah se aage badhe to thakaawat mehsoos ki, taaham unke rafeeq-e-safar Yusha bin Noon ne arz ki: Aap ne dekha jab ham chattaan ke neeche baithe hue the to main machli ke mutaalliq aap ko aagaah karna bhool gaya… "*Phir wo dono ulte paao'n waapas aae, dekha ke jaha'n machli paani mein giri thi wahaa'n uske guzarne ki jagah par taaq ki si soorat bani hui thi. Machli to paani mein chali gai thi, lekin Yusha bin Noon ko is tarah paani ke ruk jaane par taajjub tha*".

"*Jab wo chattaan ke paas pohonche to wahaa'n ek (1) buzurg ko kapde mein lipta hua paaya. Hazrat Moosa ﷺ ne usey salaam kiya to unho'n ne farmaya: Tumhari zameen mein salaam kaha'n se aagaya? Farmaya: Main Moosa hoo'n. Unho'n ne dariyaaft kiya: Bani Israel ke Musa? Farmaya: Ji haa'n. Hazrat Moosa ﷺ ne unse mazeed kaha: Kya main aap ke saath reh sakta hoo'n, take ilm-e-hidaayat jo aap ko diya gaya hai wo aap mujhe bhi sikha de'n? Hazrat Khizar ﷺ ne kaha: Aye Musa! Aap ko Allah ki taraf se aisa ilm haasil hai jo main nahi jaanta aur usi tarah Allah ki taraf se mujhe aisa ilm haasil h ai jo aap nahi jaante. Hazrat Moosa ﷺ ne farmaya: Main aap ke saath rahu'nga, Hazrat Khizar ﷺ ne farmaya: Agar aap ne mere saath rehna hi hai to phir mujhse kisi cheez ke mutaalliq mat pooche'n, hatta ke main khud aap ko bataana shuru kar du'n*". "*Chunache dono dariya ke kinaare-kinaare rawaana hue. Unke qareeb se ek (1) kashti guzri to Hazrat Khizar ﷺ ko kashti waalo'n ne pehchaan liya aur apni kashti mein unhe'n baghair kiraae ke sawaar kar liya. Wo dono kashti mein sawaar ho gae*".

"*Us dauraan mein ek (1) chdiya kashti ke kinaare par aabaithi aur usne apni chonch ko dariya mein daala to Hazrat Khizar ﷺ ne Moosa ﷺ se farmaya: Mera tumhara aur deegar tamaam makhlooq ka ilm Allah ke ilm ke muqaable mein isse ziyaada nahi jitna is chidiya ne apni chonch mein dariya ka paani liya hai*".

"*Phir yakdam Hazrat Khizar ﷺ ne teesha*[1917] *uthaaya aur kashti ko tod diya. Hazrat Moosa ﷺ unki taraf mutawajjahue aur farmaya: Un logo'n ne kiraae ke baghair hame'n apni kashti mein sawaar kiya aur aap ne badle mein ye diya ke unki kashti ko tod-daala, take us mein sawaar tamaam musaafir paani mein doob mare'n. Yaqeenan aap ne intehaai (naa-munaasib) kaam kiya hai. Phir wo dono aage badhe to dekha ke ek (1) baccha jo doosre baccho'n ke saath khel raha tha, Hazrat Khizar ﷺ ne uska sar pakd aur usey jism se alag kar diya. Us par Hazrat Moosa ﷺ bol pade: Aap ne bila-kisi khoon o badla ke ek (1) maasoom bacche ki jaan le li. Ye to bohot naazeba harkat hai. Khizar ne kaha: Maine aap se pehle nahi kaha tha ke aap mere saath reh kar sabr nahi kar sake'nge…..*".

Us Basti Waalo'n Ne Unki Mezbaani Se Inkaar Kar Diya, Phir Us Basti Mein Unhe'n Ek (1) Deewaar Dikhaai Di, Jo Bas Girne Hi Waali Thi.[1918] "*Hazrat Khizar ﷺ ne us par apn haath phera aur usey seedha kar diya. Hazrat Moosa ﷺ ne farmaya: Ham us basti mein aae to unho'n ne hamari mezbaani se inkaar kar diya aur hem'n khana bhi nahi diya. Agar aap chaahte to uske badle mein ujrat le sakte the. Hazrat Khizar ne farmaya: Ye mere aur aap ke darmiyan judaai ka waqt hai, main anqareeb aap ko un kaamo'n ki wajah se aagaah karu'nga jin par aap ne sabr nahi kiya*". Uske baad Rasool Allah ﷺ ne farmaya: "*Kaash! Moosa ﷺ ne sabr kiya hota to hame'n is silsile se mutaalliq mazeed waaqeaat bayaan kiye jaate*". Raawi ne kaha: Hazrat Ibne Abbas ﷺ you'n padha karte the: " وَكَانَ أَمَامَهُمْ مَّلِكٌ يَّأْخُذُ كُلَّ سَفِيْنَةٍ صَالِحَةٍ غَصْبًا وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا".[1919]

[1917] T: (تِیْشَہ) Teesha ki jamaa, ek (1) aala jisse badhai lakdi taraashte hain, haath se chalaane waali chote daste waali kulhaadi [Rekhta]

[1918] Surah al Kahaf: 77-78

[1919] راجع: 74

Baab 5: Irshad-e-Baari Ta'ala "Aap Keh De'n: Kya Ham Tumhe'n Bataae'n Ke Logo'n Mein Aamaal Ke Lihaaza Se Ziyaada Nuqsaan Uthaane Waale Kaun Hain?"[1920] Ka Bayaan

[4728] Hazrat Mus'ab bin Saad se riwayat hai, unho'n ne kaha: Maine apne baap Hazrat Saad bin Abi Waqqas ﷺ se is aayat: "قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِيْنَ اَعْمَالًا" ke mutaalliq sawaal kiya ke unse kaun log muraad hain? Kya unse muraad khwaarij hain? Unho'n ne bataaya ke nahi, balke unse muraad yahood o nasaara hain. Yahood ne Hazrat Muhammad ﷺ ki takzeeb ki aur nasaara ne jannat ka inkaar kiya aur kaha ke us mein khaane peene ki koi cheez nahi milegi. Khwaarij to wo hain jinho'n ne Allah ke ahd-e-misaaq[1921] ko toda. Hazrat Saad bin Abi Waqqas ﷺ unhe'n faasiq kaha karte the.

Baab 6: Irshad-e-Baari Ta'ala "Yehi Wo Log Hain Jinho'n Ne Apne Rabb Ki Aayaat Aur Uski Mulaqaat Ka Inkaar Kiya, Lehaaza Unke Sab Aamaal Barbaad Ho Gae" Ka Bayaan[1922]

[4729] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Qiyamat ke din ek (1) aadmi qad-aawar aur mota-taaza aaega, jiska Allah ke nazdeek ek (1) macchar ke baraabar bhi wazan na hoga. Agar uski tasdeeq karna chaaho to is aayat ki tilaawat karo:* Qiyaamat Ke Din Ham Unka Koi Wazan Qaaem Na Kare'nge".

Is hadees ko Muhammad bin Abdullah ne Yahya bin Bukair se, unho'n ne Mugheera bin Abdur Rahman se, unho'n ne Abu az Zinaadi se waisa hi bayaan kiya hai.

[1920] Surah al Kahaf: 103

[1921] T: (عَہْدِ مِیْثَاق) Pakka waada, pukhta ahd, mazboot waada [Rektha]

[1922] Surah al Kahaf: 105

بسم الله الرحمان الرحيم

(19) Tafseer Surah Maryam

Hazrat Ibne Abbas ﷺ ne farmaya: "أَسْمِعْ بِهِمْ وَأَبْصِرْ"[1923] Allah Ta'ala farmata hai ke aaj ke din kaafir na sunte hain aur na dekhte hain, balke "Khuli Gumraahi Mein Hain". Matlab ye hai ke kaafir qiyamat ke din khoob sunte aur khoob dekhte ho'nge (magar us waqt unka sunna aur dekha koi faaeda na de ga). "لَأَرْجُمَنَّكَ"[1924] Main Tujh Par Gaaliyo'n Ka Pathraao Karu'nga. "وَرِءْيًا"[1925] ke maane hain: Manzar aur zaahiri khoobi. Abu Waael ne kaha: Hazrat Maryam ﷺ jaanti thee'n ke jo parhezgaar hota hai wo saaheb-e-aqal hota hai, isi liye unho'n ne kaha tha: "Agar Tu Parhezgaar Hai To Main Tujhse Allah Ki Panaah Chaahti Hoo'n".[1926] Sufyan bin Uyayna ne kaha: "تَؤُزُّهُمْ أَزًّا"[1927] ke maane hain: Shaitan unko gunaho'n par khoob ubhaarte hain. Imam Mujaahid ne kaha: "إِدًّا"[1928] ke maane hain: Kajj-rawi aur tedhi baat. Hazrat Ibne Abbas ﷺ ne farmaya: "وِرْدًا"[1929] ke maane pyaase. "أَثَاثًا"[1930] se muraad maal o asbaab hai. "إِدًّا"[1931] ke maane hain: Badi baat. "رِكْزًا"[1932] ke maane hain: Bhanak[1933], ya aahista aawaaz. "غَيًّا"[1934] ke maane hain: Nuqsaan aur khasaara. "بُكِيًّا"[1935] ye "بَاكٍ" ki jamaa hai, yaane rone waale. "صِلِيًّا"[1936] ye "صَلِيَ يَصْلَىٰ" se masdar hai, yaane daakhil hona. "نَدِيًّا"[1937] aur "نَادِيْ" dono ke maane "majlis" hain.

Baab 1: Irshad-e-Baari Ta'ala "Unhe'n Ranj o Afsos (pachtaawe) Ke Din Se Khabardaar Kare'n"[1938] Ka Bayaan

[4730] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Maut ko ek (1) aise mendhe ki shakl mein laaya jaaega jo safed aur siyaah hoga. Phir ek (1) aawaaz dene waala aawaaz de ga: Aye Ahle Jannat! Wo gardane'n uthaa kar uski taraf dekhe'nge. Wo kahega: Kya tum isko pehchaante ho? Wo jawaab de'nge: Ji haa'n, ye maut hai. Un mein se har shakhs usey dekh chuka hoga. Phir wo munaadi karne waala aawaaz de ga: Aye Ahle Dozakh! Wo gardane'n uthaa kar uski taraf dekhe'nge. Wo kahega: Tum isko pehchaante ho? Wo usko pehchaante hue jawaab de'nge: Ji haa'n, ye maut hai. Un mein se har shakhs usey dekh chuka hoga. Phir us (mendhe) ko zibah kiya jaaega aur elaan karne waala aawaaz de ga: Aye Ahle Jannat! Hamesha Jannat mein raho, tumhare liye maut nahi. Aur Aye Ahle Dozakh! Tum hamesha dozakh mein raho, ab tumhare liye mau tnahi. Aap ne is aayat ko padha: "*وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِيْ غَفْلَةٍ", yaane duniyadaar ghaflat mein pade hain aur wo imaan nahi laa rahe".

Faaeda: Waazeh rahe ke ye elaan us waqt kiya jaaega jab shafaa-at ki wajah se najaat paane waale jannat mein jaa chuke hog'ne aur jahannum mein sirf wohi baaqi reh jaae'nge jin ke liye wahaa'n hamesha rehne ka faisla ho chuka hoga, wo wahaa'n se bhaag nikalne ki koshish bhi kare'nge, lekin Allah Ta'ala ke taenaat-karda farishte unhe'n wahaa'n se nikalne nahi de'nge aur unhe'n jismaani saza aur zehni koft pohonchaane ke liye nat-nae tajrabe kare'nge.

Baab 2: Irshad-e-Baari Ta'ala "Ham (farishte) Nahi Utarte Magar Tere Rabb Ke Hukum Se. Jo Kuch Hamaare Saamne Hai Aur Jo Hamaare Peeche Hai Aur Jo Unke Darmiyan Hai Sab Usi Ka Hai"[1939] Ka Bayaan

[4731] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ ne Hazrat Jibraeel ﷺ se farmaya: "*Aap jitna hamari mulaqaat ko aaya karte hain, usse ziyaada milne ke liye kyou'n nahi aate? Aap ke liye kya cheez baais-e-rukaawat hai? Us par*

[1923] Surah Maryam: 38
[1924] Surah Maryam: 46
[1925] Surah Maryam: 74
[1926] Surah Maryam: 18
[1927] Surah Maryam: 83
[1928] Surah Maryam: 97
[1929] Surah Maryam: 86
[1930] Surah Maryam: 74
[1931] Surah Maryam: 89
[1932] Surah Maryam: 98
[1933] T: (بَھنک) Dheemi aawaaz, doori ki aawaaz, bhin-bhinaahat [Rekhta]
[1934] Surah Maryam: 59
[1935] Surah Maryam: 57
[1936] Surah Maryam: 70
[1937] Surah Maryam: 73
[1938] Surah Maryam: 39
[1939] Surah Maryam: 64

ye aayat naazil hui: Aur Ham Tere Rabb Ke Hukum Ke Baghair Nahi Utar Sakte, Hamaare Aage Aur Peeche Ki Kul Cheeze'n Usi Ki Milkiyat Hain".[1940]

Baab 3: Irshad-e-Baari Ta'ala "Kya Toone Us Shakhs Ko Dekha Jisne Hamaari Aayaat Ka Inkaar Kiya Aur Kaha Ke Mujhe To Maal o Aulaad Zaroor Hi Diya Jaaega"[1941] Ka Bayaan

[4732] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho'n ne kaha: Main Aas bin Waail Sahmi ke paas apna haq lene ke liye gaya jo uske zimme tha. To usne kaha: Jab tak tum Muhammad ﷺ se kufr nahi karoge main tujhe tera haq nahi du'nga. Maine kaha: Tu mar kar dobaara zinda ho jaae tab bhi ye nahi ho sakta. Usne kaha: Kya marne ke baad mujhe dobaara zinda kiya jaaega? Maine kaha: Haa'n, zaroor. Usne kaha: Mere liye wahaa'n maal o aulaad hogi aur main tumhara haq bhi wahee'n adaa karu'nga. Us par ye aayat naazil hui: "Kya Aap Ne Us Shakhs Ko Dekha Jo Hamaari Aayat Ka Inkaar Karte Hue Kehta Hai Ke Mujhe Maal o Aulaad Mil Kar Rahegi".[1942]

Is hadees ko Sufyan Soori, Shu'ba, Hafs, Abu Muawiya, aur Wakee ne bhi Hazrat Amash (أَعْمَشْ) se bayaan kiya hai.

Baab 4: Irshad-e-Baari Ta'ala "Kya Wo Ghaib Par Muttale Hai Ya Wo Rahman Ka Koi Waada Le Chuka Hai"[1943] Ka Bayaan

"عَهْدًا" ke maane hain: Mazboot iqraar.

[4733] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho'n ne kaha: Main makkah mukarrama mein aahan-giri (lohaar) ka pesha karta tha. Maine Aas bin wail Sahmi ki ek (1) talwaar banaai. Main uski ujrat ka taqaaza karne ke liye uske paas aaya to wo kehne laga: Main us waqt tak iski ujrat nahi du'nga, ta-aa'nke tum Muhammad ﷺ ka inkaar kar do. Maine kaha: Main to Hazrat Muhammad ﷺ (ki nabuwwat) ka inkaar nahi karu'nga, yahaa'n tak ke Allah Ta'ala tujhe maar de, phir zinda kar de. Wo kehne laga: Jab Allah mujhe maar kar dobaara zinda karega to mere paas us waqt maal o aulaad hogi, yaane us waqt ujrat adaa karu'nga. Us par Allah Ta'ala ne ye aayat naazil farmaai: "Bhala Aap Ne Us Shakhs Ko Dekha Jo Hamaari Aayat Ka Inkaar Karta Hai Aur Kehta Hai Ke Mujhe Aakhirat Mein Maal o Aulaad Milegi, Kya Ye Ghaib Par Muttale Ho Gaya Hai Ya Usne Allah Ta'ala Se Koi Waada Le Rakha Hai?" "عَهْدًا" ke maane hain: Mazboot iqraar.

Ashjai ne bhi is hadees ko Sufyan Soori se bayaan kiya hai, lekin us mein talwaar banana ke zikr nahi aur na ehed ki tafseer hi mazkoor hai.[1944]

Baab 5: Irshad-e-Baari Ta'ala "Hargiz Nahi, Ye Jo Bhi Keh Raha Hai Ham Usey Zaroor Likh Le'nge Aur Uske Liye Azaab Badhate Chale Jaae'nge"[1945] Ka Bayaan

[4734] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho'n ne farmaya: Main zamaana-e-jaahiliyyat mein lohaar ka kaam karta tha, aur Aasi bin Waael ke zimme mera kuch qarz tha. Main uske paas apna qarz lene gaya to wo kehne laga: Jab tak tu Muhammad ﷺ ka inkaar nahi karega, main teri ujrat tujhe nahi du'nga. Maine jawaab diya: Allah ki qasam! Main Hazrat Muhammad ﷺ ka inkaar nahi kar sakta, ta-aa'nke Allah Ta'ala tujhe maar de aur phir tujhe dobaara zinda kar de. Aas ne kaha: Phir marne tak mera peecha chod do. Marne ke baad jab main dobaara zinda hu'nga to mujhe wahaa'n maal o aulaad milegi, phir main us waqt tera qarz waapas kar du'nga. Us par ye aayat naazil hui: "أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا"[1946] [1947]

[4735] Baab 6: Irshad-e-Baari Ta'ala "Aur Jin Baato'n (maal o aulaad) Ke Mutaalliq Ye Keh Raha Hai, Unke Waaris To Ham Ho'nge Aur Ye Akela Hi Hamaare Paas Aaega"[1948] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: "أَلْجِبَالُ هَدًّا"[1949] ke maane hain: Pahaad reza-reza ho kar gir jaae'nge.

[1940] راجع: 3218

[1941] Surah Maryam: 77

[1942] راجع: 2091

[1943] Surah Maryam: 78

[1944] راجع: 2091

[1945] Surah Maryam: 79

[1946] Surah Maryam: 77

[1947] راجع: 2091

[1948] Surah Maryam: 80

[1949] Surah Maryam: 90

[4736] Hazrat Khabbab bin Arat ﷺ se riwayat hai, unho'n ne farmaya: Main pehle lohaar tha aur Aasi bin Waail ke zimme mera kuch qarz tha. Main uska taqaaza karne ke liye uske paas gaya to wo kehne laga: Jab tak tum Muhammad ﷺ se kufr nahi karte main tumhara qarz adaa nahi karu'nga. Maine kaha: Main to kisi soorat mein unka inkaar nahi karu'nga, ta-aa'nke Allah Ta'ala tujhe maar de, phir zinda kar de. Usne kaha: Kya main marne ke baad dobaara zinda kiya jaau'nga? Phir to mujhe wahaa'n maal o aulaad bhi milega, us waqt main tumhara qarz bhi adaa karu'nga. Tab ye aayaat naazil huee'n: "أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا كَلَّا[1950] سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا"[1951]

Faaeda: Aas bin Waail kaafir tha, qiyaamat, hashar o nashr aur jazaa o sazaa ka munkir tha aur usne bataur-e-mazaaq Hazrat Khabbab bin Arat ﷺ se ye guftagu ki thi. Allah Ta'ala ne us pas-manzar[1952] mein in aayaat ka nuzool farmaya.

[1950] Surah Maryam: 77-80

[1951] راجع: 2091

[1952] T: (پَسِ مَنْظَر) Wo ilm, haalaat, o asbaab jo kisi baat ya waaqia ko zuhoor mein laane ka baais ho'n ya usey samajhne mein madad de'n [Rekhta]

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(20) Tafseer Surah Taha

Hazrat Ikrima aur Imam Zahack ne kaha: Nabti zubaan mein "طه"[1953] (Taha) ke maane: "يَا رَجُلُ" hain. Yaane Aye Aadmi! Imam Mujahid ne kaha: "اَلْقَىٰ"[1954] ke maane hain: Usne banaaya. "اَزْرِىْ"[1955] ke maane hain: Meri kamar. "فَيُسْحِتَكُمْ"[1956] ke maane hain: "يُهْلِكَكُمْ" hain. Yaane tumhe'n halak kar de. "اَلْمُثْلٰى"[1957] ye "اَلْاَمْثَلْ" ki taanees[1958] hai. Isse muraad tumhara deen hai. Arab log kehte hain: Acchi baat le lo aur acchi baat par mazboot raho. "ثُمَّ ائْتُوْا صَفًّا"[1959], kaha jaata hai: Kya tu aaj saff mein aaya? Yaane us "مُصَلّٰى" mein jaha'n namaz padhi jaati hai. Is jagah saff se muraad eid-gaah hai. "فَأَوْجَسَ"[1960] ke maane hain: Dil mein sahem gaya. "خِيْفَةً" asa mein "خوفة" tha, wao "واو" ma-qabl maksoor hone ki wajah se ya "يا" ho gai. "فِىْ جُذُوْعِ"[1961] mein "فِىْ" ba-maane aala hai, yaane khajoor ke tano'n par phaansi du'nga. "خَطْبُكَ"[1962] Tera haal. "مِسَاسَ"[1963] masdar hai baab-e-mafaa-ala se, yaane choona. "لَنَفِسِفَنَّهُ"[1964]: Yaqeenan ham usey zaroor bikher de'nge. "قَاعًا"[1965] wo zameen jis par paani chadh aae aur "اَلْصَّفْصَفُ" baraabar aur hamwaar zameen ko kehte hain. Imam Mujahid ﷺ ne farmaya: "أَوْزَارًا"[1966] ke maane hain: Bojh. "مِنْ زِيْنَةِ الْقَوْمِ" Isse wo zerwar muraad hai, jo bani Israel ne qaum-e-firaun se maang kar liye the. "فَقَذَفْتُهَا" Maine usko daal diya. "اَلْقٰى" ke maane hain: Banaaya. "فَنَسِىَ"[1967] Yaane wo (Musa) apne Rabb, yaane bachde se chook gae hain. "لَا يَرْجِعُ اِلَيْهِمْ قَوْلًا"[1968] Ye nahi dekhte ke bachda unki baat ka jawaab nahi de raha. "هَمْسًا"[1969] ke maane hain: Qadmo'n ki nihaayat halki aawaaz (aahat). "حَشَرْتَنِىْ أَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا"[1970], yaane duniya mein mujhe daleel aur hujjat maaloom hoti thi, yahaa'n tone mujhe anda karke kyou'n uthaaya hai.

Hazrat Ibne Abbas ﷺ ne farmaya: "بِقَبَسٍ"[1971] ke maane hain: Wo raasta bhool gae the, doosri taraf sardi ka mausam tha, kehne lagey: Agar koi raasta bataane waala mil gaya to behtar, warna thodi si aag tumhare garmi haasil karne ke liye le aau'nga. Imam Ibne Uyayna ne kaha: "أَمْثَلُهُمْ طَرِيْقَةً"[1972] ke maane hain: Un mein se Afzal aur aqalmand aadmi. Hazrat Ibne Abbas ﷺ ne farmaya: "هَضْمًا"[1973] ke maane hain: Us par baae'n-taur par zulm nahi hoga ke uski nekiyaa'n dabaa li jaae'n. "عِوَجًا"[1974] ke maane hain: Nashebi ilaaqa. "أَمْتًا" ke maane hain: Bulandi. "سِيْرَتَهَا اَلْأُوْلٰى"[1975]: Pehli haalat par. "اَلنُّهٰى"[1976] ke maane hain: Parhezgaari aur aqal. "ضَنْكًا"[1977] ke maane bad-bakhti ke hain. "هَوٰى"[1978] ke maane hain: Wo bad-bakht hua. "بِالْوَادِ الْمُقَدَّسِ"[1979] Barkat waali waadi "طُوًى" Wo ek (1) waadi ka naam hai. "بِمَلْكِنَا"[1980] apne hukum aur apne ikhtiyaar se. "مَكَانًا سُوًى"[1981] aisi jagah jo fariqan ke liye baraabar ke faasla par ho. "يَنِسًا"[1982] ke maane hain: Khushk "عَلٰى قَدَرٍ" Apne muaiyyan waqt par. "لَا تَنِيَا"[1983] Sust ya kamzor na hona. "يَفْرُطَ"[1984] Saza dene mein hadd se tajaawuz karega.

[1953] Surah Taha: 1
[1954] Surah Taha: 65
[1955] Surah Taha: 31
[1956] Surah Taha: 61
[1957] Surah Taha: 63
[1958] T: (تَانِيْث) Muannas hona, muannas banana [Rekhta]
[1959] Surah Taha: 64
[1960] Surah Taha: 67
[1961] Surah Taha: 71
[1962] Surah Taha: 95
[1963] Surah Taha: 97
[1964] Surah Taha: 97
[1965] Surah Taha: 106
[1966] Surah Taha: 87
[1967] Surah Taha: 88
[1968] Surah Taha: 89
[1969] Surah Taha: 108
[1970] Surah Taha: 125
[1971] Surah Taha: 10
[1972] Surah Taha: 104
[1973] Surah Taha: 112
[1974] Surah Taha: 107
[1975] Surah Taha: 21
[1976] Surah Taha: 54
[1977] Surah Taha: 124
[1978] Surah Taha: 81
[1979] Surah Taha: 12
[1980] Surah Taha: 78
[1981] Surah Taha: 58
[1982] Surah Taha: 77
[1983] Surah Taha: 42
[1984] Surah Taha: 45

Baab 1: Irshad-e-Baari Ta'ala "(Aye Musa!) Maine Tujhe Khaas Apne Liye Banaaya Hai"[1985] Ka Bayaan

Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain, Aap ne farmaya: "*Hazrat Aadam aur Hazrat Moosa ﷺ ki mulaqaat hui to Hazrat Moosa ﷺ ne Hazrat Aadam ﷺ se kaha: Aap hi ne logo'n ko pareshaani mein daal aaur unhe'n jannat se nikaala? Hazrat Aadam ﷺ ne unhe'n jawaab diya: Tu wohi hai jise Allah Ta'ala ne apni risaalat ke liye muntakhab kiya aur tujhe khud apne liye pasand kiya, nez aap par tauraat naazil farmaai? Hazrat Moosa ﷺ ne jawaab diya: Haa'n (main wohi hoo'n). Hazrat Aadam ﷺ ne farmaya: Aap ne to (tauraat mein likha) dekha hi hoga ke meri paidaaish se pehle hi ye sab kuch mere liye likh diya gaya tha? Hazrat Moosa ﷺ ne jawaab diya: Ji haa'n (maaloom hai), chunache Hazrat Aadam ﷺ is tarah Moosa ﷺ par ghaalib aagae*".[1986]

"اَلْيَمّ"[1987] se muraad dariya hai.

Faaeda: "Taqdeer" yaane Allah Ta'ala ka azali aur abadi ilm-e-aen bar-haq hai, kahee'n bhi usse zarra baraabar kuch mukhtalif nahi ho sakta. Magar ye ilm bando'n ko majboor nahi karta, lehaaza insaano ke liye jaaez nahi ke wo apne aainda ke umoor mein taqdeer ko bataur-e-uzr aur bahaana pesh kare'n, kyounke har shakhs ko saheeh raah ikhtiyaar karne aur uske mutaabiq amal karne ka mukallaf banaaya gaya hai, lekin maazi ke haqaaeq mein taqdeer ka bayaan bataur-e-uzr mubaah hai, jaisa ke Hazrat Aadam ﷺ ne us taqdeer ko bataur-e-uzr pesh kiya tha.

Baab 2: Irshad-e-Baari Ta'ala "Aur Ham Ne Moosa Ki Taraf Wahee Ki, Ke Mere Bando'n Ko Raato'n-raat (nikaal) Le Jaa, Phir Unke Liye Samandar Mein Khushk Raasta Banaao, Tumhe'n Na to Taaaqub Ka Khauf Hoga Aur Na Tu (doob jaane se) Darega. Phir Firaun Ne Apne Laao-lashkar Samet Unka Peecha Kiya To Samandar Ne Unhe'n You'n Dhaanp Liya Jaise Dhaanpne Ka Haq Tha. Firaun Ne Apni Qaum Ko Gumraah Hi Kiya Aur Seedhi Raah Na Dikhaai"[1988] Ka Bayaan

[4737] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ madina taiyyaba tashreef laae to yahoodi aashoora ka roza rakhte the. Aap ﷺ ne unse uske mutaalliq dariyaaft kiya to unho'n ne bataaya ke us din Hazrat Moosa ﷺ ne firaun par ghalba paaya tha. Nabi ﷺ ne farmaya: "*Ham unke muqaable mein Hazrat Moosa ﷺ ke ziyaada haqdaar hain. Musalmano! Tum bhi us din ka roza rakha karo*".[1989]

Baab 3: Irshad-e-Baari Ta'ala "Ye Khayaal Rakhna Ke Wo (shaitan) Kahee'n Tum Dono Ko Jannat Se Nikalwa De, Phir Tu Museebat Mein Pad Jaaega"[1990] Ka Bayaan

[4738] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: Hazrat Moosa ﷺ ne Syedna Aadam ﷺ se bahes ki aur unse kaha: Aap hi ne apni ghalati ki wajah se logo'n ko jannat se nikaala aur mashaqqat mein daala? Hazrat Aadam ﷺ ne farmaya: Aye Musa! Aap ko Allah Ta'ala ne apni risaalat ke liye pasand farmaya aur ham-kalaami ka sharf bakhsha, kya aap mujhe ek (1) aisi baat par malaamat karte hain jise Allah Ta'ala ne meri paidaaish se bhi pehle mere liye muqaddar kar diya tha. Rasool Allah ﷺ ne farmaya: "*Hazrat Aadam ﷺ Hazrat Moosa ﷺ par bahes mein ghaalib aagae*".[1991]

[1985] Surah Taha: 41

[1986] راجع: 3409

[1987] Surah Taha: 97

[1988] Surah Taha: 77-79

[1989] راجع: 2004

[1990] Surah Taha: 117

[1991] راجع: 3409

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(21) Tafseer Surah al Ambiya

[4739] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Surah Bani Israel, Surah Kahaf, Surah Maryam, Surah Taha, aur Surah Ambiya awwal darje ki umda surah mein se hain aur ye surah meri puraani yaad ki hui hain.[1992]

Hazrat Qatada ne kaha "جُذَاذًا"[1993] ke maane hain usne butho'n ke tukde-tukde kar diye. Imam Hasan Basri ne " فِيْ فَلَكٍ"[1994] ke mutaalliq farmaya: Wo charkhe ke takle[1995] ki tarah hain. "يَسْبَحُوْنَ" ke maane hain: Ghoomte hain, yaane har ek charkha ke takle ki tarah apne daaere mein ghoomta hai. Hazrat Ibne Abbas ﷺ ne farmaya: "نَفَشَتْ"[1996] ke maane hain: Wo bakriyaa'n raat ke waqt char gaee'n. "يُصْحَبُوْنَ"[1997] ke maane hain: Roke jaae'nge, yaane unhe'n koi bhi hamaare azaab se nahi bachaaega. "أُمَّتُكُمْ أُمَّةً وَاحِدَةً"[1998] mein ummat ke maane "deen" hain. Hazrat Ibne Abbas ﷺ ne farmaya: Tum sab ka deen ek (1) hai, yaane har wo jamaat jo ek (1) deen par ho, usey ummat se taabeer kiya gaya hai. Hazrat Ikrima ne kaha: Habshi zubaan mein "حَصَبُ جَهَنَّمَ"[1999] ke maane hain: Jahannam ka indhan. Ikrima ke alaawa kisi ne kaha: "أَحَسُّوْا"[2000] ke maane hain: Tawaqqo karna, mehsoos aur mushaahada karna. Ye "اَحْسَسْتُ" se maakhuz hai. "خَمِدِيْنَ"[2001] ke maane hain: Mara hua, bujha hua. "حَصِيْدًا" ke maane hain: Jadd se kata hua, ye lafz waahid, tasniya aur jamaa sab ke liye istemaal hota hai. "لَا يَسْتَحْسِرُوْنَ"[2002] ke maane hain: Wo thakte nahi hain. Lafz "حَسِيْرٌ"[2003] bhi usi se hai, yaane thaka-maanda. Isi tarah "حَسَرْتُ بَعِيْرِيْ" hai, yaane Maine apne oont ko thakaa diya. "عَمِيْقٍ"[2004] ke maane "baeed" hain, yaane wo har door ke raaste se aae'nge. "نُكِسُوْا"[2005] ke maane hain: Lauta diye gae, yaane sharmindagi se apne sar neeche kar liye. "صَنْعَةَ لَبُوْسٍ"[2006] se muraad zirhe'n banana hai. "تَقَطَّعُوْا أَمْرَهُمْ"[2007] se muraad hai: Unho'n ne deen mein ikhtelaaf kiya, juda-juda tareeqa ikhtiyaar kiya. "اَلْحَسِيْسُ" ke maane halki si aawaaz ke hain, "حَسِيْسُ", "حِسُّ", "جَرْسُ", aur "هَمْسُ" in sab ke ek (1) hi maane hain. "اٰذَنْتُكَ"[2008] ke maane hain: Ham ne tujh ko ittela di. "اٰذَنْتُكُمْ"[2009]: Maine tumhe'n muttala kar diya, yaane tu aur mukhaatib dono baraabar ho gae, taake kisi ko dhoka na diya jaa sakey. Imam Mujahid ne kaha: "لَعَلَّكُمْ تُسْئَلُوْنَ"[2010] ke maane hain: Shayad tum samajh jaao. "اَرْتَضٰى"[2011] ke maane hain: Wo raazi hua aur usne pasand kiya. "اَلتَّمَاثِيْلُ"[2012] ke maane hain: "buth aur moortiyaa'n" hain. "اَلسِّجِلِّ"[2013] se muraad saheefa ya navishta hai.

Baab 1: Irshad-e-Baari Ta'ala "Jaise ham ne Pehli Paidaaish Ki Ibteda Ki Thi (usi tarah) Dobaara Lautaae'nge, Ye Hamaare Zimme Ek (1) Waada Hai"[2014] Ka Bayaan

[4740] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ek (1) din khutba dete hue farmaya: "*Tum sab Allah ke huzoor is haalat mein uthaae jaaoge ke tumhare paao'n aur badan nange ho'nge aur tumhara khatna bhi nahi kiya hoga*". Jaise Ham Ne Pehli Paidish Ki Ibteda Kit Hi (usi tarah) Ham Usey Dobaara Lautaae'nge, Ye Hamaara Waada Hai, Ham Usey Zaroor Poora Kare'nge. "*Phir qiyamat ke din sab se pehle jisko libaas pehnaaya jaaega wo Syedna Ibrahim ﷺ ho'nge, aagaah raho! Meri ummat ke kuch log laae jaae'nge aur unko baaee'n jaanib se pakada jaaega to us waqt main kahu'nga: Aye mere Rabb! Ye mere saathi hain. Mujhse kaha jaaega: Aap nahi jaante ke inho'n ne aap ke baad kya kiya tha. Us waqt main wohi kahu'nga jo Allah Ta'ala ke ek (1) nek bande ne*

[1992] راجع: 4708

[1993] Surah al Ambiya: 58

[1994] Surah al Ambiya: 33

[1995] T: (تَكلا) Charkhe ki aahini salaakh jis par kaat-te waqt kakdi banti jaati hai [Rekhta]

[1996] Surah al Ambiya: 78

[1997] Surah al Ambiya: 43

[1998] Surah al Ambiya: 92

[1999] Surah al Ambiya: 98

[2000] Surah al Ambiya: 12

[2001] Surah al Ambiya: 15

[2002] Surah al Ambiya: 19

[2003] Surah al Mulk: 4

[2004] Surah al Ambiya: 27

[2005] Surah al Ambiya: 65

[2006] Surah al Ambiya: 80

[2007] Surah al Ambiya: 93

[2008] Surah Fussilat: 47

[2009] Surah al Ambiya: 109

[2010] Surah al Ambiya: 13

[2011] Surah al Ambiya: 28

[2012] Surah al Ambiya: 52

[2013] Surah al Ambiya: 104

[2014] Surah al Ambiya: 104

kaha tha: Jab Tak Main Un Mein Maujood Raha Unke Haalaat Se Aagaah Raha Aur Jab Toone Mujhe Utha Liya To Us Waqt Toohi Unke Haalaat Se Aagah Tha Aur Toohi Har Cheez Ki Poori Khabar Rakhne Waala Hai". "*Us waqt kaha jaaega: Jab aap inse juda hue the to bila-shubha ye log apni ediyo'n ke bal islaam se phir gae the*".[2015]

Faaeda: Jo log Rasool Allah ﷺ ke baad murtad ho gae the wo door-daraaz ke rehene waale baddu log the jo zaati mafadaat aur qatl o ghaarat ke dar se musalman hue the. Is liye lafz "رجال" ka itlaaq hua hai jo unki tazleel o tehqeer ki taraf ishaara hai. Isse qat-an wo log muraad nahi jo har waqt Rasool Allah ﷺ ke saath rehte the aur aap ke wafadaar aur sacche jaa'n-nisaar the. Unke mutaalliq Irshad-e-Baari Ta'ala hai: "Allah Unse Raazi Hua Aur Wo Allah Se Khush Hue".

[2015] راجع: 3349

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(22) Tafseer Surah al Hajj

Ibne Uyayna ne farmaya: "اَلْمُخْبِتِيْنَ"[2016] ke maane hain: Har haal mein Allah Ta'ala par raazi aur mutmaeen rehne waale. Hazrat Ibne Abbas ﷺ ne farmaya: "إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ"[2017] Jab Aap ﷺ koi baat karte hain to naqal karte waqt shaitan us mein apni baat milaa deta hai, phir Allah Ta'ala shaitan ki daali hui baat ko mitaa deta hai aur apni aayaat ko saabit rakhta hai. Aur kaha jaata hai: "أُمْنِيَّتِهِ" ke maane qirat ke bhi hain. "إِلَّآ أَمَانِيَّ"[2018] ke maane hain: Wo padhte hain, lekin likhte nahi. Imam Mujahid ne kaha: "مَشِيْدٍ"[2019] ke maane hain: Cement aur plaster kiya hua. Mujahid ke alaawa ne kaha: "يَسْطُوْنَ"[2020] "اَلسَّطْوَةِ" se maakhuz hai, yaane hamla ke waqt ziyaadati karte. Kaha jaata hai "يَسْطُوْنَ" ke maane hain, wo sakhti se pakadte hain. "وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ"[2021] ke maane hain: Unki quran ki taraf rahnumaai ki gai. "وَهُدُوا إِلَىٰ صِرَاطِ الْحَمِيدِ"[2022] ke maane hain: Islaam ki taraf unki rahnumaai ki gai. Hazrat Ibne Abbas ﷺ ne farmaya: "بِسَبَبٍ"[2023] ke maane hain: Wo rassi jo ghar ki chatt tak lagi hui ho. "ثَانِيَ عِطْفِهِ"[2024] ke maane hain: Takabbur karte hue. "تَذْهَلُ"[2025] ke maane hain: Ghaafil ho jaaegi.

Baab 1: Irshad-e-Baari Ta'ala "Aur Tu Logo'n Ko Nashe Mein (behosh) Dekhega"[2026] Ka Bayaan

[4741] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Allah Ta'ala qiyaamat ke din Hazrat Aadam ﷺ se farmaega: Aye Aadam! Wo jawaab de'nge: Ji Parwardigaar! Main haazir hoo'n jo irshaad ho. Phir unhe'n ek (1) aawaaz aaegi: Allah Ta'ala tumhe'n hukum deta hai ke apni aulaad mein se dozakh mein jaane waalo'n ka giroh nikaalo. Wo arz kare'nge: Parwardigaar! Dozakh ke liye kitna hissa nikaalu'n? Hukum hoga: Har hazaar (1000) mein se nau-sau-ninaanwe (999). Ye aisa sakht waqt hoga ke hamal waali ka hamal gir jaaega aur baccha (maare fikr ke) boodha ho jaaega*". Aur Tu Logo'n Ko Nashe Mein (madhosh) Dekhega, Halaa'nke Wo Nashe Mein Nahi Ho'nge, Lekin Allah Ka Azaab Hi Shadeed Hoga. Ye hadees logo'n par bohot giraa'n guzri. Unke chehre badal gae. To Nabi ﷺ ne farmaya: "*Yajooj-majooj mein se nau-sad-ninyaanwe (999) aur tum mein se ek (1) jahannum ke liye liya jaaega. Tum, logo'n ki nisbat aise ho jaise safed bael*[2027] *ke jism par ek (1) siyaah baal ho ya jaise kaale bael ke jism par ek (1) baal safed hota hai. Aur main ummeed karta hoo'n ke tum log ahle jannat ka chautha hissa hoge*". Ye sun kar ham ne naara-e-takbeer buland kiya, phir aap ne farmaya: "*Tum jannat ka teesra hissa hoge*". Ham ne phir Allahu Akbar pukaara. Phir aap ne farmaya: "*Tum ahle jannat ka aadha hissa hoge*". Ham ne phir Allahu Akbar ka naara lagaaya.

Abu Usama ne Hazrat Amash se you'n riwayat kiya: "وَتَرَىٰ النَّاسَ سُكٰرٰى وَمَاهُم بِسُكٰرٰى". Nez farmaya: Har hazaar (1000) mein se nau-sad-ninaanwe (999) nikaalo, lekin Jarir, Isa bin Yunus aur Abu Muawiya ne you'n naqal kiya: " وَتَرَىٰ النَّاسَ سُكٰرٰى وَمَاهُمْ بِسُكٰرٰى".[2028]

Faaeda: Hazrat Abu Huraira ﷺ se marwi ek (1) hadees mein hai ke sau (100) mein se ek (1) jannat ke liye aur niyaanwe (99) jahannum ke liye alag kar diye jaae'n.[2029] In mukhtalif riwayaat mein tatbeeq[2030] ki soorat ye hai ke jab yajooj o majooj ko is ummat ke saath milaaya jaaega to hazaar (1000) mein se ek (1) jannati aur baaqi nau-sad-ninyaanwe (999) jahannumi ho'nge aur jab unke baghair taqaabul hoga to sau (100) mein se ek (1) jannati aur baaqi jahannumi ho'nge. Iska qareena[2031] ye hai ke Hazrat Abu Saeed Khudri ﷺ se marwi hadees mein yajooj o majooj ka

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[2016] Surah al Hajj: 52
[2017] Surah al Hajj: 52
[2018] Surah al Hajj: 78
[2019] Surah al Hajj: 45
[2020] Surah al Hajj: 72
[2021] Surah al Hajj: 24
[2022] Surah al Hajj: 24
[2023] Surah al Hajj: 15
[2024] Surah al Hajj: 9
[2025] Surah al Hajj: 2
[2026] Surah al Hajj: 2
[2027] T: (بَيْل) Ox [RSB]
[2028] راجع: 3348
[2029] Saheeh Bukhari: Ar Riqaaq: H6529
[2030] T: (تَطبِيق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]
[2031] T: (قَرِينَه) Qiyaas, andaaza, alaamat, baahami-taalluq [Rekhta]

zikr hai, aur us mein hazaar (1000) mein se ek (1) jannati hone ka bayaan hai aur Hazrat Abu Huraira ﷺ ki hadees mein yajooj-majooj ka zikr nahi, aur us mein ek (1) feesad[2032] ke jannati hone ka zikr hai. واللہ أعلم

Baab 2: Irshad-e-Baari Ta'ala "Aur Baaz Log Aise Hain Jo Kinaare (shak) Par Allah Ki Ibaadat Karte Hain"[2033] Ka Bayaan

"حَرْفٍ" ke maane hain: shak. "وَأَتْرَفْنٰهُمْ" ke maane hain: Unhe'n wus-at ataa ki.

[4742] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat ke mutaalliq farmaya: "*Baaz log aise hain jo kinaare (shak) par ibaadat karte hain*". Koi aadmi madina taiyyaba aata, agar uski biwi baccha janam deti ya uski ghodi ka baccha paida hota to kehta: Ye deen theek hai aur agar biwi baccha na deti aur na ghodi hi ko kuch paida hota to kehta: Ye deen bura hai.

Baab 3: Irshad-e-Baari Ta'ala "Ye Do (2) Fareeq Hain Jinho'n Ne Apne Rabb Ke Baare Mein Jhagda Kiya"[2034] Ka Bayaan

[4743] Hazrat Abu Zar ﷺ se riwayat hai, wo qasam utha kar bayaan karte hain ke ye aayat: "Do (2) Fareeq Han Jinho'n Ne Apne Rabb Ke Mutaalliq Jhagda Kiya". Hazrat Hamza ﷺ aur aap ke dono saathiyo'n (Hazrat Obaida bin Haaris aur Hazrat Ali ﷺ), nez Utbah aur uske dono saathiyo'n (Shaiba aur Waleed) ke mutaalliq naazil hui thi, jab unho'n ne badr ke din maidaan mein aakar muqaable ki daawat di thi.

Is riwayat ko sufyan ne bhi Abu Haashim se bayaan kiya hai aur usman ne Jarir se, unho'n ne Mansoor se, unho'n ne Abu Haashim se, unho'n ne Abu Mijlaz se isi tarah bayan ki hai.[2035]

[4744] Hazrat Ali bin Abi Taalib ﷺ se riwayat hai, unho'n ne farmaya: Main pehla shakhs hu'nga jo Rahman ke huzoor apna daawa pesh karne ke liye qiyamat ke din chaar (4) zaanu baithu'nga. Hazrat Qais ne kaha: aap hi ke mutaalliyq ye aayat naazil hui thi: "Ye Do (2) Fareeq Hain Jinho'n Ne Apne Rabb Ke Mutaalliq Jhagda Kiya". Yehi wo log hain jinho'n ne badr ki ladaai mein daawat-e-muqaabla di thi, yaane Hazrat Ali, Hazrat Hamza, aur Hazrat Obaida ﷺ ek (1) taraf, aur Shaiba bin Utbah, Utbah bin Rabeea, aur Waleed bin Utbah doosri taraf.[2036]

[2032] T: 1% [RSB]
[2033] Surah al Hajj: 11
[2034] Surah al Hajj: 19
[2035] راجع: 3966
[2036] راجع: 3965

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(23) Tafseer Surah al Mominoon

Hazrat Sufyan bin Uyayna ne kaha: "سَبْعَ طَرَآئِقَ"[2037] se muraad saat (7) aasmaan hain. "لَهَا سَابِقُوْنَ"[2038] unke liye saadat sabqat kar gai hai, jiski wajah se wo nekiyo'n ki taraf daudte hain. "وَقُلُوْبُهُمْ وَجِلَةٌ"[2039] ke maane hain: Unke dil khaufzada aur darne waale hain. Hazrat Ibne Abbas ﷺ farmate hain: "هَيْهَاتَ هَيْهَاتَ"[2040] ke maane hain: Baeed aur bohot hi baeed. "فَسْئَلِ الْعَآدِيْنَ"[2041] mein "الْعَادِيْنَ" se muraad farishte hain. "لَنٰكِبُوْنَ"[2042] ke maane hain: Raaste se phirne waale, eraaz karne waale. "كٰلِحُوْنَ"[2043] ke maane hain: Tursh-roo aur bad-shakl. Unke alaawa ne kaha: "مِنْ سُلٰلَةٍ"[2044] se muraad baccha hai aur nutfa-e-salaala hota hai, yaane khulaasa aur nichoda hua. "جِنَّةٌ" aur "جُنُوْنُ" dono ke maane ek (1) hain. "غُثَآءُ" ke maane hain: Jhaag, yaane har wo cheez jo paani ke oopar uthe aur jisse koi faaeda na ho. "يَجْئَرُوْنَ"[2045] apni aawaazo'n ko buland kare'nge jaisa ke gaae aawaaz nikaalti hai. "عَلٰى أَعْقَابِكُمْ"[2046] wo apni ediyo'n ke bal waapas laute. "السَّمَرِ" se maakhuz hai, iski jamaa "اَلسَّمَّارُ" aati hai. Is muqaam par "سَامِرًا" jamaa ke maane deta hai. Iske maane raat ko gap-shap karna hain. "تُسْحَرُوْنَ"[2047]: tum jaadu ki wajah se andhe ho chuke ho.

[2037] Surah al Mominoon: 7
[2038] Surah al Mominoon: 61
[2039] Surah al Mominoon: 60
[2040] Surah al Mominoon: 36
[2041] Surah al Mominoon: 113
[2042] Surah al Mominoon: 74
[2043] Surah al Mominoon: 104
[2044] Surah al Mominoon: 12
[2045] Surah al Mominoon: 64
[2046] Surah al Mominoon: 66
[2047] Surah al Mominoon: 89

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(24) Tafseer Surah an Noor

"مِنْ خِلٰلِهٖ"[2048] ke maane hain: Baadal ke pardo'n ke darmiyan se. "سَنَا بَرْقِهٖ" se muraad "ضِيَاءِ" yaane raushni hai. "مُذْعِنِيْنَ"[2049] itaa-at-guzaar ko "مُذْعِنْ" kaha jaata hai. "أَشْتَاتًا"[2050], "مَثْنٰى", "ثُنَاتٌ", aur "ثُنَّ" chaaro'n ke ek (1) hi maane hain, yaane mutafarriq. Hazrat Ibne Abbas ﷺ ne farmaya: "سُوْرَةٌ أَنْزَلْنٰهَا"[2051] ke maane hain: Ham ne surah ko khol ka bayaan kar diya hai. Ibne Abbas ke alaawa ne kaha: Quran ka naam Quran is liye hai ke ye surah ka majma hai aur surah ko is liye surah kaha jaata hai ke wo doosri surah se alaaheda hoti hai. Jab ek (1) surah ko doosri surah ke saath milaa diya jaae to uska naam Quran ho jaata hai. Hazrat Saad bin Ayaaz Somali ne kaha: "اَلْمِشْكَاةُ" ke maane hain: Raushandaan, habshi zubaan mein usey taaq kehte hain, jis mein chiraagh rakha jaata hai. Irshad-e-Baari Ta'ala hai: "Aur Hamaare Zimme Uska Jamaa Karna Aur Uska Ek-doosre Se Joda Hai, Phir Jab Ham Usko Jod De'n Aur Mila De'n To Aap Us Majma Ki Pairawi Kare'n".[2052] Yaane jis cheez ka Allah Ta'ala ne hukum diya hai usey amal mein laae'n aur jisse manaa kiya hai usse baaz rahe'n. Arab log kehte hain: Iske shero'n[2053] ka koi majma nahi hai. Quran ko Furqan bhi kehte hain, kyou'nke wo haq o baatil ke darmiyan farq karta hai. Aur aurat ke mutaalliq kaha jaata hai: " مَا قَرَأَتْ بِسَلًا قَطُّ" "Usne apne pait mein kabhi baccha nahi rakha". "فَرَّضْنَاهَا" ("را" ki tashdeed (ّ) ke saath) ke maane hain: Ham ne is surah mein mukhtalif ahkaam o masaael naazil kiye hain. Aur jis ne "فَرَضْنَاهَا" ("را" ki takhfeef ke saath) padha hai uske nazdeek ye maane hain: Ham ne tum par aur jo log tumhare baad aae'nge un sab par farz kiya hai.

Imam Mujahid ne kaha: "أَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا"[2054] ya aise bacche jo kamsini ki wajah se aurto'n ke parda ki cheezo'n ko nahi samajhte. Imam Sh'abi ne kaha: "أَتْبٰعِ الْإِرْبَةِ" se muraad wo mard hain jin ko aurto'n ki zaroorat na ho. Imam Mujahid ne farmaya: Isse muraad wo hai jise sirf apne pait bharne ki dhun ho, aur ye khatra na ho ke ye aurto'n ko haath lagaaega. Imam Taawus ne kaha: Isse muraad wo buddhu hai jise aurto'n se koi sarokaar na ho.

Baab 1: Irshad-e-Baari Ta'ala "Aur Jo Log Apni Biwiyo'n Par Tohmat Lagaae'n Aur Unke Paas Gawaah Bhi Ho'n"[2055] Ka Bayaan

[4745] Hazrat Sahal bin Saad ﷺ se riwayat hai ke Hazrat Uwaimir bin Haaris ﷺ, Hazrat Aasim bin Adi ﷺ ke paas aae jo (Uwaimir ke) qabila banu a'jlaan ke sardar the aur unse poocha: Agar koi shakhs apni biwi ko kisi ghair-mard ke saath dekhe to tum is baare mein kya kehte ho? Agar wo usko maar dale to tum log bhi usey maar daaloge? Phir wo kya kare? Aap mere liye Rasool Allah ﷺ se is masle ka hal dariyaaft kare'n. Chunache Hazrat Aasim bin Adi ﷺ, Nabi ﷺ ki khidmat mein haazir hue aur arz ki: Allah ke Rasool ﷺ! (Is masle ka hal kya hai?) Rasool Allah ﷺ ne is qism ke sawalaat ko bura khayaal kiya. Phir jab Hazrat Uwaimir ﷺ ne Hazrat Aasim ﷺ se apne masle ka jawaab poocha to wo kehne lagey ke Rasool Allah ﷺ ne is qism ke masaael poochne ko naa-pasand kiya aur maa-yoob[2056] qaraar diya hai. Hazrat Uwaimir ﷺ ne kaha: Allah ki qasam! Main to Rasool Allah ﷺ se is masle ka hal pooch kar rahu'nga, chunache Hazrat Uwaimir ﷺ khud Rasool Allah ﷺ ke paas aae aur arz ki: Allah ke Rasool ﷺ! Agar koi shakhs apni biwi ko kisi ghair-mard ke saath dekhe to kya kare? Agar usko maar dale to aap bhi usko maar daale'nge? Phir aakhir kya kare? Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ne tere aur teri biwi ke mutaalliq quran naazil kar diya hai*". Phir Rasool Allah ﷺ ne dono miya-biwi ko liaan[2057] ka hukum diya, jaisa ke Quran-e-Majeed mein hukum naazil hua tha. Chunache Hazrat Uwaimir ﷺ ne apni biwi se liaan kiya aur kaha: Allah ke Rasool ﷺ! Agar ab main is aurat ko rakhu'n to maine us par zulm kiya. Uske baad Hazrat Uwaimir ﷺ ne usey talaaq de di.

[2048] Surah an Noor: 43
[2049] Surah an Noor: 49
[2050] Surah an Noor: 61
[2051] Surah an Noor: 1
[2052] Surah al Qiyaamah: 17-18
[2053] T: (شِعْر) Shaaer ka kalaam, shaayari [RSB]
[2054] Surah an Noor: 31
[2055] Surah an Noor: 6
[2056] T: (مَعْيُوب) Kharaab, baais-e-sharam, qaabil-e-sharm [Rekhta]
[2057] T: (لِعان) Ek-doosre par laanat karna, aurat par shauhar ki jaanib se zina ke ilzaam ke mauqa par dono ka haakim-e-sharaa' ke saamne chaar (4) baar qasam khaa kar paanchwee'n baar ye dua karna ke agar main is mein darogh-goi ka murtakib hoo'n to mujh par laanat [Rekhta]

Phir liaan karne waalo'n mein yehi tareeqa jaari ho gaya. Uske baad Rasool Allah ﷺ ne farmaya: "*Dekhte raho, us aurat ko jo baccha paida hua agar wo saa'nwla, kaali aankho'n, bade suren aur moti pindliyo'n waala hua to main samjhu'nga ke Uwaimir ne apni biwi ke mutaalliq sach kaha tha aur agar baccha girgit ki tarah surkh rang ka paida ho to mere khayaal ke mutaabiq Uwaimir ne apni biwi par tohmat lagaai hai*". Phir jab baccha paida hua to Rasool Allah ﷺ ki bataai hui alaamaat ke mutaabiq Uwaimir saccha nikla, uske baad wo baccha apni maa ki taraf mansoob kiya jaata tha.[2058]

Faaeda: Agar koi shakhs kisi ghair aurat par tohmat lagaae to uska faisla shahadato'n ki binaa par hoga aur agar apni biwi par ilzaam lagaae to uska faisla liaan ki soorat mein hoga, jiski soorat hasb-e-zel hai: Pehle khaawind adaalat mein ya haakim-e-majaaz ke saamne chaar (4) martaba Allah ki qasam khaa kar ye kahega ke wo apni biwi par zina ki tohmat lagaane mein saccha hai aur paanchwee'n (5th) martaba kahega: Agar wo jhoota hai to us par Allah ki laanat ho. Phir biwi, khaawind ke jawaab mein chaar (4) martaba Allah ki qasam uthaa kar ye keh de, ke mera khaawind jhoota hai aur paanchwee'n martaba kahe: Agar uska khaawind saccha hai to mujh par Allah ka ghazab naazil ho. Us soorat mein wo zina ki saza se bach jaaegi. Uske baad miya-biwi ke darmiyan hamesha ke liye judaai ho jaaegi aur wo dono zindagi mein kabhi miya-biwi ki zindagi nahi guzaar sake'nge. Qasam khaane ke dauraan mein qaazi fariqain ko Allah se darne aur saheeh baat karne ki talqeen karta rahe. Agar khaawind apne daawa se ruk jaae to us par had-e-qazf lagegi aur agar mard ki taraf se qasme'n uthaane ke baad aurat ruk jaae to usne goya apne jurm ka eteraaf kar liya. Us soorat mein usey rajm kiya jaaega. Liaan ke baad mard talaaq de, ya na de, usse koi farq nahi padta. Dono miya-biwi mein hamesha ke liye judaai az-khud waaqe ho jaati hai.

Baab 2: Irshad-e-Baari Ta'ala "Khaawind, Paanchwee'n Dafa You'n Kahega: Agar Wo Jhoota Ho To Us Par Allah Ki Laanat Ho"[2059] Ka Bayaan

[4746] Hazrat Sahal bin Saad ؓ se riwayat hai ke ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool ﷺ! Bataae'n agar koi shakhs kisi doosre ko apni biwi ke hamraah masroof-e-kaar dekhe to kya wo usey qatl karde? Us soorat mein aap usey bhi (qisaas mein) qatl kar de'nge? Ya phir wo kya kare? Allah Ta'ala ne unke mutaalliq liaan ka hukum naazil farmaya, jo quran mein zikr kiya gaya hai. Rasool Allah ﷺ ne usse farmaya: "*Tumhare aur tumhari biwi ke mutaalliq faisla ho chuka hai*". Chunache un dono ne liaan kiya. Main us waqt Rasool Allah ﷺ ke paas maujood tha. Aap ne us aurat ko usse alaaheda kar diya. Ab yehi tareeqa raaej ho gaya ke liaan karne waalo'n ke darmiyan alaahedgi kardi jaae. Wo aurat haamela thi. Mard ne us hamal ka inkaar kar diya to uska beta maa ki taraf mansoob ho kar pukaara jaata tha. Phir wiraasat ke mutaalliq ye tareeqa jaari hua ke wo ladka apni maa ka waaris banega aur maa uski waaris banegi, jo Allah Ta'ala ne uske liye muqarrar farmaya hai.[2060]

Faaeda: Liaan ke baad mard, aurat se haq-e-maher ya deegar akhrajaat ki waapsi ka mutaalba nahi kar sakta. Nez, dauraan-e-iddat mein aurat ka naan o nafqa ya rahaaish waghaira mard ke zimme na hogi. Paida hone waala baccha maa ki taraf mansoob hoga, zaani ya khaawind ki taraf usey mansoob nahi kiya jaaega.

Baab 3: Irshad-e-Baari Ta'ala "Aur Us Aurat Se Ye Baat Sazaa Door Kar Degi..."[2061] Ka Bayaan

[4747] Hazrat Ibne Abbas ؓ se riwayat hai ke Hilal bin Umaiyya ؓ ne Nabi ﷺ ke saamne apni biwi par Shareek bin Sahma ke saath bad-kaari ki tohmat lagaai. Nabi ﷺ ne farmaya: "*Us par gawaah laao, ba-soorat-e-deegar tumhaari pusht par hadd-e-qazf padegi*". Hazrat Hilal ؓ ne jawab diya: Allah ke Rasool ﷺ! Agar ham mein se koi shakhs apni biwi ko kisi doosre ke saath bad-kaari karte dekhe to kya wo gawaah dhoondhta phire? Lekin Nabi ﷺ yehi farmate rahe: "*Gawaah laao, warna hadd-e-qazf padegi*". Hazrat Hilal ؓ ne kaha: Us zaat ki qasam jisne aap ko haq ke saath mab-oos kiya hai! Main is muaamale mein haq-ba-jaanib hoo'n aur Allah Ta'ala uske mutaalliq zaroor koi aisa hukum naazil karega jisse meri pusht saza se bari ho jaaegi. Us dauraan mein Hazrat Jibraeel ؑ utre aur ye aayaat naazil huee'n: "وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ ... إِنَّهُ لَمِنَ الصَّادِقِينَ"[2062] [2063] jab wahee ka silsila khatam hua to Nabi ﷺ ne Hazrat Hilal ؓ ki

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[2058] راجع: 423

[2059] Surah an Noor: 7

[2060] راجع: 423

[2061] Surah an Noor: 8

[2062] Surah an Noor: 6

[2063] T: Pdf file mein Arabi matan aur Urdu tarjuma, dono jagah Surah an Noor ki is aayat number 6 ka ikhtitaam "إِنْ كَانَ مِنَ ٱلصَّٰدِقِيْنَ" ke saath hua hai. [RSB]

biwi ko bula-bheja. Hazrat Hilal ﷺ aae aur pehle unho'n ne gawaahi di, jabke Nabi ﷺ saath-saath farma rahe the: "*Dekho, tum mein se ek (1) zaroor jhoota hai to kya wo tauba karne par taiyyaar nahi hai?*" Uske baad unki biwi khadi hui, usne bhi chaar (4) gawaahiyaa'n de dee'n. Jab paa'nchwee'n gawaahi ka waqt aaya to logo'n ne usey thehraaya aur samjhaaya ke paa'nchwee'n gawaahi tumhe'n sazaa mein mubtalaa kar degi. Hazrat Ibne Abbas ﷺ kehte hain ke aurat ye baat sun kar zara jhijki aur ruki. Ham samjhe ke wo apna bayaan waapas le legi, magar wo kehne lagi ke main apni qaum ko tamaam umar ke liye ruswa nahi karna chaahti, phir usne paa'nchwee'n gawaahi bhi de di. Nabi ﷺ ne farmaya: "*Dekhte raho agar us aurat ke yahaa'n kaali aankho'n, mote suren aur farba pindliyo'n waala baccha paida hua to wo Shareek bin Sahma ke nutfa hi se*". Chunache us aurat ke yahaa'n usi soorat ka baccha paida hua. Us waqt Nabi ﷺ ne farmaya: "*Agar Allah ka hukum (liaan) naazil na hua hota to main us aurat ko theek-theek saza deta*".[2064]

Baab 4: Irshad-e-Baari Ta'ala "Aurat Paanchwee'n Martaba Ye Kahe Ke Mujh Par Allah Ka Ghazab Naazil Ho, Agar Wo Mard Saccha Hai"[2065] Ka Bayaan

[4748] Hazrat Ibne Umar ﷺ se riwayat hai ke ek (1) saahab ne Rasool Allah ﷺ ke zamaane mein apni biwi par tohmat lagaai aur kaha ke aurat ka hamal mera nahi hai to Rasool Allah ﷺ ne dono miya-biwi ko liaan karne ka hukum diya, chunache unho'n ne Allah ke hukum ke mutaabiq liaan kiya. Uske baad Aap ﷺ ne bacche ke mutaalliq faisla farmaya ke wo aurat hi ka hoga aur liaan karne waale dono miya-biwi mein alaahedgi karwa di.[2066]

Baab 5: Irshad-e-Baari Ta'ala "Beshak Jo Log Jhoot (bohtan) Ghad Laae To Tumhi Mein Se Ek (1) Tola Hai"[2067] Ka Bayaan

"أَفَّاكٍ" Bohot bade jhoote ko kehte hain.

[4749] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne "وَالَّذِيْ تَوَلّٰى كِبْرَهٗ" ke mutaalliq farmaya: Isse muraad Abdullah bin Ubai ibne Salool hai (jisne us bohtaan-taraazi mein sab se badh kar hissa liya tha).[2068]

Baab 6: Irshad-e-Baari Ta'ala "Jab Tum Ne Ye (buri baat) Suni To Ahle Imaan Mard Aur Ahle Imaan Khawateen Ne Apne dil Mein Acchi Baat Kyou'n Na Sochi … Jhoote Hain"[2069] Ka Bayaan

[4750] Hazrat Ibne Shihab se riwayat hai, unho'n ne kaha: Mujh se Urwah bin Zubair, Saeed bin Musaiyyib, Alqama bin Waqqas aur Obaidullah bin Abdullah bin Utbah bin Masood ne Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha Siddiqa ﷺ ka waaqea bayaan kiya, jabke tohmat lagaane waalo'n ne unke mutaalliq afwaa udaai thi aur Allah Ta'ala ne aap ko us tohmat se paak qaraar diya tha. Un tamaam hazraat ne hadees ka ek-ek tukda mujhse bayan kiya aur un hazraat mein se ek (1) ka bayaan doosre ke bayaan ki tasdeeq karta hai. Agarche un mein se kuch hazraat ko doosro'n ke muqaable mein hadees ziyaada behtar tareeqe se yaad thi. Hazrat Urwah bin Zubair ne mujhe Hazrat Ayesha ﷺ ke hawaale se is tarah bayan kiya ke Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ ne farmaya: Jab Rasool Allah ﷺ kisi safar ka iraada karte to apni azwaaj-e-mutahharaat mein se kisi ko apne saath le jaane ke liye qura-andaazi karte. Jiska naam nikal aata Rasool Allah ﷺ usey apne saath le jaate. Chunache Aap ﷺ ne ek (1) ghazwe mein jaane ke liye qura-andaazi ki, to qura mere naam nikal aaya. Main Rasool Allah ﷺ ke saath rawaana ho gai aur ye waaqea parde ke hukum naazil hone ke baad ka hai. Main ek (1) haudaj[2070] mein sawaar hoti aur jab utarti to haudaj samet utaari jaati. Ham is tarah safar karte rahe, hatta ke Rasool Allah ﷺ us ghazwe se faarigh ho kar laute to ham log madina taiyyaba ke nazdeek aapohonche. Ek (1) raat (padaao ke baad) jab kooch ka hukum hua to main uthi aur paidal chal kar lashkar se paar nikal gai. Jab haajat se faarigh ho kar Lashkar ki taraf aane lagi to mujhe maaloom hua ke mera azfaar[2071] ke nagino'n ka haar toot kar kahee'n gir gaya hai. Main usey dhoodne lagi aur usey dhoondne mein der lag gai. Itne mein wo log jo mera haudaj uthaa kar oont par laada karte the unho'n ne haudaj uthaaya aur oont par rakh diya. Unho'n ne ye samjha ke main haudaj mein hoo'n, kyou'nke us waqt aurte'n halki-phulki hoti

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[2064] راجع: 2671

[2065] Surah an Noor: 9

[2066] Dekhiye: 5306 5313 5314 5315 6748

[2067] Surah an Noor: 11

[2068] راجع: 2593

[2069] Surah an Noor: 12-13

[2070] T: (بَوذَج) Oont ka kajaawa, mahmil (uthaane ka aala) jis mein arab khawateen safar karti thee'n [Rekhta]

[2071] T: اظفار

thee'n, pur-gosht, aur bhaari-bharkam na hoti thee'n, is liye ke wo khana thoda khaaya karti thee'n, lehaaza un logo'n ne jab haudaj (kajaawa) uthaaya to halke-pan mein unhe'n koi ajnabiyat mehsoos na hui. Uske alaawa main us waqt you'n bhi kam-umar ladki thi. Khari wo haudaj oont par laad kar chal diye. Lashkar ke rawaana hone ke baad mera haar mujhe mil gaya to main us thikaane ki taraf chali gai jaha'n raat ke waqt utre the, dekha to wahaa'n na koi pukaarne waala tha aur na koi jawaab dene waala, yaane sab jaa chuke the. Maine apni usi jagah ka iraada kiya jaha'n main pehle thi. Mujhe yaqeen tha ke jab wo log mujhe na paae'nge to usi jagah talaash karne aae'nge. Main wahaa'n baithi rahi. Neend ne ghalba kiya to main so gai. Lashkar ke peeche-peeche Hazrat Safwaan bin Muattal Sulami Zakwaani ﷺ muqarrar the. Wo pichli raat chale aur subah ke waqt mere thikaane ke qareeb pohonche. Unho'n ne door se kisi insaan ko sote hue dekha. Phir jab mere qareeb aae to mujhe pehchaan liya, kyou'nke parde ka hukum naazil hone se pehle unho'n ne mujhe dekha tha. Jab unho'n ne mujhe pehchaan kar "اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ" padha to main bedaar ho gai aur apni chaadar se apna chehra dhaanp liya. Allah ki qasam! Unho'n ne na mujhse koi bat ki aur na maine "اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ" ke alaawa koi aur baat suni. Unho'n ne apni sawaari bithaai aur uska paao'n apne paao'n se dabaae rakha to main us par sawaar ho gai. Wo paida chalet rahe aur apni oontni ko chalaate rahe, yahaa'n tak ke ham Lashkar se us waqt jaa miley jab wo aen dopaher ke waqt garmi ki shiddat ki wajah se utre hue the. Chunache jin logo'n ki qismat mein tabaahi likhi thi wo tabaah hue. Us tohmat ko sab se ziyaada phailaane waala Abdullah bin Ubabi bin Salool tha. Khair ham log madina taiyyaba pohonche to wahaa'n pohonch kar main bimaar ho gai aur mahina-bhar bimaar rahi. Us arse mein log tohmat lagaane waalo'n ki baato'n ka charcha karte rahe, lekin mujhe us tohmat ke mutaalliq koi kahbar na hui. Albatta ek (1) muaamale se mujhe shubha sa hota tha ke main us bimaari mein Rasool Allah ﷺ ki taraf se us lutf o mohabbat ka izhaar nahi dekhti thi jo saabeqa alaalat ke dino'n mein dekh chuki thi. Rasool Allah ﷺ mere paas tashreef laate, salaam karte aur sirf itna pooch lete ke "*Tum kaisi ho?*" Phir waapas chale jaate. Us rawaiyye se mujhe kuch shak to padta, magar kisi buri baat ki khabar na thi. Ek (1) din bimaari se ifaaqa ke baad main baahar nikli, jabke naqaahat[2072] ba-dastoor baaqi thi. Mere hamraah Hazrat Umme Mistah bhi niklee'n. Ham manaase ki taraf gae. Ham log qazaa-e-haajat ke liye wahee'n jaaya karte the. Ye us zamaane ki baat hai jab ham ne apne gharo'n ke nazdeek bait-ul-khula nahi banaae the, balke agle zamaane ke arbo'n ki taraf rafa-e-haajat ke liye jungle jaaya karte the, kyou'nke gharo'n ke nazdeek bait-ul-khula banaane se unki bad-boo hame'n takleef deti. Khair main aur Umme Mistah qazaa-e-haajat ke liye rawaana ho gaee'n, wo Abu Ruhm bin Abd Manaaf ki saahibzaadi thee'n aur uski maa Sakhr bin Aamir ki dukhtar thee'n, jo Hazrat Abu Bakar ﷺ ki khala thee'n. Hazrat Mistah bin Usaasa uska beta tha. Phir main aur Umme Mistah dono qazaa-e-haajat ke baad jab ghar waapas aane lagee'n to Umme Mistah unka paao'n unki chaadar mein ulajh kar phisal gaya. Us par unki zubaan se ye alfaaz nikle: "Mistah halaak ho". Maine unhe'n kaha: Aap ne buri baat kahi hai, kya tum aise shakhs ko kosti ho jo ghazwa-e-badr mein shareek tha? Wo kehne lagi: Aye bholi ladki! Kya tum ne wo kuch bhi suna hai jo usne kaha hai? Maine kaha: Usne kya kaha hai? Tab unho'n ne tohmat lagaane waalo'n ki baate'n mujhse bayaan kee'n. Ye sunne ke baad meri bimaari mein mazeed izaafa ho gaya. Jab main ghar gai to Rasool Allah ﷺ tashreef laae aur salaam karke poocha: "*Ab kaisi ho?*" Maine arz ki: Aap mujhe mere walidain ke yahaa'n jaane ki ijaazat dete hain? Mera maqsad sirf ye tha ke walidain se us khabar ki tasdeeq karu'n. Al-gharz Rasool Allah ﷺ ne mujhe ijaazat de di to main apne walidain ke paas aagai. Maine apni maa se kaha: Ammi! Ye log kis tarah ki baate'n kar rahe hain? Unho'n ne farmaya: Beti, sabr karo, Allah ki qasam! Aksar aisa hota hai ke jab kisi mard ke paas koi khoobsoorat aurat hoti hai aur wo usse mohabbat karta hai aur uski sautane'n bhi ho'n to saukane'n bohot kuch karti rehti hain. Maine kaha: Subhan-Allah! Logo'n ne uska charcha bhi kar diya hai? Chunache main saari raat roti rahi, subah ho gai magar na mere aansu thamte the aur na mujhe neend aati thi, subah tak main roti hi rahi. Us dauraan mein Rasool Allah ﷺ ne Hazrat Ali bin Abi Taalib aur Hazrat Usama bin Zaid ﷺ ko bulaya kyou'nke us muaamale mein aap par koi wahee naazil nahi hui thi aur aap is silsile mein unse mashwara lena chaahte the ke main apni ahliya ko saath rakhu'n ya talaaq de doo'n. Chunache Hazrat Usama ﷺ ne Rasool Allah ﷺ ko wohi mashwara diya jo wo jaante the ke Syeda Ayesha ﷺ aisi naapaak baato'n se paak hai. Uske alaawa wo ye bhi jaante the ke Aap ﷺ ko unse kis qadr taalluq-e-khaatir[2073] hai. Unho'n ne saaf-aaf kaha: Allah ke Rasool ﷺ! Hame'n aap ki ahliya ke bare mein khair o bhalaai ke alaawa kisi

[2072] T: (نَقاہَت) Wo kamzori jo bimaari se uthne ke baad hoti hai, marz ke baad ki kamzori o naatawaani [Rekhta]

[2073] T: (تَعَلُّقِ خاطِر) Fikr, dil ki taraf lagaao hona, dil ka lagaao [Rekhta]

cheez ka ilm nahi. Albatta Hazrat Ali ﷺ ne kaha: Allah ke Rasool ﷺ! Allah Ta'ala ne aap par koi tangi nahi ki. Aurte'n unke alaawa aur bohot hain. Agar aap is silsile mein Hazrat Barirah ﷺ se pooche'n to wo aapko theek-theek bata de'ngi. Chunache Rasool Allah ﷺ ne Hazrat Barirah ﷺ ko bulaya aur usse poocha: "*Barirah! Kya tumne koi aisi baat dekhi hai jisse tumhe'n koi shubha guzra ho?*" Hazrat Barirah ﷺ ne kaha: Nahi, mujhe us zaat kiq asam jisne aap ko haq ke saath mab-oos kiya hai! Maine un mein koi aisi baat nahi paai jiski bunyaad par main koi aeb lagaa saku'n. Haa'n ek (1) baat zaroor hai ke wo kam-umar ladki hai, apne ghar waalo'n ke liye aata goondh kar so jaati hai, utne mein ghar ki bakir aati hai aur aata khaa jaati hai.

Uske baad Rasool Allah ﷺ mimbar par khade hue aur Abdullah bin Ubai ke khilaaf aap ne madad chaahte hue farmaya: "*Musalmano! Ek (1) aise shakhs ke khilaaf meri kaun madad karta hai, jiski aziyyat rasaani ab mere ahle-khaana tak pohonch gai hai? Allah ki qasam! Main apni ahliya ke baare mein khair ke alaawa kuch nahi jaanta, aur ye log jis shakhs ka naam le rahe hain, uske mutaalliq bhi main khair ke alaawa kuch nahi jaanta. Wo jab bhi mere ghar gae hain to mere saath hi gae hain*". Ye sun kar Hazrat Saad bin Moaaz ﷺ khade hue aur kehne lagey: Main uske khilaaf aap ki madad karta hoo'n. Agar ye aus qabile ka hai to main abhi uski gardan udaa deta hoo'n aur agar wo hamaare bhaiyyo'n, yaane qabila-e-khazraj ka hai to aap hame'n jo hukum de'nge ham uski taameel kare'nge. Uske baad Hazrat Saad bin Ubadah ﷺ khade hue, wo qabila-e-khazraj ke sardar the. Wo ek (1) nek seerat aadmi the, magar aaj un par qaumi hamiyyat ghaalib aagai. Kehne lagey: Aye Saad bin Moaaz! Allah ki qasaM! Tum ne ghalat kaha hai. Tum usey qatl nahi kar sakte aur na tujh mein usey qatl karne ki himmat hai. Us dauraan mein Hazrat Usaid bin Huzair ﷺ khade hue, jo Hazrat Saad bin Moaaz ﷺ ke chacha-zaad bhaai the, wo Hazrat Saad bin Ubadah se kehne lagey: Allah ki qasam! Tujhe ghalat-fahmi hui hai, ham usey zaroor qatl kare'nge. Kya tu bhi munaafiq ho gaya hai, jo munafiqeen ki tarafdaari karta hai. Itne mein dono qabile uth-khade hue aur naubat aapas mein qatl o qitaal tak pohonch gai. Rasool Allah ﷺ abhi mimbar hi par the, aap logo'n ko khamosh karaate rahe yahaa'n tak ke wo khamosh ho gae. Jab wo khamosh hue to aap bhi khamosh ho gae. Hazrat Ayesha ﷺ farmati hain ke mera wo din bhi rone mein guzra aur main musalsal do (2) din se ro rahi thi. Na mere aansu thamte the aur na neend hi aati thi. Mere walidain sochne lagey ke rote-rote mera kaleja phat jaaega. Phir aisa hua ke mere walidain mere paas baithe hue the jabke main roe jaa rahi thi ke us dauraan mein qabila-e-ansaar ki ek (1) aurat ne andar aane ki ijaazat maangi. Maine usey ijaazat dedi to wo bhi mere saath baith kar rone lagi. Usi haalat mein Rasool Allah ﷺ andar tashreef laae. Aap ne salaam kiya aur baith gae. Qabl-azee'n jab se mujh par tohmat lagi thi, aap mere paas nahi baithe the. Aap ne mahine bhar us muaamale ke mutaalliq intizaar kiya, aap par mere mutaalliq koi wahee naazil nahi hui thi. Rasool Allah ﷺ ne mere paas baithne ke baad khutba padha. Phir farmaya: "*Ayesha! Tere mutaalliq mujhe is tarah ki khabre'n mili hain, agar tum be-gunah ho to Allah Ta'ala tumhari baraa-at (aur paak-daamani) khud bayaan farma de ga, lekin agar tum se ghalati ki binaa par koi gunaah ho gaya hai to Allah Ta'ala se istighfaar karo aur uski baargaah mein tauba karo kyou'nke banda jab apne gunaah ka iqraar kar leta hai, phir Allah se tauba karta hai to Allah Ta'ala uski tauba qubool kar leta hai*".

Wo farmati hain ke Rasool Allah ﷺ jab apni guftagu khatam kar chuke to yakbaargi mere aansu tham gae, yahaa'n tak ke ek (1) qatra bhi meri aankho'n mein baaqi na raha. Maine apne waalid-e-giraami se arz ki: Aap Rasool Allah ﷺ ko unki baat ka jawaab de'n. Unho'n ne farmaya: Allah ki qasam! Main nahi jaanta ke main aap ko is silsile mein kya kahu'n? Phir maine apni waalida-maajida se arz ki: Aap Rasool Allah ﷺ ko (meri taraf se) jawaab de'n to unho'n ne bhi yehi kaha: Allah ki qasam! Mujhe maaloom nahi ke main Rasool Allah ﷺ ko kya arz karu'n. Aakhir-kaar main khud hi bol uthi, main us waqt ek (1) nau-umr ladki thi, maine bohot ziyaada quran bhi nahi padha tha. Maine arz ki: Allah ki qasam! Main is qadr to jaanti hoo'n ke mere mutaalliq aap hazraat ne jo kuch suna hai wo aap ke dil o dimaagh par jam gaya hai aur aap log usey saheeh samajhne lagey hain. Ab agar main ye kahu'n ke main be-gunaah hoo'n …Aur Allah khoob jaanta hai ke main be-gunaah hoo'n… to bhi aap log mujhe saccha nahi samjhe'nge, aur agar main gunah ka iqraar kar loo'n …Aur Allah jaanta hai ke main usse paak hoo'n… To aap log gunah ke iqraar mein mujhe saccha khayaal kare'nge. Allah ki qasam! Main apni aur tumhari misaal aisi hi samajhti hoo'n jaise Syedna Yusuf ﷺ ke waalid ki thi. Unho'n ne jo kuch kaha tha main bhi wohi kuch kehti hoo'n: "Ab Sabr Karna Hi Behtar Hai Aur Tumhari Baato'n Par Allah Meri Madad Karne Waala Hai". Phir maine apna rukh doosri taraf kar liya aur apne bistar par leit gai. Mujhe poora yaqeen tha ke main be-gunah hoo'n aur Allah Ta'ala zaroor meri baraa-at karega.

Lekin Allah ki qasam! Mujhe is baat ka wahem o gumaan bhi nahi tha ke Allah Ta'ala mere bare mein aisi aayaat naazil farmaega jo hamesha padhi jaae'ngi. Main apni shaan usse bohot kamtar samajhti thi. Haa'n, mujhe ye ummeed zaroor thi ke Rasool Allah ﷺ koi aisi khwaab dekhe'nge jisse aap par meri be-gunaahi waazeh ho jaaegi. Phir Allah ki qasam! Rasool Allah ﷺ abhi apni majlis mein tashreef farma the aur ghar waalo'n mein se bhi koi baahar nahi nikla tha ke aap par wahee ka nuzool shuru hua aur wohi kaifiyat taari hui jo nuzool ke waqt aap par taari hoti thi. Yaane aap pasina se sharaabor ho gae aur pasina motiyo'n ki tarah aap ke badan se takapkne laga, halaa'nke wo din sakht sardi ka tha. Ye kaifiyat aap par wahe ki shiddat ki binaa par taari hoti thi. Phir jab Rasool Allah ﷺ se wahee khatam hui to aap khushi ki wajah se muskura rahe the. Sab se pehla kalma jo aap ki zubaan se nikla: Wo ye tha: "*Ayesha! Allah Ta'ala ne tujhe bari kar diya hai*". Meri waalida ne kaha: Utho aur Rasool Allah ﷺ ka shukriya adaa karo. Maine kaha: Allah ki qasam! Main nahi uthu'ngi. Main to sirf Allah Azzawajal ka shukriya adaa karu'ngi. Us waqt Allah Ta'ala ne ye aayaat naazil farmaee'n: "إِنَّ ٱلَّذِيْنَ جَآءُوْ بِٱلْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوْهُ" aakhir dus (10) aayate'n.[2074] Jab Allah Ta'ala ne meri baraa-at mein ye aayaat naazil kar dee'n to Hazrat Abu Bakar ؓ ne, jo mohtaji aur rishtedaari ki wajah se Hazrat Mistah ki madad kiya karte the aur uske akhrajaat bardaasht karte the, unke mutaalliq farmaya: Allah ki qasam! Ab main Mistah par kabhi kuch bhi kharch nahi karu'nga, jabke usne Hazrat Ayesha ؓ ke mutaalliq aisi-aisi baate'n ki hain. Tab Allah Ta'ala ne ye aayaat naazil farmaee'n: "Tum Mein Se Jo Buzurgi Aur Kushaadgi Waale Hain Unhe'n Apne Qarabat-daaro'n, Masakeen, Aur Muhajireen Ko Fee-sabeelillah Dene Se Qasam Nahi Khaa Leni Chaahiye, Balke Unhe'n Moaaf Kar Dena Chaahiye, Aur Unse Darguzar Kar Lena Chaahiye. Kya Tum Nahi Chaahte Ke Allah Ta'ala Tumhare Qusoor Moaaf Farma De? Aur Allah Ghafoor-ur-Raheem Hai".[2075]

Ye aayat sun kar Hazrat Abu Bakar ؓ kehne lagey: Allah ki qasam! Mujhe ye pasand hai ke Allah Ta'ala mujhe moaaf karde. Phir wo Hazrat Mistah ؓ par usi tarah kharch farmaane lagey jis tarah pehle kharch kiya karte the. (Unse pehle waala husn-e-sulook karne lagey) Aur farmaya: Allah ki qasam! Jab tak Mistah zinda raha main ye maamool band nahi karu'nga. Hazrat Ayesha ؓ farmati hain ke us zamaana-e-tohmat mein Rasool Allah ﷺ Zainab bint Jahash ؓ se mera haal poochte: "*Zainab tum Ayesha ko kaisi samajhti ho aur tum ne kya dekha hai?*" Unho'n ne arz ki: Allah ke Rasool ﷺ! Main apne kaan aur aankh ki khoob ehtiyaat rakhti hoo'n, main to Syeda Ayesha ؓ ko accha hi khayaal karti hoo'n. Hazrat Ayesha ؓ farmati hain ke azwaaj-e-mutahharaat mein se wohi ek (1) thee'n jo mera muqaabla karti thee'n. Lekin Allah Ta'ala ne unki parhezgaari ki wajah se unhe'n tohmat lagaane se mehfooz rakha, lekin unki behen Hazrat Hamna bint Jahash unke liye josh mein aaee'n aur tohmat lagaane waalo'n ke saath wo bhi halaak huee'n.

Baab 7: Irshad-e-Baari Ta'ala "Aur Agar Tum Par Duniya o Aakhirat Mein Allah Ka Fazal Aur Uski Rahmat Na Hoti To Jin Baato'n Mein Tum Pad Gae The Uski Paadaash[2076] Mein Tumhe'n Bohot Bada Azaab Aaleta" Ka Bayaan

Imam Mujahid ne kaha: "تَلَقَّوْنَهُ"[2077] ke maane hain: Tum ek-doosre se is baat ko naqal karne lagey. "تُفِيْضُوْنَ"[2078] ke maane hain: "تَقُوْلُوْنَ": Yaane baate'n karne lagey.

[4751] Hazrat Umme Roomaan ؓ jo Hazrat Ayesha ؓ ki walida-maajida hain, bayaan karti hain ke jab Syeda Ayesha ؓ par tohmat lagaai gai to wo behosh ho kar gir padi thee'n.[2079]

[2074] Surah an Noor: 11-20
[2075] Surah an Noor: 22
[2076] T: (پاداش) Sila, badla, ewaz, saza, jurmaana [Rekhta]
[2077] Surah an Noor: 15
[2078] Surah Yunus: 61, Surah al Ahqaaf: 8
[2079] راجع: 3388

Baab 8: Irshad-e-Baari Ta'ala "Jab Tum Apni Zubaano'n Se Us Waaqia Ka Ek-doosre Se Zikr Karte The Aur Tum Apne Mu'n Se Wo Kuch Keh Rahe The Jiske Mutaalliq Tumhe'n Kuch Ilm Na tha"[2080] Ka Bayaan

[4752] Hazrat Ibne Abi Mulaika se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ﵂ se suna, wo mazkoora-baala aayat is tarah padh rahi thee'n: "إِذْ تَلِقُونَهُ بِأَلْسِنَتِكُمْ"[2081]

Faaeda: Hazrat Ayesha ﵂ se "وَلَقَ يَلِقُ" baab se laam ke kasrah ke aur qaaf ki (tashdeed ke bajaae) takhfeef ke saath manqool hai, jiske maane jhoot bolna hain. Jabke mash-hoor qirat laam ke fatha aur qaaf-e-mushaddad ke saath hai. Iske maane hain: Mu'n-dar-mu'n baat naqal karna.

Baab: Irshad-e-Baari Ta'ala "Jab Tum Ne Ye (buri baat) Sunit Thi To You'n Kyou'n Na Keh Diya: Hame'n Ye Munaasib Nahi Ke Aisi Baat Kare'n"[2082] Ka Bayaan

[4753] Hazrat Ibne Abi Mulaika se riwayat hai, unho'n ne kaha: Hazrat Ayesha ﵂ ki wafaat se thodi der pehle jabke wo nazaa'[2083] ki haalat mein thee'n. Hazrat Ibne Abbas ﵄ ne unke paas aane ki ijaazat talab ki. Hazrat Ayesha ﵂ ne farmaya: Mujhe dar hai ke mabaada meri taareef karne lage'n. Kisi ne arz ki: Wo Rasool Allah ﷺ ke chacha-zaad aur izzatdaar insaan hain! Unho'n ne andar aane ki jaazat de di. Hazrat Ibne Abbas ﵄ ne unse poocha: Aap kis haal mein hain? Unho'n ne farmaya: Agar main Allah ke yahaa'n acchi hoo'n to sab accha hi hai. Hazrat Ibne Abbas ﵄ ne kaha: In-sha-Allah aap achi hi rahe'ngi. Aap Rasool Allah ﷺ ki zauja-e-mutahhara hain. Aap ke alaawa Rasool Allah ﷺ ne kisi kuwaari aurat se nikah nahi kiya. Aap ki baraa-at aasmaan se naazil hui. Hazrat Ibne Abbas ﵄ ke baad aap ki khidmat mein Hazrat Ibne Zubair ﵄ haazir hue to Mohtarma Siddiqa-e-Kaaenaat ﵂ ne unse farmaya: Abhi Hazrat Ibne Abbas ﵄ aae the, unho'n ne meri taareef ki. Main to chaahti hoo'n ke kaash main bhooli-basri-gumnaah hoti.[2084]

[4754] Hazrat Qaasim bin Muhammad se riwayat hai, unho'n ne kaha: Hazrat Ibne Abbas ﵄ ne Hazrat Ayesha ﵂ ke paas aane ki ijaazat chaahi. Phir raawi ne mazkoora-baala hadees ki tarah waaqea bayaan kiya, lekin us riwayat mein raawi ne "نَسْيًا مَنْسِيًّا" ke aflaaz zikr nahi kiye.[2085]

Baab 9: Irshad-e-Baari Ta'ala "Allah Tumhe'n Naseehat Karta Hai Ke (agar tum momin ho to) Aainda Kabhi Aisi Harkat Na Karna"[2086] Ka Bayaan

[4755] Hazrat Masrooq se riwayat hai, wo Hazrat Ayesha ﵂ se bayan karte hain ke Hazrat Hassaan bin Saabit ﵁ ne Hazrat Ayesha ﵂ se mulaqaat karne ki ijaazat talab ki, to maine kaha: Aap unhe'n bhi ijaazat deti hain? Us par unho'n ne farmaya: Kya unhe'n bohtaan lagaane ki badi sazaa nahi mili? Unka ishaara unke naabina hone ki taraf tha, phir Hazrat Hassaan ﵁ ne ye sher padha:

"Afifa aur bani zeerak[2087] hain, unke mutaalliq kisi ko shubha bhi nahi guzar sakta"

"Wo ghaafil aur paakdaaman aurto'n ka gosht khaane se mukammal parhez karti hain"

Hazrat Ayesha ﵂ ne farmaya: Lekin tum! [2088]

Faaeda: Hazrat Ayesha ﵂ ne Hazrat Hassaan bin Saabit ﵁ ko tambeeh farmaai ke tum tohmat[2089] lagaane waalo'n ke saath shareek ho kar khud ko mehfooz na rakh sakey, lekin wo Hazrat Hassaan ﵁ ka difaa bhi karti thee'n. Aap

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[2080] Surah an Noor: 15

[2081] راجع: 4144

[2082] Surah an Noor: 16

[2083] T: (نَزَع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]

[2084] راجع: 3771

[2085] راجع: 3771

[2086] Surah an Noor: 17

[2087] T: (زِیْرک) Daanishmand, daana, aqalmand, hoshiyaar [Rekhta]

[2088] راجع: 4146

[2089] T: (تُہْمَت) Ilzaam, ithaam, bohtaan [Rekhta]

ﷺ ne farmaya ke Hazrat Hassaan ﷺ Rasool Allah ﷺ ki himaayat kiya karte the.[2090] Hazrat Hassaan ﷺ se tohmat lagaane ki ghalati zaroor hui thi, lekin aap ne us jurm se tauba Karli thi, bahar-haal Hazrat Ayesha ﷺ ka dil ghalati ki wajah se tohmat lagaane waale Sahaba Ikram ﷺ ke mutaalliq saaf ho gaya tha, lekin jab kabhi is tarah ka zikr aajaata to dil ka ranjida hona ek (1) fitri amr tha. Is muqaam par bhi Hazrat Ayesha ﷺ ne Hazrat Hassaan bin Saabit ﷺ ke mutaaliq chubhta hua jumla us taassur[2091] ke pesh-e-nazar kaha tha. واللہ أعلم

Baab 10: Irshad-e-Baari Ta'ala "Aur Allah Tumhe'n Waazeh Hidayaat Deta Hai Aur Allah Sab Kuch Jaanne Waala Kamaal Hikmat Waala Hai"[2092] Ka bayaan

[4756] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Hazrat Hassaan bin Saabit ﷺ, Hazrat Ayesha ﷺ ke yahaa'n haazir ho kar is tarah taareefi ash'aar padhne lagey: "Wo paak-daaman aur zeerak o daana hain, kabhi kisi shak o shubha se muttaham (مُتَّهَم) nahi huee'n. Aap be-khabar aur paakbaaz aurto'n ka gosht khaane se mukammal parhez karti hain". Us par Hazrat Ayesha ﷺ ne unse kaha: Lekin Hassaan! Tum to aise nahi ho. Maine arz ki: Aap bhi to aise aadmi apne paas aane ke liye chod deti hain. Halaa'nke Allah Ta'ala ne farmaya: "Aur Jis Ne Us Waaqia Mein Sab Se Ziyaada Hissa Liya…"[2093] Hazrat Ayesha ﷺ ne farmaya: Naabina hone se badh kar aur kya azaab ho sakta hai. Phir unho'n ne farmaya: Hazrat Hassaan ﷺ Rasool Allah ﷺ ki taraf se kuffaar ko jawaab diya karte the.[2094]

Faaeda: Raajeh qaul ke mutaabiq is aayat ka misdaaq Abdullah bin Ubai tha. Hazrat Hassaan ﷺ ne hissa zaroor liya, lekin hadd ke nifaaz aur tauba ke baad unka muaamala saaf ho gaya. Albatta Ayesha ﷺ ka ye kehna is liye tha take wo mazeed tauba o istighfaar kare'n aur aainda kisi ke bare mein aisa mat kare'n. واللہ أعلم

Baab 11: Irshad-e-Baari Ta'ala "Jo Log Musalmano Mein Be-hayaai Ko Riwaaj Dene Ke Khwahish-mand Hain … Shafqat Karne Waala Bohot Meherbaan Hai.[2095] "تَشِيْعَ" Ke Maane Hain: Zaahir Aur numaaya'n Hona. Aur Na Qasam Khaae'n Tum Mein Se Buzurgi Aur Kushaadgi Waale Ke Wo Apne Qaraabat-daaro'n, Miskeeno'n… Aur Allah Ta'ala Behad Moaaf Karne Waala Nihaayat Meherbaan Hai"[2096] Ka Bayaan

[4757] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Jab mere mutaalliq aisi baate'n kahi gaee'n jin ka mujhe gumaan bhi nahi tha, to Rasool Allah ﷺ mere muaamale mein (logo'n ko) khutba dene ke liye khade hue. Aap ne kalma-e-shahaadat padhne ke baad Allah ki shayaan-e-shaan hamd o sana ki. Phir farmaya: "*Amma Baad! Tum log mujhe aise logo'n ke baare mein mashwara do jinho'n ne meri ahliya par tohmat lagaai hai. Allah ki qasam! Maine apni ahliya mein koi buraai nahi dekhi aur unho'n ne aise shakhs ke mutaalliq tohmat lagaai hai ke Allah ki qasam! Us mein bhi maine koi buraai nahi dekhi. Wo mere ghar mein jab bhi aaya meri ijaazat se daakhil hua aur agar main kabhi safar ki wajah se madina mein nahi hota to wo bhi nahi hota, wo to mere saath hi rehta hai*". Uske baad Hazrat Saad bin Moaaz ﷺ khade hue aur arz ki: Allah ke Rasool ﷺ !Hame'n ijaazt de'n, ham aise logo'n ke gardane'n udaa de'n. Uske baad qabila-e-khazraj ke ek (1) saahab khade hue, Hazrat Hassaan bin Saabit ﷺ ki waalidi usi aadmi ke qabile se thee'n. Unho'n ne khade ho kar kaha: Tum ghalat kehte ho. Agar wo log qabila-e-aus se hote to tum unhe'n qatl karna kabhi pasand na karte. Naubat yahaa'n tak pohonch gai ke masjid hi mein qabila-e-aus o khazraj mein baaham fasaad ka khatra paida ho gaya. Us fasaad ki mujhe koi khabar na thi. Main usi din sham ke waqt qazaa-e-haajat ke liye baahar nikli, jabke mere hamraah Umme Mistah bhi thee'n. Wo raaste mein phislee'n, to unki zubaan se nikla: Mistah ko Allah ghaarat kare. Maine kaha: Tum apne bete ko kosti ho? Us par wo khamosh ho gaee'n. Phir wo dobaara phislee'n to unki zubaan se wohi alfaaz nikle ke Mistah ko Allah maare. Maine phir kaha: Tum apne bete ko kosti ho? Phir wo teesri dafa phislee'n to unho'n ne phir wohi lafz kahe: Allah Mistah ko ghaarat kare. Maine phir unhe'n jhidka to unho'n ne bataaya ke Allah ki qasam! Main to aap hi ki wajah se usko kos[2097] rahi hoo'n. Maine

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[2090] Saheeh Bukhari: Al Maghaazi: H4146

[2091] T: (تَأَثُّر) Asar, asar-pazeeri ki kaifiyat [Rekhta]

[2092] Surah an Noor: 18

[2093] Surah an Noor: 11

[2094] راجع: 4146

[2095] Surah an Noor: 19-20

[2096] Surah an Noor: 22

[2097] T: Bad-dua dena, bura-bhala kehna [Rekhta]

kaha: Meri wajah se kaise? Tab unho'n ne mujhse us toofaan ka saara waaqea bayaan kiya. Maine poocha: Kya waaqai ye sab kuch kaha gaya hai? Unho'n ne kaha: Haa'n, Allah ki qasam!

Uske baad main apne ghar waapas aagai. Mujhe kuch khabar na thi ke main kis kaam ke liye baahar gai thi aur kaha'n se aai hoo'n, zarra baraabar bhi mujhe is baat ka ehsaas nahi raha. Uske baad mujhe bukhaar ho gaya aur maine Rasool Allah ﷺ se arz ki: Mujhe mere waalidain ke ghar pohoncha de'n. Aap ne mere saath ek (1) baccha bhej diya. Main apne (waalidain ke) ghar pohonchi to maine dekha ke (meri waalida) Umme Rumaan ؓ nichle hisse mein hain aur mere waalid-e-giraami Hazrat Abu Bakar ؓ baala-khaane mein Quran-e-Majeed ki tilaawat mein masroof hain. Meri waalida ne poocha: Pyaari beti! Is waqt kaise aana hua? Maine wajah bataai aur waaqie ki tafsee se aagaah kar diya, lekin un baato'n ka jitna gham mujhe tha maaloom hota tha ke unhe'n utni pareshaani nahi thi. Unho'n ne farmaya: Beta! Itna fikr kyou'n karti ho? Kam hi koi aisi khoobsoorat aurat kisi aise mard ke nikah mein hogi jo usse mohabbat bhi rakhta ho aur uski saukane'n bhi ho'n, aur wo usse hasad na kare'n, aur us mein sau (100) uyoob na nikaale'n. Wo us tohmat se utna mutaassir nahi thee'n jis qadr main pareshaan thi. Maine poocha: Waalid-e-giraami ke ilm mein bhi ye tamaam baate'n aagai hain? Unho'n ne kaha: Haa'n. Maine poocha: Rasool Allah ﷺ bhi un se baa-khabar hain? Unho'n ne bataaya: Rasool Allah ﷺ bhi (usse aagaah hain).

Main ye sun kar rone lagi to Hazrat Abu Bakar ؓ ne mere rone ki aawaaz sun li, wo ghar ke baalaai hisse mein quran padh rahe the, utar kar neeche aae aur waalida se poocha ke ise kya hua hai? Unho'n ne bataaya ke wo tamaam baate'n unhe'n bhi maaloom ho gai hain, jo unke mutaalliq kahi jaa rahi hain. Unki bhi aankhe'n bhar aaee'n aur unho'n ne farmaya: Beti! Main tumhe'n qasam deta hoo'n ke tum apne ghar waapas chali jaao, chunache main waapas chali aai. Us waqt Rasool Allah ﷺ mere hujre mein tashreef laae aur aap ne mere bare mein hamaari khaadima se dariyaaft kiya. Usne kaha: Allah ki qasam! Main unke andar koi aeb nahi jaanti, albatta basa-auqaat aisa ho jaata hai ke wo so jaaya karti hain ke ghar ki bakri unka goondha hua aata khaa jaati hai.

Rasool Allah ﷺ ke baaz sahaaba ne daant kar us khaadima se kaha ke Rasool Allah ﷺ ko saheeh-saheeh baat kyou'n nahi bata deti. Phir unho'n ne khul kar saaf alfaaz mein unse us waaqie ki tasdeeq chaahi. Us par wo goya huee'n. Subhan-Allah! Maine to Hazrat Ayesha ؓ ko is tarah jaanti hoo'n jis tarah zargar[2098] khare sone ko jaanta hai. Us tohmat ki shakhs jab us shakhs ko hui jiske saath mujhe muttaham[2099] kiya gaya tha, to usne kaha: Subhan-Allah! Allah ki qasam! Maine aaj tak kisi aurat ka kapda nahi khola. Hazrat Ayesha ؓ ne farmaya ke uske baad unho'n ne Allah ke raaste mein shahadat paai thi. Al-gharz subah ke waqt mere waalidain mere paas aagae aur mere paas hi rahe. Asr ki namaz padh kar Rasool Allah ﷺ bhi tashreef le aae. Mere waalidain mujhe daae'n aur baae'n se pakde hue the. Aap ﷺ ne Allah Ta'ala ki hamd o sana ki aur farmaya: "*Aye Ayesha! Agar tum ne waaqai koi bura kaam kiya hai aur apne oopar zulm kiya hai to phir Allah Ta'ala se tauba karo, kyou'nke Allah apne bando'n ki tauba qubool karta hai*". Us dauraan mein ek (1) ansari khatoon bhi aagaae'n jo darwaze par baithi hui thee'n. Maine kaha: Aap us khatoon ka lihaaza bhi nahi karte, mabaada wo baahar jaakar koi baat keh de? Phir Rasool Allah ﷺ ne waaz o naseehat farmaai to main apne waalid ki taraf mutawajjahui aur unse arz ki: Aap ﷺ ko aap hi uska jawaab de'n. Unho'n ne kaha: Main uske mutaalliq kya kahoo'n? Phir maine apni waalida ki taraf mutawajjahui aur unhe'n kaha: Aap meri taraf se jawaab de'n. Unho'n ne bhi yehi kaha ke main kya kahu'n? Jab kisi ne meri taraf se koi baat na ki, to maine khutba padha aur Allah ki shayaan-e-shaan hamd o sana ki, aur kaha: Allah ki qasam! Agar main aap logo'n se kahu'n ke main is tarah ka koi kaam nahi kiya aur Allah gawaah hai ke apne is daawe mein sacchi hoo'n, to bhi tumhare yahaa'n meri ye baat mujhe koi faaeda nahi degi. Kyou'nke aap logo'n ne ye baate'n ki hain aur aap ke dil o dimaagh mein ye baate'n rach-bas gaee'n hain. Aur agar main ye baat keh doo'n ke maine waaqai ye kaam kiya hai, halaa'nke Allah khoob jaanta hai ke maine aisa kaam nahi kiya hai to aap log kahe'nge ke isne to iqraar-e-jurm khud kar liya hai. Allah ki qasam! Meri aur aap logo'n ki misaal Hazrat Yusuf ؑ ke waalid jaisi hai, jab unho'n ne farmaya tha: "Sabr Hi Accha Hai Aur Tum Log Jo Kuch Bayaan Karte Ho Us Par Meri Allah Hi Madad Karega".[2100] Maine zehen par bohot zor diya ke Hazrat Yaqoob ؑ ka naam yaad aajaae, lekin us waqt yaad na aaya. Us waqt

[2098] T: (زَرْگر) Sunaar, sone ka kaam karne waala [Rekhta]

[2099] T: (مُتَّہَم) Jis par tohmat lagaai jaae, jis par ilzaam lagaaya jaae [Rekhta]

[2100] Surah Yusuf: 18

Rasool Allah ﷺ par wahee ka nuzool shuru ho gaya aur ham sab khamosh ho gae. Phir aap se ye kaifiyat khatam hui to maine dekha ke khushi aap ke chehre se zaahir ho rahi thi. Rasool Allah ﷺ ne apni peshaani ko saaf karte hue farmaya: "*Ayesha! Tumhe'n bashaarat ho. Allah Ta'ala ne tumhari paakdaamani naazil kardi hai*". Us waqt mujhe bohot ghussa aaraha tha. Mere waalidain ne mujhse kaha: Tum Rasool Allah ﷺ ke saamne khadi ho jaao. Maine kaha: Allah ki qasam! Main Rasool Allah ﷺ ke saamne khadi nahi hu'ngi, aur na main aap ka shukriya adaa karu'ngi aur na tumhara shukriya ada karu'ngi. Main to sirf apne Allah Ta'ala ka shukriya ada karu'ngi, jisne meri baraa-at naazil ki hai. Aap logo'n ne to ye toofaan-e-bad-tameezi suna, na to aap uska inkaar kar sakey aur na usey khatam karne hi ki koi koshish ki.

Hazrat Ayesha ؓ farmati hain ke Zainab bint Jahash ؓ ko Allah Ta'ala ne unki deendaari ki wajah se us tohmat mein padne se bacha liya. Meri baabat unho'n ne kahir ke alaawa aur koi baat nahi ki, albatta unki behen Hamna bint Jahash halaak hone waalo'n ke saath halaak ho gai. Us toofaan ko phailaane mein Mistah, Hasaan aur munaafiq Abdullah bin Ubai ne hissa liya tha. Abdullah bin Ubai to uske mutaalliq bohot kured[2101] karta aur us par haashiya Chadhata tha. Wohi us toofaan ka baani-ma-baani[2102] tha aur "وَالَّذِيْ تَوَلّٰى كِبْرَهٗ" se muraad wo aur Hamna hain. Hazrat Ayesha ؓ ne bayan kiya ke uske baad Hazrat Abu Bakar ؓ ne qasam khaai ke aainda wo Mistah ko kabhi bhi koi faaeda nahi pohonchae'nge. Us par Allah Ta'ala ne ye aayat naazil farmaai: "Aur Jo Log Tum Mein Se Buzurgi Waale Aur Faraakh-dast Hain". Isse muraad Hazrat Abu Bakar ؓ hain. "Wo Qaraabat-daaro'n Aur Masakeen Ko Na Dene Ki Qasam Na Uthaae'n". Isse muraad Hazrat Mistah hain. "Kya Tum Ye Nahi Chaahte Ke Allah Ta'ala Tumhare Qusoor Moaaf Karde? Bila-shubha Allah Ta'ala Behad maghfirat Karne Waala Intehaai Meherbaan Hai". Hazrat Abu Bakar ؓ ne kaha: Haa'n, Allah ki qasam! Hamaare Rabb! Ham to is baat ke khwahishmand hain ke tu hamari maghfirat farma de. Phir unho'n ne Mistah ka wazeefa pehle ki tarah jaari kar diya.

Faaeda: Is hadees se roz-e-raushan ki taraf waazeh hai ke Rasool Allah ﷺ ghaibdaan nahi the. Quran-e-Kareem mein kai aayaat is baat ki nishandahi karti hain ke Rasool Allah ﷺ aalim-ul-ghaib nahi the. Jo log aap ko ghaib-daan kehte hain, wo aap par tohmat lagaate hain. Agar aap ko ghaib ka ilm hota to roz-e-awwal hi se us jhoot ki qalai[2103] khol dete aur dushmano ki zubaane'n band kar dete. Lekin us silsile mein aap ko kaafi dono'n tak intizaar karna pada. Aakhir Surah Noor naazil hui aur Allah Ta'ala ne Syeda Ayesha ؓ ki paakdaamani ko qiyaamat tak ke liye Quran-e-Majeed mein mehfooz kar diya.

Baab 12: Irshad-e-Baari Ta'ala "Aur Apne Seeno'n Par Apni Odhniyo'n Ke Aanchal Daale Rakhe'n"[2104] Ka Bayaan

[4758] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Allah Ta'ala un aurto'n par rahem kare jinho'n ne pehle-pehel hijrat ki thi! Jab ye aayat-e-karima naazil hui: "Apne Dupatta Apne Seeno'n Par Daale Rakha Kare'n" To unho'n ne apni chaadaro'n ko phaad kar unke dupatta bana liye the.[2105]

[4759] Hazrat Ayesha ؓ hi se riwayat hai, wo kaha karti thee'n ke jab ye aayat naazil hui: "Aur Apni Odhniyo'n Ko Apne Seeno'n Par Daal Liya Kare'n" To aurto'n ne apni chaadaro'n ko liya aur unko kinaaro'n ki jaanib se phaad kar unki odhniyaa'n bana lee'n.[2106]

Faaeda: Baaz riwayaat mein ansaar ki aurto'n ka zikr hai. Haafiz Ibne Hajar ؒ ne is tarah tatbeeq[2107] di hai ke is aayat par fauri amal karne waali ansari khwateen theen, taaham muhaajir khawateen ne bhi aise hi kiya ke apni chaadaro'n ke dupatta bana liye.[2108]

[2101] T: (کُرید) Kisi ka raaz jaanne ki betaabi, chaan-been, talaash, justajoo [Rekhta]

[2102] T: (بانی مَبَانی) Buniyaad daalne waala, asal baais, kisi muaamale ki jadd buniyaad [Rekhta]

[2103] T: (قَلْعی کھول دینا) Aeb zaahir karna, parda faash karna, bhaanda phodna [Rekhta]

[2104] Surah an Noor: 31

[2105] Dekhiye: 4759

[2106] راجع: 4758

[2107] T: (تَطبِیق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]

[2108] Fath-ul-Baari: V8 P622

بسم الله الرحمان الرحيم

(25) Tafseer Surah al Furqan

Hazrat Ibne Abbas ﷺ ne farmaya: "هَبَاءً مَّنْثُوْرًا"[2109] se muraad wo cheez jise hawaa udaa kar laae. "مَدَّ اَلظِّلَّ"[2110] se muraad wo saaya hai jo tuloo-e-fajr se tuloo-e-aaftaab tak rehta hai. "سَاكِنًا" ke maane hain "دَائِمًا" hamesha rehne waala. "عَلَيْهِ دَلِيْلًا" se muraad tuloo-e-aaftaab hai. "خِلْفَةً"[2111] ka matlab hai ke jisse raat ka amal faut ho jaae wo usey din ke waqt bajaa-laae aur jiska din mein koi amal reh jaae wo usey raat mein poora kare. Imam Hasan Basri ne farmaya: "هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ"[2112] ka matlab ye hai ke Allah ki itaa-at mein dekh kar aankhe'n thandi ho'n. Momin ke liye ankho'n ki thandak isse ziyaada kisi baat mein nahi ho sakti ke wo apne mehboob ko Allah ki itaa-at mein dekhe. Hazrat Ibne Abbas ﷺ ne farmaya: "ثُبُوْرًا"[2113] ke maane hain: Maut aur halaakat. Hazrat Ibne Abbas ﷺ ke alaawa ne kaha: "اَلْسَّعِيْرُ" kal afz muzakkar hai aur "اَلْسَّعِيْرُ" o "اِضْطَرَامُ" ke maane aag ka bhadkaana aur khoob mushta-il[2114] hona hain. "تُمْلَى عَلَيْهِ"[2115] ke maane hain: "تُقْرَأُ عَلَيْهِ", yaane usey padh kar sunaate jaate hain. Ye "اَمْلَيْتُ" aur "اَمْلَلْتُ" se maakhuz hai. "اَلرَّسِ"[2116] ke maane kaan ke hain. Iski jamaa "رِسَاسٌ" hai. "مَا يَعْبَؤُا"[2117] Arab log kehte hain: "مَا عَبَأْتُ بِهِ شَيْئًا", yaane maine uski kuch parwa nahi ki, yaa wo kisi ginti mein nahi. "غَرَامًا"[2118] ke maane hain: Halaakat o tabaahi. Imam Mujahid ne kaha: "وَعَتَوْا"21 ke maane hain: "طَغَوْا", yaane unho'n ne sarkashi aur sartaabi ki. Ibne Uyayna ne kaha: "عَاتِيَةٍ"[2119] se muraad wo hawaa hai jisne apne khazanadaar farishto'n se sarkashi ki.

Baab 1: Irshad-e-Baari Ta'ala "Jo Log Apne Mu'n Ke Bal Jahannum Ki Taraf Jamaa Kiye Jaae'nge"[2120] Ka Bayaan

[4760] Hazrat Anas bin Maalik ﷺ se riwayat hai ke ek (1) aadmi ne dariyaaft kiya: Allah ke Rasool! Kaafir qiyaamat ke din apne chehre ke bal kaise chalaae jaae'nge? To Rasool Allah ﷺ ne farmaya: "*Jis (Allah) ne insaan ko do (2) paao'n par chalaaya hai kya wo usey qiyaamat ke din mu'n ke bal chillaane par qaadir nahi hai?*" Hazrat Qatada ne kaha: Yaqeenan hamaare Rabb ki izzat ki qasam! (Wo us par qaadir hai).[2121]

Baab 2: Irshad-e-Baari Ta'ala "Wo Log Jo Allah Ke Saath Kisi Doosre Maabood Ko Nahi Pukaarte Aur Kisi Aise Shakhs Ko Qatl Nahi Karte…"[2122] Ka Bayaan

"يَلْقَ أَثَامًا" Wo saza paaega.

[4761] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Maine sawaal kiya, ya Rasool Allah ﷺ se sawaal kiya gaya, ke kaunsa gunah Allah ke yahaa'n sab se bada hai? Aap ne farmaya: "*Tum Allah ke saath kisi ko shareek thehraao, halaa'nke usne tujhe paida kiya hai*". Maine poocha: Phir kaunsa? Aap ne farmaya: "*Tum apni aulaad ko is khauf se maar daalo ke tumhare saath khaaegi*". Maine poocha: Uske baad kaunsa? Aap ne farmaya: "*Tum apne padosi ki biwi se zina karo*". Hazrat Abdullah bin Masood ﷺ ne farmaya: Ye aayat Rasool Allah ﷺ ki tasdeeq ke liye naazil hui: "Wo Log Jo Allah Ke Saath Kisi Doosre Maabood Ko Nahi Pukaarte Aur Kisi Aise Shakhs Ko Qatl Nahi Karte Jise Allah Ne Haraam Qaraar Diy Ho, Haa'n Haq Ke Saath Qatl Ho To Aur Baat Hai Aur Wo Zina Bhi Nahi Karte".[2123]

[2109] Surah al Furqan: 23
[2110] Surah al Furqan: 45
[2111] Surah al Furqan: 62
[2112] Surah al Furqan: 74
[2113] Surah al Furqan: 13
[2114] T: (مُشْتَعِل) Sakht ghazabnaak, ghusse se bhare hue [Rekhta]
[2115] Surah al Furqan: 5
[2116] Surah al Furqan: 38
[2117] Surah al Furqan: 77
[2118] Surah al Furqan: 65
[2119] Surah al Haaqqa: 6
[2120] Surah al Furqan: 34
[2121] Dekhiye: 6523
[2122] Surah al Furqan: 74
[2123] راجع: 4477

Faaeda: Islaami qaanoon mein qatl-e-haq ki paanch (5) soorate'n hasb-e-zel hain: ❁ Qatl-e-amad[2124] ke mujrim ko qisaas mein qatl kar diya jaae. ❁ Deen-e-haq ke raaste mein muzaahamat[2125] karne waalo'n se jung ki jaae. ❁ Islaami nizaam-e-hukumat ko ulatne ki saee aur baghaawat karne waalo'n ko kuchal diya jaae. ❁ Shaadi-shuda mard ya aurat ko irtekaab-e-zina ki soorat mein rajm kiya jaae. ❁ Islaam ke baad dobaara kufr ikhtiyaar karne, yaane irtedaad[2126] ki saza bhi qatl hai.

[4762] Hazrat Qaasim bin Abi Bazrah se riwayat hai, unho'n ne Hazrat Saeed bin Jubair ﷺ se sawaal kiya: Agar koi shakhs kisi musalman ko jaan-boojh kar qatl kar de to kya uske liye tauba hai? Aur maine unke saamne ye aayat bhi padhi: "Wo Kisi Ko Naa-haq Qatl nahi karte Jise Allah Ta'ala Ne Haraam Kiya Hai". Hazrat Saeed bin Jubair ne kaha: Maine bhi ye aayat Hazrat Ibne Abbas ﷺ ke saamne isi tarah padhi thi jaise tone mere saamne ise padha hai. Hazrat Ibne Abbas ﷺ ne farmaya: Ye aaya makki hai, isko Surah Nisa ki madani aayat ne mansookh kar diya hai.[2127]

Faaeda: Hazrat Ibne Abbas ﷺ ka mauqif tha ke qaatil ke liye koi tauba nahi. Kyou'nke qaatil ke liye tauba ka zikr Surah al Furqan ki aayat mein hai, jo makki hai. Usey Surah an Nisa ki darj-e-zel madani aayat ne mansookh kar diya hai: "Aur Jo Koi Kisi Momin Ko Jaan-boojh Kar Qatl Kar Daale, Uski Saza Dozakh Hai Jis Mein Wo Hamesha Rahega. Us Par Allah Ta'ala Ka Ghazab Hai. Usey Allah Ne Laanat Ki Hai Aur Uske Liye Bada Azaab Taiyyaar Rakha Hai"[2128] Bahar-haal Hazrat Ibne Abbas ﷺ ka mauqif jamhoor ahle ilm ke khilaaf hai.

[4763] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha: Ahle Kufa ka momin ko jaan-boojh kar qatl karne ke mutaalliq ikhtelaaf hua, to main safar karke Hazrat Ibne Abbas ﷺ ki khidmat mein haazir hua. Unho'n ne farmaya: Ye aayat (surah an Nisa waali) is silsile mein sab se aakhir mein naazil hui hai aur usko kisi aayat ne mansookh nahi kiya.[2129]

[4764] Hazrat Saeed bin Jubair ﷺ hi se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ se is aayat "(Jo koi kisi momin ko qasdan qatl kar daale) Uski Saza Jahannum Hai".[2130] Ke mutaalliq dariyaaft kiya to aap ne farmaya: Us qaatil ki koi tauba nahi aur doosri aayat: "Aur Wo Log Jo Allah Ke Saath Kisi Doosre Maabood Ko Nahi Pukaarte Hain…"[2131] ke mutaalliq poocha, to aap ne farmaya: Ye daur-e-jaahiliyyat ke baare mein naazil hui thi.[2132]

Baab 3: Irshad-e-Baari Ta'ala "Usey Qiyaamat Ke din Dohra Azaab Diya Jaaega Aur Wo Zillat o Khwaari Ke Saath Hamesha Usi Mein Rahega"[2133] Ka Bayaan

[4765] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha ke Abdur Rahman bin Abi Abza ne farmaya: Hazrat Ibne Abbas ﷺ se aayat: "Jo Kisi Momin Ko Qasdan Qatl Karde Uski Saza Jahannum Hai". Ke mutaalliq sawaal hua to unho'n ne farmaya: Jab ye aayat naazil hui to ahle makkah ne kaha: Ham ne to Allah ke saath shareek bhi thehraae hain aur naa-haq qatl bhi kiye hain, jinhe'n Allah ne haraam qaraar diya tha aur ham ne bad-kaariyo'n ka irtekaab bhi kiya hai. Us par Allah Ta'ala ye aayat naazil ki: "Haa'n Jo Shakhs Tauba Kar Le, Imaan Le Aae Aur nek Amal Kare (to aise logo'n ki buraaiyo'n ko Allah nekiyo'n se badal de ga aur) Allah Ta'ala Behad Bakhshe Waala Intehaai Meherbaan Hai".[2134]

[2124] T: (قَتْلِ عَمَد) Jaan boojh kar kisi hathiyaar se maar daalna, iraade ke saath qatl [Rekhta]

[2125] T: (مُزاحَمَت) Rokne ka amal, rok-tok, rukaawat, resistance [Rekhta]

[2126] T: (اِرْتِداد) Islaam ke baad kufr, islaam se inheraaf, murtad hona [Rekhta]

[2127] راجع: 3855

[2128] Surah an Nisa: 93

[2129] راجع: 3855

[2130] Surah an Nisa: 93

[2131] Surah al Furqan: 68

[2132] راجع: 3855

[2133] Surah al Furqan: 69

[2134] راجع: 3855

Baab 4: Irshad-e-Baari Ta'ala "Siwaae Un Logo'n Ke Jo Tauba Kare'n Aur Imaan Laae'n, Phir Nek Kaam Baja Laae'n To Aise Logo'n Ke Gunaho'n Ko Allah Ta'ala Nekiyo'n Se Badal Deta Hai Aur Allah Behad Bakhshne Waala, Nihaayat Meherbaan Hai"[2135] Ka Bayaan

[4766] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha: Mujhe Hazrat Abdur Rahman bin Abza ne hukum diya ke mein Hazrat Ibne Abbas ﷺ se darj-e-zel do (2) aayaat ke mutaalliq sawaal karu'n: "Jo Kisi Momin Ko Qasdan Qatl Karta Hai To Uski Saza Jahannum Hai". Maine sawaal kiya to unho'n ne farmaya: Ye aayat kisi doosri aayat se mansookh nahi hui. Aur doosri aayat: "Aur Jo Log Allah Ke Saath Kisi Doosre Maabood Ko Nahi Pukaarte" ke mutaalliq poocha to aap ne farmaya: Ye aayat to mushrikeen ke baare mein naazil hui thi.[2136]

Baab 5: Irshad-e-Baari Ta'ala "Jald Hi Uski Aisi Saza Paaoge Jisse Jaan Chudaana Muhaal Hogi"[2137] Ka Bayaan

"لِزَامًا" se muraad halaakat hai.

[4767] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Masood ﷺ ne farmaya: Qiyamat ki ye paancho'n alaamate'n guzar chuki hain: Dhuwaa'n, shaq-e-qamar (chaand ka phatna), rum (Ar-Rum), batsha, aur lizaam.[2138]

Faaeda: Hazrat Abdullah bin Masood ﷺ kehte hain they ke ye paancho'n alamaat-e-qiyaamat guzar chuki hain. Wo kehte hain ke dhue'n se muraad wo dhuaa'n hain jo quraish-e-makkah ko shiddat-e-bhook ki wajah se aasmaan par nazar aata tha. Shaq-e-qamar ka mo'jiza bhi hijrat se pehle roonuma[2139] ho chuka tha. "غُلِبَتِ الرُّوْم" ka zuhoor bhi ho chuka hai. Is par tamaam mufassireen ka ittefaaq hai aur "بطشه" se muraad wo sakht pakad hai jo badr ke din kuffaar-e-quraish ke qatl ki soorat mein zaahir hui thi aur lizaam se muraad ghazwa-e-badr mein kuffaar ka qaid o giraftaar hona hai. Jabke jamhoor ahle ilm ke nazdeek "بطشه" se muraad kuffaar ko jahannum mein pakad kar daalna hai aur kuffaar-e-makkah ne choo'nke Allah aur uske Rasool ﷺ ki takzeeb ki thi, is liye unhe'n uski saza laazmi taur par bhugatna hogi, chunache duniya mein ghazwa-e-badr ke mauqa par shikast ki soorat mein unhe'n ye saza mili aur aakhirat mein jahannum ke daaimi azaab se bhi unhe'n do-chaar hona padega. والله أعلم

[2135] Surah al Furqan: 70

[2136] راجع: 3855

[2137] Surah al Furqan: 77

[2138] راجع: 1007

[2139] T: (رُونُما) Zaahir, zuhoor-pazeer, numudaar [Rekhta]

بسم الله الرحمان الرحيم

(26) Tafseer Surah ash Shu’araa

Imam Mujahid ne kaha: “تَعْبَثُوْنَ”[2140] ba-maane “تَبْنُوْنَ” hai. Yaane bila-zaroorat oonche-oonche mahallaat baanate ho. “هَضِيْمٌ”[2141] ke maane hain: Wo cheez jo choone se reza-reza ho jaae. “مَسْحُوْرِيْنَ”, “مسحورين” ke maane mein hai, yaane jis par jaadu kar diya gaya ho. “اَلْلَّيْكَةُ” aur “اَلْاَيْكَةَ” dono “اَيْكَةٍ” ki jamaa hai aur “ايكه” darakhto’n ke jhund ko kehte hain. “يَوْمِ الظُّلَّةِ”[2142] se muraad un logo’n par azaab ka saaya karna hai. “مَوْزُوْنٍ”[2143] wazan se ism-e-maf-ool hai. Iske maane hain: Maaloom o muaiyyan cheez. “كَالْطَّوْدِ”54 ke maane pahaad ke hain, yaane har hissa pahaad ki tarah ho gaya. Imam Mujahid ke alaawa kisi aur ne kaha: “لَشِرْذِمَةٌ”[2144] ke maane hain: Chota giroh. “فِيْ اَلْسَّجِدِيْنَ”, “مُصَلِّيْنَ” ke maane mein hai, yaane namaz padhne waale. Hazrat Ibne Abbas ﷺ ne farmaya: “لَعَلَّكُمْ تَخْلُدُوْنَ”[2145] ke maane hain: goya tum hamesha rahoge. “اَلْرِّيْعَ” ke maane buland zameen hain. Iski jamaa “رِبَعَةٌ” aur “اَرْيَاعٌ” aati hai. Iska mufrad “اَلْرِّيْعَةُ” hai. “مَصَانِعَ” har tarah ki imaarat ko “مصنع” kehte hain. Iski jamaa “مَصَانِعَ” hai. “فٰرِهِيْنَ”[2146] ke maane maahir tajrabakaar ke hain. “تَعْثَوْا”[2147] ke maane hain: Sakht fasaad phailaana aur “عَاثَ يَعِيْثُ عَيْثًا” ke bhi yehi maane hain. “وَاَلْجِبِلَّةَ”[2148] ke maane khalq, yaane makhlooq hain. “جُبِلَ” ke maane “خُلِقَ” hain, yaane paida kiya gaya. “جُبُلًا”, “جِبِلًا”, aur “جُبُلًا” bhi isi se maakhuz hain. Inke maane makhlooq hke hain. Hazrat Ibne Abbas ﷺ ne yehi kaha hai.

Baab 1: Irshad-e-Baari Ta’ala “Aye Allah! Jis Din Log Dobaara Uthaae Jaae’nge Mujhe Us Din Ruswa Aur Zaleel Na Karna”[2149] Ka Bayaan

[4768] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Hazrat Ibrahim ﷺ qiyaamat ke din apne waalid ko dekhe’nge ke us par gard o ghubaar aur siyaahi hogi*”. Imam Bukhari farmate hain: “غَبْرَةٌ” aur “قَتَرَةٌ” ke ek (1) hi maane hain.[2150]

[4769] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Hazrat Ibrahim ﷺ jab qiyamat ke din apne baap se mile’nge to Allah Ta’ala se arz kare’nge: Aye mere Rabb! Toone mujh se waada kiya tha ke jis din log uthaae jaae’nge, us din tu mujhe ruswa nahi karega*”. To Allah Ta’ala unhe’n jawaab de’nge: “Maine Jannat Kaafiro’n Par Haraam Kardi Hai”.[2151]

Baab 2: Irshad-e-Baari Ta’ala “Aur Apne Khandaan Ke Sab Se Qaribi Rishtedaaro’n Ko Daraae’n Aur Tawaazo Se Pesh Aae’n…”[2152] Ka Bayaan

“وَاخْفِضْ جَنَاحَكَ” ke maane hain: Apne baazu ko naram rakhe’n.

[4770] Hazrat Ibne Abbas ﷺ se riwayat hai, unho’n ne kaha: Jab ye aayat naazil hui: “Apne Qabreeb-tareen Rishtedaaro’n Ko Daraae’n”. To Nabi ﷺ kooh-e-safa par tashreef le gae aur aawaaz dene lagey: “*Aye Banu Fehr! Aye Banu Adi!*” Aur deegar qabaail-e-quriash ko pukaarne lagey, hatta ke wo sab jamaa hoge. Agar koi khud nahi aasakta tha to usne apna numaainda bhej diya, taake maaloom kare ke kya baat hai? Abu Lahab khud aaya aur quraish ke doosre log bhi aae, phir aap ne farmaya: “*Tum logo’n ka kya khayaal hai agar main tumhe’n khabardaar karu’n ke us ghaati mein ek (1) Lashkar hai aur wo tum par hamla karna chaahta hai to kya tum meri baat ki tasdeeq karoge?*” Unho’n ne kaha: Haa’n, ham ne aap ko hamesha saccha paaya hai. Aap ne farmaya: “*Phir suno! Main tumhe’n us sakht azaab se daraata hoo’n, jo tumhare saamne hai*”. Ye sun kar Abu Lahab bola: Tujh par saara din tabaahi naazil ho, kya tone hame’n is liye jamaa kiya tha? Us par ye surah naazil hui: “Abu Lahab Ke Dono Haath Tabaah Ho Jaae’n Aur Wo Khud Bhi Halaak Ho Gaya, Uska maal Uske Kaam Na Aaya Aur Na Uski Kamaai Hi Ne Usey Koi Faaeda Diya”.[2153]

[2140] Surah ash Shu’araa 128
[2141] Surah ash Shu’araa 148
[2142] Surah ash Shu’araa 189
[2143] Surah al Hijr: 189
[2144] Surah ash Shu’araa 54
[2145] Surah ash Shu’araa 129
[2146] Surah ash Shu’araa 149
[2147] Surah ash Shu’araa 183
[2148] Surah ash Shu’araa 184
[2149] Surah ash Shu’araa 87
[2150] راجع: 3350
[2151] راجع: 3350
[2152] Surah ash Shu’araa 214-215
[2153] راجع: 1394

[4771] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ" to Rasool Allah ﷺ khade ho kar farmaane lagey: "*Aye jamaat-e-quraish! Ya is jaisa koi aur kalma kaha. Tum apni jaano'n ko (Allah ke azaab se) khareed lo. Main Allah ki baargaah mein tumhare kisi kaam nahi aau'nga. Aye Banu Abd Manaaf! Main Allah ke yahaa'n tumhe'n koi nafa nahi du'nga. Aye Abbas bin Abdul Muttalib! Main Allah ki baargaah mein tumhare kuch kaam nahi aasaku'nga*". "*Aye Safiyya!*" jo Rasool Allah ﷺ ki phoophi hain, "*Main Allah ke yahaa'n tumhe'n kuch faaeda nahi pohoncha saku'nga. Aye Fatima bint Muhammad! Mere maal mein se jo chaaho mujhse talab karlo main Allah ke yahaa'n tumhe'n koi nafaa nahi du'nga*".

"أَصْبَغُ" Asbaghu ne Ibne Wahb se, unho'n ne Yunus se, aur unho'n ne Ibne Shihaab se riwayat karte hue Abu Yamaan ki mataaba-at[2154] ki hai.

Faaeda: Is hadees se waazeh taur par maaloom hua ke agar khaatma kufr par ho to khandaani taalluq qiyamat ke din kuch faaeda nahi de ga, yahaa'n tak ke paighaambar ki aulaad aur biwi bhi agar momin nahi to bhi Rasool unhe'n qiyaamat ke din koi nafa nahi de sakega jaisa ke Hazrat Nuh ﷺ ki biwi aur bete, Hazrat Lut ﷺ ki biwi aur Hazrat Ibrahim ﷺ ke baap ka muaamala hai. Yahaa'n ek (1) ishkaal hai ke Rasool Allah ﷺ ne farmaya: "*Main tumhare kuch kaam nahi aau'nga*". Halaa'nke qiyamat ke din aap ki sifaarish se gunaaho'n ki moaafi aur azaab se najaat milegi? Iske mutaaddid jawabaat diye gae hain: ❁ Abhi tak aap ko apni shafaa-at-e-kubra aur sughra ka ilm nahi tha, kyou'nke ye aaghaaz-e-islaam ka waaqea hai. ❁ Sifaarish karne waala faaeda nahi de sakta wo to iltijaa kar sakta hai, agar qubool ho jaae to theek ba-soorat deegar wo kisi ko majboor nahi kar sakta. To aap ke irshaad ka matlab ye hua ke main chuda to nahi sakta, Albatta sifaarish zaroor karu'nga. ❁ Rasool Allah ﷺ ki sifaarish bhi Allah ke izn[2155] se hogi, goya aap ne farmaya: Main zaati taur par kuch nahi kar saku'nga. Haa'n Allah ke izn se tumhari sifaarish zaroor karu'nga. Goya aap ki sifaarish Allah ki ijaazat se mashroot hai. والله أعلم

[2154] T: (مُتابَعَت) Pairawi, itteba, taabedaari [Rekhta]

[2155] T: (إذْن) Ijaazat, hukum [Rekhta]

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(27) Tafseer Surah an Naml

"اَلْخَبْءَ"[2156] ke maane hain: Jise aap ne posheeda rakha hai. "لَا قِبَلَ"[2157] ke maane hain: Koi taaqat nahi. "اَلصَّرْحَ"[2158] wo gaara jo sheeshe se banaaya jaae aur "صَرْحُ" ke maane "محل" bhi hain. Uski jamaa "صُرُوْحٌ" aati hai. Hazrat Ibne Abbas ﷺ ne farmaya: "وَلَهَا عَرْشٌ"[2159] ke maane hain: Nihaayat umda takht jiski banaawat aur qeemat giraa'n-qadr[2160] thi. "يَأْتُوْنِيْ مُسْلِمِيْنَ"[2161] ke maane hain: Farmabardaar ho kar. "رَدِفَ"[2162] ke maane hain: "اِقْتَرَبَ" yaane qareeb aapohoncha. "جَامِدَةً"[2163] ke maane hain: Hamesha qaaem rahe'nge. "اَوْزِعْنِيْ"[2164] ke maane hain: Mujhe bana de, karde. Imam Mujahid ne kaha: "نَكِّرُوْا"[2165] ke maane hain: Usey tabdeel kar do. "قَبَسُ" ke maane hain: Sulagti hui lakdi jisse aap aag haasil kare'n. "وَأُوْتِيْنَا الْعِلْمَ"[2166] ke maane hain: Hame'n pehle hi ilm tha. Ye Hazrat Sulaiman ﷺ ka maqola hai. "اَلصَّرْحَ"[2167] se muraad paani ka wo hauz hai jise Hazrat Sulaiman ﷺ ne sheeshe se dhaanp diya tha, yaane balloori-sheesha[2168] utna saaf ke nazar nahi aata tha, balke paani hi pani maaloom hota tha.

[2156] Surah an Naml: 25
[2157] Surah an Naml: 37
[2158] Surah an Naml: 44
[2159] Surah an Naml: 23
[2160] T: (گراں قَدْر) Umda, nafees, behtareen, jis ki qadr o qeemat ziyaada ho [Rekhta]
[2161] Surah an Naml: 38
[2162] Surah an Naml: 72
[2163] Surah an Naml: 88
[2164] Surah an Naml: 19
[2165] Surah an Naml: 41
[2166] Surah an Naml: 42
[2167] Surah an Naml: 44
[2168] T: (بلُّوری) Balloor = Ek (1) saaf chamkeela jauhar jo sheeshe se sakht aur zamarrud se naram hota hai, chamkeela patthar [Rektha]

بسم الله الرحمان الرحيم

(28) Tafseer Surah al Qasas

"كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ"[2169] Uski zaat ke alaawa har cheez fanaa hone waali hai. Imam Bukhari ﷺ farmate hain: "وَجْهَهُ" se muraad uski sultanat hai. Kuch logo'n ne isse muraad wo aamaal liye hain jo Allah ki raza-joi ke liye kiye gae ho'n. Yaane sawaab ke etebaar se wo fanaa nahi ho'nge. Imam Mujahid ne farmaya: "فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ"[2170] se muraad daleele'n aur baraheen hain.

Baab 1: Irshad-e-Baari Ta'ala "Aap Jise Chaahe'n Hidayat Nahi De Sakte, Balke Allah Ta'ala Hi Jise Chaahta Hai Hidaayat Karta Hai"[2171] Ka Bayaan

Wazaahat: Quran-e-Kareem mein lafz-e-hidaayat do (2) maano'n mein istemaal hua hai. Ek (1) ye hai ke seedhe raaste ki rahnumaai karna. Is tarah ki rahnumaai karna Hazraat-e-Ambiya ﷺ ke faraaez-e-mansabi mein shaamil hai. Irshad-e-Baari Ta'ala hai: "Yaqeenan Aap Seedhi Raah Ki Taraf Rahnumaai Karte Hain".[2172] Hidayat ke doosre maane hain: Seedhe raaste par gaamzan karna. Ye kaam Rasool Allah ﷺ ka nahi, balke Allah Ta'ala ka hai, jaisa ke unwaan mein pesh-karda aayat-e-karima mein hai: "Aap Jise Chaahe'n Hidaayat Nahi Kar Sakte".[2173]

[4772] Hazrat Saeed bin Musaiyyib ke waalid Hazrat Musaiyyib bin Hazn se riwayat hai. Unho'n ne kaha: Jab Abu Taalib ki wafaat ka waqt aaya to Rasool Allah ﷺ uske yahaa'n tashreef le gae. Aap ne dekha ke Abu Jahal aur Abdullah bin Abi Umaiyya bin Mugheera bhi pehle hi wahaa'n baithe hain. Aap ne Abu Taalib se farmaya: "*Chacha jaan! Aap* لا إِلٰهَ إِلَّا اللهُ *padh le'n to main qiyamat ke din Allah Ta'ala ke yahaa'n usey bataur-e-daleel pesh kar saku'nga*". Abu Jahal aur Abdullah bin Abi Umaiyya kehne lagey: Abu Taalib kya Abdul Muttalib ka deen chod doge? Rasool Allah ﷺ usey baar-baar yehi kehte rahe aur ye dono bhi baar-baar apni baat dohraate rahe, aur wohi baat pesh karte rahe. Aakhir Abu Taalib ki zuban se jo aakhri kalma nikla wo yehi tha ke wo Abdul Muttalib ke mazhab hi par qaaem hai aur usne "لا إِلٰهَ إِلَّا اللهُ" padhne se inkaar kar diya. Raawi ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah ki qasam! Main tumhare liye zaroor maghfirat talab karta rahu'nga, ta-aa'nke mujhe usse rok na diya jaae*". Phir Allah Ta'ala ne ye aayat naazil farmaai: "Nabi Aur Ahle Imaan Ke Liye Ye Munaasib Nahi Ke Wo Mushrikeen Ke Liye Dua-e-Maghfirat Kare'n"[2174] Aur Allah Ta'ala ne Abu Taalib ke mutaalliq ye aayat naazil ki aur Rasool Allah ﷺ se farmaya: "Aap Jise Chaahe'n Hidaayat Nahi De Sakte, Balke Allah Ta'ala Hi Jise Chaahe Hidayat Deta Hai".[2175]

Hazrat Ibne Abbas ﷺ ne farmaya: "أُولِي الْقُوَّةِ"[2176] ka matlab hai qaaroon ke khazano'n ki chaabiyo'n ko taaqatwar mardo'n ki ek (1) jamaat bhi nahi utha paati thi. "لَتَنُوْءُ"[2177] Bojhal kar deti thi, bojh se jhuka deti thi. "فَارِغًا"[2178] ke maane hain: Hazrat Moosa ﷺ ki maa ke dil mein Moosa ﷺ ke alaawa aur koi khayaal nahi raha tha. "اَلْفَرِحِيْنَ"[2179] Itraane waale, maare khushi ke phool jaane waale. "قُصِّيْهِ" ke maane hain: Uske peeche-peeche chali jaa. Aur kabhi ye lafz qissa aur kalaam bayaan karne ke maane mein bhi istemaal hota hai, jaisa ke "نَحْنُ نَقُصُّ عَلَيْكَ"[2180] mein hai, yaane ham tujhe bayaan sunaate hain. "عَنْ جُنُبٍ"[2181] ke maane "بُعْدٍ" ke hain, yaane door se aur "عَنْ جِنَابَةٍ" ke bhi yehi maane hain ke wo paaki se door ho gaya. Isi tarah "عَنْ اجْتِنَابٍ" ke maane hain: Wo parhez kar gaya. "نَبْطِشُ" az-baab zarb[2182] aur "نَبْطُشُ" az-baab nasr[2183] dono ke maane giraft karna hain.

"يَأْتَمِرُوْنَ"[2184] ke maane hain: Baaham mashwara kar rahe hain. "اَلْعُدْوَانُ", "اَلْعَدَاءُ", aur "اَلْتَّعَدِّيْ" ke ek (1) hi maane hain, yaane ziyaadati karna aur hadd se tajaawuz karna. "اٰنَسَ"[2185] ke maane hain: Usne dekha. "اَلْجِذْوَةُ" Lakdi ka wo mota

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[2169] Surah al Qasas: 88
[2170] Surah al Qasas: 66
[2171] Surah al Qasas: 56
[2172] Surah ash Shura: 52
[2173] Surah al Qasas: 56
[2174] Surah at Tauba: 113
[2175] راجع: 1360
[2176] Surah al Qasas: 75
[2177] Surah al Qasas: 76
[2178] Surah al Qasas: 10
[2179] Surah al Qasas: 76
[2180] Surah Yusuf: 3
[2181] Surah al Qasas: 11
[2182] T: ازباب ضرب
[2183] T: ازباب نصر
[2184] Surah al Qasas: 20
[2185] Surah al Qasas: 29

tukda jiske sire par aag lagi ho, lekin us mein shola na ho aur shihaab shole-daar ko kehte hain. “اَلْحَيَّاتُ” yaane saanpo’n ki mukhtalif aqsaam. “اَلْجَانُّ” Chota aur safed saanp. “اَلْأَفَاعِيْ” Bada saanp aur “اَلْأَسَاوِدُ” Siyaah naag ko kehte hain. “رِدْءًا”[2186] ke maane hain: Madadgaar aur pusht-panaah. Hazrat Ibne Abbas ﷺ ne “يُصَدِّقُنِيْ”[2187] ke maane kiye hain: Wo meri tasdeeq kare, yaane meri baat ko khol kar bayaan kar de. Uske ghair ne kaha: “سَنَشُدُّ”[2188] ke maane hain: Ham teri madad kare’nge. Jab tum kisi ki madad karte ho to goya uska baazu ban jaate ho. “مَقْبُوْحِيْنَ” ke maane hain: Halaak-shuda. “وَصَّلْنَا”[2189] ke maane hain: Ham ne usko bayaan kiya aur poora kiya. “يُجْبَىٰ”[2190] ke maane hain: Khiche chale aate hain. “بَطِرَتْ”[2191] ke maane hain: Takabbur kiya aur sharaarat ki. “فِيْ أُمِّهَا رَسُوْلًا”[2192] se muraad Ummul Qura, yaane Makka aur uske atraaf hain. “تُكِنُّ”[2193] ke maane hain: “تُخْفِيْ”, yaane posheeda rakhte hain. Arab log kehte hain: “اَكْنَنْتُ” maine usko chupa liya, aur “كَنَنْتُ” ke bhi yehi maane hain. Iske maane zaahir karna bhi hain, yaane ye lafz azdaad[2194] se hai. “وَيْكَأَنَّ اَللهَ”[2195] ba-maane “اَلَمْ تَرَ اَنَّ اللهَ” hai. “يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ وَيَقْدِرُ” ke maane hain: Jisko chaahta hai faraakh-rozi deta hai aur jise chaahta hai tang-rozi deta hai.

Baab 2: Irshad-e-Baari Ta’ala “Jis Allah Ne Aap Par Quran Farz, Yaane Naazil Kiya Hai”[2196] Ka Bayaan

[4773] Hazrat Ibne Abbas ﷺ se riwayat hai, unho’n ne “لَرَادُّكَ اِلٰىٰ مَعَادٍ” ke baare meinf armaya hai ke usse muraad Makka Mukarrama ki taraf waapsi hai.

[2186] Surah al Qasas: 34
[2187] Surah al Qasas: 34
[2188] Surah al Qasas: 35
[2189] Surah al Qasas: 51
[2190] Surah al Qasas: 57
[2191] Surah al Qasas: 58
[2192] Surah al Qasas: 59
[2193] Surah al Qasas: 69
[2194] T: (اَضْداد) Wo baate’n jin ka ijtemaa na ho sakey (irtefaa ho sakey) [Rekhta]
[2195] Surah al Qasas: 82
[2196] Surah al Qasas: 85

بسم الله الرحمان الرحيم

(29) Tafseer Surah al Ankaboot

Imam Mujahid farmate hain: "مُسْتَبْصِرِيْنَ"[2197] ke maane gumrah ke hain, yaane wo gumrah the, lekin khud ko hidaayat par samajhte the. Unke alaawa kisi aur ka qaul hai ke "اَلْحَيْوَانُ"[2198] aur "اَلْحَيُّ" ke ek (1) hi maane hain. "فَلَيَعْلَمَنَّ اَللّٰهُ"[2199] ke maane "عَلِمَ اللّٰهُ" hain, yaane Allah Ta'ala ko har do (2) fareeq ka ilm hai. Aur yahaa'n ilm se ilm-e-tameez muraad hai, yaane Allah khol kar bataa de ga jaisa ke Irshad-e-Baari Ta'ala hai: "لِيَمِيْزَ اَللّٰهُ اَلْخَبِيْثَ"[2200] "Taake Allah Naa-paak Ko (paak se) Alag Karde". "وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ"[2201] ke maane "وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ" ke maane "اَوْزَارًا مَّعَ اَوْزَارِهِمْ", yaane apne gunaah apne oopar laade'nge aur un gunaaho'n ke saath kuch gunah aur bhi ho'nge.

Wazaahat: Ek (1) bojh khud gumraah hone ka aur doosra bojh doosro'n ko gumraah karne ka, yaane ek (1) to unke zaati gunah ho'nge, doosre wo gunah jin ke liye ye sabab bane the, dono qism ke gunaho'n ko uthaae'nge.

[2197] Surah al Ankaboot: 38
[2198] Surah al Ankaboot: 64
[2199] Surah al Ankaboot: 11
[2200] Surah al Anfaal: 37
[2201] Surah al Ankaboot: 13

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(30) Tafseer Surah ar Room

"فَلَا يَرْبُوْا"[2202] ka matlab hai ek jo shakhs ziyaada lene ki gharz se kisi ko kuch de, to usey uske dene mein kuch sawaab nahi hoga. Imam Mujahid ne farmaya "يُحْبَرُوْنَ"[2203] ke maane hain: Unhe'n nemate'n di jaae'ngi. "يَمْهَدُوْنَ"[2204] ke maane hain: Wo bistar bichaate hain. "اَلْوَدْقَ"[2205] Baarish. Hazrat Ibne Abbas ﷺ ne farmaya: "هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ"[2206] ye aayat Allah Ta'ala aur maaboodaan-e-baatila ke bare mein naazil hui hai. "تَخَافُوْنَهُمْ" kya tumhe'n apne ghulamo'n se andesha hai ke wo tumhare waaris ban jaae'nge, jis tarah tum ek-doosre ke waaris ban jaate ho. "يَصَّدَّعُوْنَ"[2207] ke maane hain: Sab mutafarriq o muntashir ho jaae'nge, jaisa ke "فَاصْدَعْ"[2208] hai, yaane haq ko baatil se alag karke khoob khol kar Allah ka hukum pohoncha de'n. Unke alaawa doosre ne kaha: "ضُعْفٍ" aur "ضَعْفٍ", yaane zaad (ض) ke dhamma (ُ) aur fatha (َ) ke saath do (2) lughaat hain. Imam Mujahid ne kaha: "السُّوأىٰ"[2209] ke maane hain: Buraai, yaane bura karne waalo'n ko bura hi badla milega.

[4774] Hazrat Masrooq se riwayat hai, ke ek (1) shakhs ne qabila-e-kinda mein hadees bayan karte hue kaha ke qiyamat ke din ek (1) dhuwaa'n uthega, jo munafiqeen ki quwwat-e-simaa o basaarat ko khatam kar de ga, lekin momin par uska asar sirf zukhaam jaisa hoga. Ham uski baat sun kar bohot ghabrae. Main Hazrat Abdullah bin Masood ﷺ ki khidmat mein haazir hue, jabke us waqt wo tek lagaa kar baithe hue the. (Ye sun kar) wo bohot naaraaz hue aur seedhe ho kar baith gae aur farmaya: Jo shakhs ilm rakhta ho, wo to bayaan kare aur jo ilm nahi rakhta wo kahe ke Allah behtar jaanne waala hai. Aur ye bhi ilm hai ke insaan apni laa-ilmi ka eteraaf kare aur saaf keh de, ke main nahi jaanta. Kyou'nke Allah Ta'ala ne apne Nabi se farmaya hai: "Keh Deejiye! Main Apni Tableegh o Daawat Par Tum Se Koi Ajr Nahi Maangta Aur Na Main Takalluf Karne Waalo'n Hi Se Hoo'n".[2210] Asal waaqea ye hai ke quraish ne jab islaam lane mein taakheer ki, to Nabi ﷺ ne unke khilaaf bad-dua farmaai: "*Aye Allah! In par Hazrat Yusuf ﷺ ke daur waale qahet jaisa qahet bhej kar meri madad farma*". Phir aisa qahet pada ke us mein log tabaah hue aur kuch murdaar aur haddiyaa'n khaane par majboor hue. Us dauraan mein agar koi aasmaan aur zameen ke darmiyan fia mein dekhta to usey dhuwaa'n nazar aata, phir Hazrat Abu Sufyan ﷺ Aap ﷺ ke paas aae aur arz karne lagey: Aye Muhammad! Aap hame sila-rehmi ka hukum dete hain, lekin aap ki qaum tabaah ho rahi hai. Allah Ta'ala se unke liye dua farmae'n. Phir Abdullah bin Masood ﷺ ne ye aayat padhi: "Aap Us Din Ka Intizaar Kare'n Jab Aasmaan Waazeh Dhuwaa'n Laaega … Apni Usi Haalat Par Aajaaoge".[2211] Kya aakhirat ka azaab bhi unset al jaaega, jab wo aajaaega? Chunache qahet ke khatam hone ke baad phir wo kufr se baaz na aae. Allah ke darj-e-zel irshad ka bhi yehi matlab hai. "يَوْمَ نَبْطِشُ اَلْبَطْشَةَ اَلْكُبْرٰى"[2212] ye "بطشه" kuffaar-e-quraish par ghazwa-e-badr ke din waaqe hua aur "لِزَامًا"[2213] mein bhi ishaara ma'rka-e-badr ki taraf hai. Isi tarah "غُلِبَتِ اَلرُّوْمُ" se "سَيَغْلِبُوْنَ"[2214] ye waaqea bhi guzar chuka hai.

Baab: Irshad-e-Baari Ta'ala "Allah Ki Khalqat (fitrat) Mein Koi Raddo Badal Nahi Ho Sakta"[2215] Ka Bayaan

"خَلْق الله" se muraad Allah ka deen hai. "خُلُقُ اَلْأَوَّلِيْنَ"[2216] mein bhi deen hi muraad hai, yaane pehle logo'n ka deen. Aayat-e-karima mein fitrat se muraad bhi Allah ka deen hai.

[4775] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Har paida hone waala baccha fitrat (e islaam) par paida hota hai, phir uske walidain usey yahoodi, nasraani, ya majoosi bana lete hain. Iski*

[2202] Surah ar Room: 39
[2203] Surah ar Room: 15
[2204] Surah ar Room: 44
[2205] Surah ar Room: 48
[2206] Surah ar Room: 28
[2207] Surah ar Room: 43
[2208] Surah al Hijr: 94
[2209] Surah ar Room: 10
[2210] Surah Saad: 86
[2211] Surah ad Dukhaan: 10-15
[2212] Surah ar Room: 16
[2213] Surah ar Room: 77
[2214] Surah ar Room: 1-3
[2215] Surah ar Room: 30
[2216] Surah ash Shu'araa: 137

misaal aisi hai jaisa ke jaanwar ka baccha saheeh-saalim paida hota hai. Kya tum ne kabhi paidaaishi taur par naak ya kaan kataa hua baccha dekha hai?" Uske baad Aap ﷺ ne ye aayat tilaawat farmaai: " فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ"[2217] Yaane Allah Ta'ala ki fitrat ka ittiba karo, jis par usne insaan ko paida kiya hai. Allah Ta'ala ki banaai hui fitrat mein koi tabdeeli mumkin nahi. Yehi seedha deen hai.[2218]

[2217] Surah ar Room: 30

[2218] راجع: 1358

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(31) Tafseer Surah Luqman

Baab 1: Irshad-e-Baari Ta'ala "Allah Ke Saath Kisi Ko Shareek Mat Kar, Bila-shubha Shirk Bohot Bada Zulm Hai"[2219] Ka Bayaan

[4776] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Wo Log Jo Imaan Laae Aur Unho'n Ne Apne Imaan Ko Zulm Se Aalooda Na Kiya".[2220] Is aayat se Rasool Allah ﷺ ke Sahaba Ikram ﷺ bohot ghabraae aur arz karne lagey: Ham mein se kaun aisa hoga jisne apne imaan ko zulm se aalooda nahi kiya hoga? Rasool Allah ﷺ ne farmaya: "*Aayat mein zulm se muraad wo nahi jo tumne samjha hai. Kya tumne Hazrat Luqman ki wo naseehat nahi suni jo unho'n ne apne bete ko ki thi, ke bila-shubha shirk karna bohot bada zulm hai*".[2221]

Baab 2: Irshad-e-Baari Ta'ala "Bila-shubha Qiyaamat Ka Ilm Allah Hi Ke Paas Hai"[2222] Ka bayaan

[4777] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ek (1) din hamaare darmiyan baithe hue the, ke achaanak ek (1) aadmi paidal chalta hua aaya aur arz karne laga: Allah ke Rasool ﷺ! Iman kya hai? Aap ﷺ ne farmaya: "*Imaan ye hai ke tum Allah par, uske farishto'n, uske rasoolo'n aur uski mulaqaat par imaan laao, aur qiyaamat ke din par yaqeen rakho*". Phir wo kehne laga: Allah ke Rasool ﷺ! Islaam kya hai? Aap ne farmaya: "*Islaam ye hai ke tum Allah ki ibaadat karo, kisi ko uska shareek na thehraao, namaz qaaem karo, farz zakat adaa karo, aur ramzan ke roze rakho*". Usne poocha: Allah ke Rasool ﷺ! Ehsaan kya hai? Aap ﷺ ne farmaya: "*Ehsaan ye hai ke tum Allah ki us tarah ibaadat karo goya tum usey dekh rahe ho, agar aisa na kar sako to kam-az-kam ye khayaal karo ke wo tumhe'n dekh raha hai*". Phir usne poocha: Allah ke Rasool ﷺ! Qiyaamat kab qaaem hogi? Aapne farmaya: "*Jisse tum sawaal kar rahe ho wo bhi sail se ziyaada nahi jaanta. Albatta main tumhe'n uski chand nishaaniyo'n se aagaah karta hoo'n. Ek (1) ye hai ke aurat apne aaqa ko janam degi, doosri ye ke jab nange paao'n, nange jism waale log doosro'n ke sardar ban jaae'n to ye bhi qiyaamat ki nishaani hai. (Aagaah raho!) Un paanch (5) baato'n mein se ek (1) qiyaamat bhi hai, jise Allah ke siwa aur koi nahi jaanta*. *Wohi jaanta hai qiyaamat kab aaegi aur bearish kab barsegi aur maao'n ke pait mein kya kuch hai*".

Phir wo shakhs uth kar chalaa gaya to Aap ﷺ ne farmaya: "*Usey mere paas waapas laao*". Log usey bulaane gae to dekha ke wahaa'n koi na tha, Aap ﷺ ne farmaya: "*Ye Hazrat Jibraeel ﷺ the, jo aap logo'n ko aap ka deen sikhaane aae the*".[2223]

[4778] Hazrat Abdulalh bin Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Ghaib ki kunjiyaa'n paanch (5) hain, phir aap ne ye aayat tilaawat farmaai:* "Beshak Allah Hi Ko Qiyaamat Ka Ilm Hai".[2224] ".[2225]

[2219] Surah Luqman: 13

[2220] Surah al Anaam: 82

[2221] راجع: 32

[2222] Surah Luqman: 34

[2223] راجع: 50

[2224] Surah Luqman: 34

[2225] راجع: 1039

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(32) Tafseer Surah as Sajda

Imam Mujahid ne kaha: "مَهِيْنٍ"[2226] se muraad kamzor o naatawaa'n hai aur ye mard ke nutfe ki sifat hai. "ضَلَلْنَا"[2227] ke maane hain: Ham tabaah hue. Hazrat Ibne Abbas ﷺ ne farmaya: "اَلْجُرُزِ"[2228] se muraad wo zameen hai, jaha'n bearish kam hoti ho, jo koi faaeda na de. "يَهْدِ"[2229] ke maane hain: Wo bayaan karte hain.

Baab 1: Irshad-e-Baari Ta'ala "Koi Shakhs Ye Nahi Jaanta Ke Uski Aankho'n Ki Thandak Ka Kya-kya Saamaan Unke Liye Chupaaya Gaya Hai"[2230] Ka Bayaan

[4779] Hazrat Abu Huraira ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ka farmaan hai: Maine apne saaleh aur nek bando'n ke liye wo cheeze'n taiyyaar kar rakhi hain jinhe'n kisi aankh ne na dekha hoga, na kisi kaan ne suna hoga, balke kisi ke wahem o gumaan mein bhi na aai ho'ngi*". Hazrat Abu Huraira ﷺ ne kaah: Agar chaaho to ye aayat padhlo: "Koi Shakhs Nahi Jaanta Ke Uski Aankho'n Ki Thandak Ka Kya-kya Saamaan Unke Liye Chupa Rakha Gaya Hai".

Ali bin Madeeni ne kaha: Ham se Sufyan ne bayaan kiya, unse Abu az Zinaada ne, unse A'rj ne aur unse Hazrat Abu Huraira ﷺ ne, ke Allah Ta'ala ne farmaya hai: Phir pehli hadees ki tarah bayaan kiya. Sufyan se poocha gaya: (Kya aap ye Rasool Allah ﷺ ki) hadees riwayat kar rahe hain (ya apne ijtehaad se farma rahe hain?) Unho'n ne kaha: (Agar ye hadees nahi) To phir aur kya hai? Abu Muawiya ne kaha ke unhe'n Amash ne bataaya, unse Abu Saaleh ne bayaan kiya ke Hazrat Abu Huraira ﷺ ne (is aayat mein "قُرَّاةَ اَعْيُنٍ" ko "قُرَّاتِ اَعْيُنْ" (jamaa ke saath) padha hai.[2231]

[4780] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ka farmaan hai: Maine apne nek bando'n ke liye wo nemate'n taiyyaar kar rakhi hain jinhe'n na kabhi kisi aankh ne dekha, na kisi kaan ne suna, aur na kisi ke dil hi mein unka khayaal aaya. Allah Ta'ala ne ye nemate'n zakheera ki hain aur ye unke alaawa hain jin par tumhe'n ittela hai*". Phir Aap ﷺ ne ye aayat tilaawat farmaai: "*Aankho'n ki thandak ka jo saamaan unke liye chupa rakha gaya hai, kisi nafs ko maaloom nahi, un aamaal ka badla (dene ke liye) jo wo duniya mein karte rahe*".[2232]

[2226] Surah as Sajda: 8
[2227] Surah as Sajda: 10
[2228] Surah as Sajda: 28
[2229] Surah as Sajda: 26
[2230] Surah as Sajda: 17
[2231] راجع: 3244
[2232] راجع: 3244

بسم الله الرحمان الرحيم

(33) Tafseer Surah al Ahzaab

Imam Mujahid ne kaha: "صَيَاصِيْهِمْ"[2233] se muraad Banu Quraiza ke qile aur mahallaat hain. "مَعْرُوْفًا"[2234] wo accha kaam jiska zikr kitaab mein maujood hai.

Baab 1: Irshad-e-Baari Ta'ala "Nabi-e-Akram, Ahle Iman Par Unki Jaano'n Se Bhi Ziyaada Haq Rakhte Hain"[2235] Ka Bayaan

[4781] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jitne bhi momin hain, main un sab ka duniya o aakhirat ke kaamo'n mein sab se ziyaada khair-khwah hoo'n. Agar tumhara dil chaahe to ye aayat padh lo "النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ". Is liye jo momin marte waqt maal o daulat chod jaae to uske waaris uske aziz o aqaarib ho'nge, jo bhi ho'n. Lekin agar kisi momin ne qarz choda hai ya aulaad chodi hai to wo mere paas aajaae'n, main unka zimmedaar hoo'n*".[2236]

Faaeda: Deeni etebaar se bhi Rasool Allah ﷺ tamaam logo'n se ziyaada ahle imaan ke khair-khwah hain, kyou'nke unhe'n aap hi ke zariye se hidaayat ka raasta mila hai jis mein hamaari duniyawi aur ukhrawi falaah hai. Rasool Allah ﷺ ki is hadd-darja khair-kwahi ka taqaaza ye hai ke tamaam musalman bhi aap ka doosre sab logo'n se badh kar ehteraam kare'n aur aap ki itaa-at bajaa laae'n. Ye baat hamesha yaad rehni chaahiye ke jo shakhs Nabi ﷺ ke saath tamaam logo'n ki nisbat ziyaada mohabbat nahi karta aur Aap ﷺ ka ehteraam tamaam logo'n ki nisbat ziyaada nahi karta, wo momin hi nahi.

Baab 2: Irshad-e-Baari Ta'ala "Mu'n Bole Beto'n Ko Unke Baapo'n Ke Naam Se Pukaaro. Allah Ke Yahaa'n Yehi Insaaf Ki Baat Hai"[2237] Ka Bayaan

[4782] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Hazrat Zaid bin Haaritha ﷺ Rasool Allah ﷺ ke aazad-karda ghulam the. (Jab aap ne unhe'n mutabanna[2238] bana liya to) Ham log unhe'n Zaid bin Muhammad keh kar pukaarte the, hatta ke ye aayat naazil hui: "Un Mu'n Bole Beto'n Ko Unke Baapo'n Ke Naam Se Pukaaro. Allah Ke Yahaa'n Yehi Insaaf Ki Baat Hai".

Baab 3: Irshad-e-Baari Ta'ala "Un Mein Se Koi To Apna Ehed Aur Apni Nazr Poori Kar Chuka Hai Aur Koi Mauqe Ka Intizaar Kar Raha Hai Aur Unho'n Ne (apne ehed mein) Koi Tabdeeli Nahi Ki"[2239] Ka Bayaan

"نَحْبَهُ" se muraad apna ehed o qaraar hai. "أَقْطَارِهَا"[2240] ke maane hain: Is (madina) ke kinaaro'n (atraaf) se. "لَأَتَوْهَا" ke maane hain: Wo qubool kar le'nge aur shareek ho jaae'nge.

[4783] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Mere khayaal ke mutaabiq darj-e-zel aayat Hazrat Anas bin Nazar ﷺ ke mutaalliq naazil hui thi: "Ahle Imaan Mein Se Kuch Mard Aise Hain Ke Unho'n Ne Allah Ta'ala Se Jo Ehed Kiya tha Usey Saccha Kar Dikhaaya…".[2241]

Faaeda: Hazrat Anas bin Maalik ﷺ kehte hain: Mere chacha Hazrat Anas bin Nazar ﷺ ghazwa-e-badr mein shareek na ho sakey the. Unho'n ne kaha: Allah ke Rasool ﷺ! Main pehli ladaai mein ghayab raha jo aap ne mushrikeen ke khilaaf ladi. Agar ab Allah Ta'ala ne mujhe mushrikeen ke khilaaf kisi ladaai mein haazir hone ka mauqa diya to Allah Ta'ala dekh le ga ke main kya karta hoo'n. Phir jab ghazwa-e-uhud ka mauqa aaya aur musalman bhaag nikle to Hazrat Anas bin Nazar ﷺ ne kaha: Aye Allah! Jo kuch musalmano ne kiya main usse maazarat karta hoo'n aur jo kuch

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[2233] Surah al Ahzaab: 26
[2234] Surah al Ahzaab: 6
[2235] Surah al Ahzaab: 6
[2236] راجع: 2298
[2237] Surah al Ahzaab: 5
[2238] T: (مُتَبَنِّى) Godh liya hua baccha (le-paalak) [Rekhta]
[2239] Surah al Ahzaab: 23
[2240] Surah al Ahzaab: 14
[2241] راجع: 2805

mushrikeen ne kiya, main usse bezaar hoo'n. Phir wo aage badhe to Hazrat Saad bin Moaaz ﷺ se saamna hua, unse Hazrat Anas bin Nazar ﷺ ne kaha: Aye Saad bin Moaaz! Main to jannat mein jaana chaahta hoo'n aur Nazar ke Rabb ki qasam! Main jannat ki khushboo uhud pahaad ke qareeb paata hoo'n. Hazrat Saad ﷺ kehte hain: Allah ke Rasool! Jo unho'n ne kar dikhaaya uski mujh mein himmat na thi. Hazrat Anas bin Maalik ﷺ kehte hain ke uske baad jab ham ne Hazrat Anas bin Nazar ﷺ ko talaash kiya to talwaaro'n, nezo'n aur teero'n ke taqriban assi (80) nishanaat unke jism par the. Jab wo Shaheed hue to mushrikeen ne unke aazaa kaat diye the. Koi shakhs bhi unhe'n pehchaan nahi sakta tha, sirf unki behen ne unhe'n ungliyo'n ke poro'n se pehchaana. Hazrat Anas bin Maalik ﷺ kehte hain, hamaare khayaal ke mutaabiq darj-e-baala aayat-e-karima unke aur un jaise ahle imaan ke mutaalliq naazil hui thi.[2242]

[4784] Hazrat Zaid bin Saabit ﷺ se riwayat hai, unho'n ne farmaya: Jab ham ne Quran-e-Majeed ko mushaf[2243] ki soorat mein jamaa kiya to mujhe Surah al Ahzaab ki ek (1) aayat nahi mil rahi thi, halaa'nke main wo aayat Rasool Allah ﷺ se baar-ha[2244] sun chuka tha. Aakhir wo mujhe Hazrat Khuzaima Ansari ﷺ ke paas mili, jin ki shahaadat ko Rasool Allah ﷺ ne do (2) mardo'n ki shahaadat ke baraabar qaraar diya tha. Wo aayat ye thi: " مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ"[2245] [2246]

Baab 4: Irshad-e-Baari Ta'ala "Aye Nabi! Aap Apni Biwiyo'n Se Keh De'n Ke Agar Tum Duniya Ki Zindagi Aur Uski Zeb o Zeenat Chaahti Ho To Aao Main Tumhe'n Kuch De Dilaa Kar Bhale Tareeqe Se Rukhsat Kar Du'n"[2247] Ka Bayaan

Hazrat Ma'mar ne kaha: "اَلتَّبَرُّجُ" ke maane hain ke aurat apne husn ka izhaar kare. "سُنَّةَ اللهِ"[2248] se muraad Allah Ta'ala ka wo tareeqa o maamool hai jo usne muqarrar kiya hai.

[4785] Nabi ﷺ ki Zauja-e-Mohtarma, Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne bataya ke jab Allah Ta'ala ne apne Rasool ﷺ ko hukum diya ke aap apni biwiyo'n ko ikhtiyaar de'n ke wo aap ke paas rahe'n yaa alaahedgi ko pasand kare'n to Rasool Allah ﷺ pehle mere paas tashreef laae aur farmaya: "*Main tumse ek (1) muaamale ke mutaalliq kuch kehne aaya hoo'n, zaroori nahi ke tum us mein jaldbaazi se kaam lo, balke tum apne waalidain se mashwara bhi kar sakti ho*". Aap ﷺ to jaante hi the ke mere waalidain kabhi aap se alaahedgi ka mashwara nahi de sakte. Hazrat Ayesha ﷺ kehti hain ke phir Aap ﷺ ne farmaya: "*Allah Ta'ala ka farmaan hai:* "Aye Nabi! Tum Apne Biwiyo'n Se Keh Do…" Do (2) aayaat ke ikhtitaam tak". Maine Aap ﷺ se kaha: Main kis cheez ke mutaalliq apne waalidain se mashwara karu'n? Khuli baat hai ke main Allah, uske Rasool aur Aalam-e-Aakhirat ko chaahti hoo'n.[2249]

Baab 5: Irshad-e-Baari Ta'ala "Aur Agar Tum Allah, Uska Rasool Aur Aakhirat Ka Ghar Chaahti Ho To Allah Ta'ala Ne Tum Mein Se Nekukaar Khawateen Ke Liye Bohot Bada Ajr Taiyyaar Kar Rakha Hai"[2250] Ka Bayaan

Hazrat Qatada ne kaha: Allah Ta'ala ke farmaan: "Tum Allah Ki In Aayaat Aur Hikmat-bhari Baato'n Ko Yaad Rakho Jo Tumhare Gharo'n Mein Padh Kar Sunaai Jaati Hain".[2251] Mein "اٰيٰتِ اللهِ" se muraad Quran-e-Majeed aur "اَلْحِكْمَةِ" se muraad sunnat-e-nabawi hai.

[4786] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ ko hukum hua ke wo apni biwiyo'n ko ikhtiyaar de de'n to (sab se) pehle aap mere paas tashreef laae aur farmaya: "*Main tum se ek (1) muaamale ke mutaalliq kehne aaya hoo'n, is muaamale mein jaldbaazi na karna, balke apne waalidain se mashwara karke jawaab dena*". Aur aap ye baat khoob jaante the ke mere waalidain aap se alaahedgi ikhtiyaar karne

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[2242] Saheeh Bukhari: Al Jihaad: H2805; Saheeh Muslim: Al Imaarah: H4918(1903)
[2243] T: (مُصْحَف) Jamaa kiya gaya, Quran [Rekhta]
[2244] T: (بارْبا) Baar-baar, kai baar, aksar [Rekhta]
[2245] Surah al Ahzaab: 23
[2246] راجع: 2807
[2247] Surah al Ahzaab: 28
[2248] Surah al Ahzaab: 38
[2249] Dekhiye: 4786
[2250] Surah al Ahzaab: 29
[2251] Surah al Ahzaab: 34

ka mashwara kabhi nahi de'nge. Chunache aap ne farmaya: "*Allah Ta'ala ka irsaad-e-giraami hai:* "Aye Nabi! Apni Biwiyo'n Se Keh De'n, Agar Tum Duniyawi Zindagi Aur Uski Zeb o Zeenat Chaahti Ho … Bohot Bada Ajr Hai". Maine kaha: Main is muaamale mein apne waalidain se kya mashwara karu'ngi? Main to Allah, uske Rasool, aur Aalam-e-Aakhirat ki khwahaa'n[2252] hoo'n. (Hazrat Ayesha ﵂) Farmati hain ke phir Nabi ﷺ ki doosri biwiyo'n ne bhi wohi jawaab diya jo maine diya tha.

Iski mataaba-at Moosa bin A'ayan (مُوْسَىٰ بْنُ أَعْيَنَ) ne Ma'mar se ki hai, unho'n ne Zohri se, unho'n ne kaha: Mujhe Abu Salama ne khabar di hai. Abdur Razzaq aur Abu Sufyan Ma'mari ne Ma'mar se, unho'n ne Imam Zohri se, unho'n ne Hazrat Urwah se, aur unho'n ne Hazrat Ayesha ﵂ se bayaan kiya hai.[2253]

Baab 6: Irshad-e-Baari Ta'ala "Aap Ek (1) Aisi Baat Dil Mein Chupa Rahe The Jise Allah Ta'ala Zaahir Karna Chaahta Tha Aur Aap Logo'n Se Dar Rasool Allah ﷺhe The, Halaa'nke Allah Ta'ala Is Baat Ka Ziyaada Haqdaar Hai Ke Aap Usse Dare'n"[2254] Ka Bayaan

[4787] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya: Bila-shubha ye aayat Hazrat Zainab bint Jahash ﵂ aur Hazrat Zaid bin Haaritha ﵁ ke baare mein naazil hui thi. "Aap Ek (1) Aisi Baat Dil Mein Chupa Rahe The Jise Allah Ta'ala Zaahir Karna Chaahta Tha…".[2255]

Faaeda: Hazrat Zainab ﵂ ki khandaani haisiyat bohot buland thi aur Zaid bin Haaritha ﵁ ba-zaahir ghulami ka daagh utha kar aazaad hue. Is liye mizaaj ki muwaafaqat[2256] na ho saki aur na muaasharati[2257] tafaawuf[2258] zehno'n se utni jaldi door ho saka, aur Syeda Zainab ﵂ apen shauhar Hazrat Zaid bin Haaritha ﵁ ka wo ehteraam na kar sakee'n jo unhe'n karna chaahiye tha. Jab un mein naachaaqi[2259] ka silsila shuru hua to Syedna Zaid is baat ka shikwa Rasool Allah ﷺ se karte aur kehte ke main usey talaaq de kar faarigh karna chaahta hoo'n. Lekin Rasool Allah ﷺ unhe'n har baar yehi samjhaate ke jab us aurat ne apni khwahish qurbaan karke tum se nikah kar liya hai to tumhe'n kuch bardaasht se kaam lena chaahiye. Ab usey chod dene ko wo aur uske aziz-o-aqaarib apni zillat khayaal kare'nge. Tum Allah se daro aur choti-choti baato'n par bigaad ki soorat na paida karo. Lekin jab baar-baar shikaayat ka silsila shuru hua to mumkin hai ke aap ke dil mein ye khayaal bhi aaya ho ke agar Zaid ne Hazrat Zainab ko chod diya to Zainab ki dil-joi[2260] nikah karne hi se ho sakegi, lekin munafiqeen ki bad-goi ka bhi andesha tha, ke bete ki biwi ko apne haram[2261] mein rakh liya hai. Ye thi wo baat jise Rasool Allah ﷺ dil mein chupaae hue the, jaisa ke Syeda Ayesha ﵂ farmati hain ke agar Hazrat Muhammad ﷺ Quran-e-Kareem mein se koi cheez chupaane waale hote to ye aayat zaroor chupaate.[2262]

Baab 7: Irshad-e-Baari Ta'ala "Aap Jis Biwi Ko Chaahe'n Alaaheda Rakhe'n Aur Jise Chaahe'n Apne Paas Rakhe'n Aur Alaaheda Rakhne Ke Baad Jise Chaahe'n Apne Paas Bulaa Le'n, Aap Par Koi Muzaaeqa Nahi"[2263] Ka Bayaan

Hazrat Ibne Abbas ﵄ farmate hain ke "تُرْجِئُ" ke maane hain: Peeche daal dena. Isi tarah "اَرْجِهْ"[2264] ke maane hain: Muakh-khar karna.

[4788] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Mujhe un aurto'n par ghairat aati thi jo khud ko Rasool Allah ﷺ ke liye hiba[2265] kar deti thee'n. Main kehti thi: Bhala, ye kya baat hui ke aurat khud ko kisi ke liye hiba kar

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[2252] T: (خواہاں) Aarzumand, chaahne waala, khwahishmand [Rekhta]

[2253] راجع: 4785

[2254] Surah al Ahzaab: 37

[2255] Dekhiye: 7420

[2256] T: (مُوافَقَت) Ittefaaq, baraabari, saath [Rekhta]

[2257] T: (مُعاشَرَتی) Muaashre se mutaalliq ya mansoob, samaaji [Rekhta]

[2258] T: (تفاؤل) faal lena, shagun lena [Rekhta]

[2259] T: (ناچاقی) Naa-ittefaaqi, ranjish, an-ban [Rekhta]

[2260] T: (دِل جُوئی) Tasalli aur taskeen dene ka amal, dildaari, hausla-afzaai [Rekhta]

[2261] T: (حَرَم) Ghar ka wo hissa jis mein aurte'n rehti hain, zanaan-khaana [Rekhta]

[2262] Saheeh Muslim: Al Imaan: H440(117)

[2263] Surah al Ahzaab: 51

[2264] Surah al Aaraaf: 111; Surah ash Shu'araa: 36

[2265] T: (ہِبَہ) Haq-e-milkiyat ki muntaqili (umooman bila-qeemat), atiya, bakhshish, waqf [Rekhta]

de? Phir jab Allah Ta'ala ne ye aayat naazil farmaai: "Aap Jis Biwi Ko Chaahe'n Alaaheda Rakhe'n Aur Jise Chaahe'n Apne Paas Bula Le'n Aur Alaaheda Rakhne Ke Baad Jise Chaahe'n Apne Paas Bula Le'n, Aap Par Koi Muzaaeqa[2266] Nahi". Maine dil mein kaha: (Allah ke Rasool!) Main to ye dekh rahi hoo'n ke aap ki jaisi khwahish ho, aap ka Rabb usey bila-taakheer fauran poori kar deta hai.[2267]

Faaeda: "تُرْجِئُ مَنْ تَشَآءُ" ki tafseeer mein teen (3) aqwaal bayaan kiye jaate hain: ❁ Aap jis biwi ko chaahe'n apne paas rakhe'n aur jise chaahe'n talaaq de de'n. ❁ Aap jis biwi ko chaahe'n talaaq ke baghair usey alag kar de'n aur uski baari kisi doosri biwi ko de de'n. ❁ Jo aurat khud ko hiba kar de, uske mutaalliq aap ko ikhtiyaar hai ke usey qubool kare'n ya usey radd kar de'n. Aayat ke alfaaz se in teeno ehtemalaat[2268] ki taaeed[2269] hoti hai.

[4789] Hazrat Ayesha ﷺ se riwayat hai ke jab ye aayat naazil hui: "Un (biwiyo'n) Mein Se Aap Jise Chaahe'n Door Kar De'n Aur Jise Chaahe'n Apne Paas Rakh Le'n Aur Agar Aap Un Mein Se Bhi Kisi Ko Apne PAas Bulaa Le'n Jinhe'n Aap Ne Alag Kar Diya Hai To Bhi Aap Par Koi Gunah Nahi". Is aayat ke naazil hone ke baad bhi Rasool (1) agar ham mein se kisi ki baari mein kisi doosri biwi ke paas jaana chaahte to jiski baari hoti usse ijaazat lete the. (Raawiya-e-hadees Hazrat Muaazah kehti hain ke) Maine Hazrat Ayesha ﷺ se poocha: Aisi soorat mein aap Rasool Allah ﷺ ko kya kehti thee'n? Hazrat Ayesha ﷺ ne farmaya: Main to aap se arz kar deti thi ke Allah ke Rasool ﷺ! Agar ye ijaazat aap mujhse le rahe hain to main apni baari ka eesaar[2270] kisi doosri par nahi kar sakti.

Is hadees ki mataaba-at Abbaad bin Abbaad ne ki, unho'n ne Hazrat Aasim se ye hadees suni.

Baab 8: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Nabi Ke Gharo'n Mein Na Jaaya Karo, Illa Ye Ke Tumhe'n Khaane Ke Liye Bulaya Jaae … Bila-shubha Allah Ke Yahaa'n Ye Bade Gunah Ki Baat Hai"[2271] Ka Bayaan

"إِنَاهُ" ke maane hain: Uska pakna aur taiyyaar hona. Ye lafz "أَنَىٰ يَأْنِيْ أَنَاةً" se maakhuz hai. "لَعَلَّ اَلسَّاعَةَ تَكُوْنُ قَرِيْبًا"[2272] (lafz "قَرِيب") jab muannas ki sifat ke taur par aae to "قَرِيْرَةً" (تا ke saath) aata hai, lekin jab badal ya zarf ho, sifat muraad na ho to تا-e-taanees ke baghair "قَرِيْبًا" istemaal karte hain. Aisi haalat mein jab ye lafz sifat na ho to waahid, tasniya, jama, aur muzakkar o muannas, sab ke liye yaksaa'n aata hai.

[4790] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Syedna Umar ﷺ ne farmaya: Maine arz ki: Allah ke Rasool ﷺ! Aap ke yahaa'n acche aur bure har tarah ke log aate rehte hain (kya accha ho) agar aap Ummahaat-ul-Momineen ko parde ka hukum de'n, tab Allah Ta'ala ne aayat-e-hijab naazil farmaai.[2273]

[4791] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ ne Hazrat Zainab bint Jahash ﷺ se nikah kiya to logo'n ko aap ne daawat-e-valima di, khane ke baad log baithe baate'n karte rahe, Rasool Allah ﷺ ne aisa kiya goya aap uthna chaahte hain, lekin log phir bhi na uthe. Jab aap ne dekha ke koi nahi uthta to aap khade ho gae. Jab aap uthe to doosre log bhi khade ho gae, lekin teen (3) aadmi phir bhi baithe rahe. Phir Nabi ﷺ jab baahar se andar jaane ke liye tashreef laae to dekha ke log ab bhi baithe hue hain, phir wo log uthe aur uth kar chale gae. Maine Nabi ﷺ ki khidmat mein haazir ho kar bataaya ke wo log bhi chale gae hain to aap andar tashreef le gae. Maine bhi andar daakhil hona chaaha, lekin Aap ﷺ ne mere aur apne darmiyan parda gira liya. Uske baad ye aayat naazil hui: "Aye Imaan Waalo! Nabi Ke Gharo'n Mein Mat Jaaya Karo…".[2274]

[4792] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne kaha: Main is aayat, yaane aayat-e-hijab ke mutaalliq sab logo'n se ziyaada jaanta hoo'n. Jab Hazrat Zainab bint Jahash ko dulhan bana kar Rasool Allah ﷺ ki khidmat mein bheja

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[2266] T: (مُضايَقَه) Qabaahat, harj, dar, parda [Rekhta]
[2267] Dekhiye: 5113
[2268] T: (اِحْتِمال) Imkaan, gunjaaesh, mumkin ya mutawaqqe hone ki soorat [Rekhta]
[2269] T: (تائِيد) Madad, taqwiyat, himaayat [Rekhta]
[2270] T: (اِيْثار) Doosro'n ke mafaad ko apne mafaad par tarjeeh dene ka amal, apne se doosre ka faaeda muqaddam jaanna, qurbaan karna, qurbaani dena [Rekhta]
[2271] Surah al Ahzaab: 53
[2272] Surah al Ahzaab: 63
[2273] راجع: 402
[2274] Dekhiye: 4792 4793 4794 5154 5163 5166 5168 5170 5171 5466 6238 6239 6271 7421

gaya aur wo aap ke saath aap ke ghar hi mein thee'n to aap ne khana taiyyaar karwaaya aur logo'n ko daawat (e valima) di. Log faraaghat ke baad baithe baate'n karte rahe, Nabi ﷺ soorat-e-haal dekh kar baahar jaate, phir andar aate, lekin log baithe baate'n karte rahe. Us par Allah Ta'ala ne ye aayat naazil farmaai: "Aye Imana Waalo! Tum Nabi Ke Gharo'n Mein Mat Jaaya Karo, Illa Ye Ke Tumhe'n Khane Ke Liye Ijaazat Di Jaae, Is Haal Mein Ke Uske Pakne Ka Intizaar Karne Waale Na Bano…" Iske baad parda daal diya gaya aur log uth kar chale gae.[2275]

[4793] Hazrat Anas ؓ se ek-doosri riwayat hai, unho'n ne kaha ke Nabi ﷺ ne Hazrat Zainab bint Jahash ؓ se nikah ke baad gosht aur roti par mushtamil khana taiyyaar kiya, to mujhe logo'n ko bulaane ke liye bheja gaya. Log aate, khana khaa kar waapas chale jaate, phir doosre log aate, wo bhi khaa kar waapas chale jaate. Maine sab ko bulaya, hatta ke koi shakhs aisa na reh gaya jise maine na bulaya ho. Maine arz ki: Allah ke Nabi! Ab koi shakhs bulaane ke liye baaqi nahi raha to aap ne farmaya: "*Dastarkhwan uthaa lo*". Teen (3) shakhs ghar mein baithe baate'n karte rahe. Nabi ﷺ ghar se utha kar Syeda Ayesha ؓ ke hujre ki taraf gae aur farmaya: "*Ghar waalo'n! Assalaamu Alaikum wa Rahmatullah*". Syeda Ayesha ؓ ne jawab diya: "*Wa'laik as Salaam wa Rahmatullah! Aap ne apne ahel ko kaise paaya? Allah Ta'ala aap ko barkat ataa farmae*". Phir aap tamaam azwaaj-e-mutahharaat ke hujro'n ka daura farmaya aur jis tarah Hazrat Ayesha ؓ se farmaya tha usi tarah sab se farmaya, aur unho'n ne bhi wohi jawaab diya jo Hazrat Ayesha ؓ ne diya tha. Uske baad Nabi ﷺ waapas tashreef laae to wo teen (3) hazraat abhi ghar mein baihte baate'n kar rahe the. Nabi ﷺ ke mizaaj mein bohot sharm o hayaa thi, is liye phir Syeda Ayesha ؓ ke hujre ki taraf chale gae. Mujhe yaad nahi ke khud maine Aap ﷺ ko ittela di, ya kisi aur ne aap ko bataay ake wo teeno hazraat chale gae hain. Chunache Aap ﷺ waapas aae aur darwaze ki chaukhat mein aap ka ek (1) paao'n andar aur ek (1) baahar tha ke aap ne mere aur apne darmiyan parda gira liya. Us par Allah Ta'ala ne parde ki aayat naazil farmaai.[2276]

[4794] Hazrat Anas ؓ se ek (1) mazeed riwayat hai ke Rasool Allah ﷺ ne Zainab bint Jahash ؓ se nikah par daawat-e-walima ki aur logo'n ko roti aur gosht khilaaya. Phir aap Ummahaat-ul-Momineen ؓ ke hujro'n ki taraf gae, jaisa ke aap ka maamool tha ke nikah ki subah aap jaaya karte the. Aap unhe'n salaam karte aur unhe'n duaae'n dete. Ummahaat-ul-Momineen bhi aap ko salaam kartee'n aur aap ke liye duaae'n kartee'n. Ummahaat-ul-Momineen ke hujro'n se jab aap apne hujre ki taraf tashreef laae to dekha ke do (2) aadmi aapas mein baithe guftagu kar rahe hain. Jab aap ne unhe'n baithe hue dekha to aap hujre se baahar nikal aae. Un dono hazraat ne jab dekha ke Allah ke Nabi ﷺ apne hujre se waapas tashreef le gae hain to wo badi jaldi se uth kar baahar nikal gae. Mujhe yaad nahi ke unke chale jaane ki ittela maine aap ko di, ya kisi aur ne. Phir Aap ﷺ waapas aae aur ghar mein aate hi darwaze ka parda neeche gira diya aur aayat-e-hijab naazil hui.[2277]

Saeed bin Maryam ne bayaan kiya, unhe'n Yahya ne khabar di, unse Humaid ne hadees bayaan ki, unho'n ne Hazrat Anas se suna, unho'n ne Nabi ﷺ se naqal kiya.

[4795] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Ummul Momineen Hazrat Sauda ؓ parde ka hukum naazil hone ke baad qazaa-e-haajat ke liye baahar niklee'n aur wo bhaari bhar-kam khatoon thee'n, jo unhe'n pehchaanta tha usse wo posheeda nahi reh sakti thee'n. Hazrat Umar bin Khattab ؓ ne unhe'n dekh liya to kaha: Aye Sauda! Allah ki qasam! Aap ham se apne aap ko chupaa nahi saktee'n. Dekha'n aap kis tarah baahar nikalti hain? Hazrat Sauda ؓ ye sun kar ulte paao'n wahaa'n se chali aae'n, jabke Rasool Allah ﷺ us waqt mere hujre mein tashreef farma raat ka khana khaa rahe the. Aap ke haath mein us waqt gosh ki ek (1) haddi thi. Hazrat Sauda ne daakhil hote hi kaha: Allah ke Rasool ﷺ! Main qazaa-e-haajat ke liye baahar nikli thi to Hazrat Umar ؓ ne mujhse aisi-aisi baate'n ki hain. Chunache (usi waqt) Allah Ta'ala ne aap par wahee ka nuzool shuru farma diya. Thodi der baad ye kaifiyat khatam hui to us waqt abhi haddi aap ke haath mein thi, usey aapne rakha nahi tha ke aap ne farmaya: "*Allah Ta'ala ki taraf se tumhe'n qazaa-e-haajat ke liye baahar jaane ki ijaazat de di gai hai*".[2278]

Faaeda: Hazrat Umar ؓ bohot ghairat-mand the. Wo azwaaj-e-mutahharaat ke mutaalliq ajnabi logo'n ke ittlea paane ko bohot naa-pasand karte the. Unki shadeed khwahish thi ke unhe'n parde mein rakha jaae. Isi liye unho'n

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[2275] راجع: 4791
[2276] راجع: 4791
[2277] راجع: 4791
[2278] راجع: 146

ne Hazrat Sauda ﵂ ke mutaalliq farmaya ke Sauda! Ham ne tujhe pehchaan liya hai! Lekin us martaba aap ki ye khwahish poori na hui, balke Allah ka hukum aaya ke azwaaj-e-mutahharaat ko parde mein rehte hue qazaa-e-haajat ke liye baahar nikalne ki ijaazat hai, taake unhe'n mashaqqat na ho. والله أعلم

Baab 9: Irshad-e-Baari Ta'ala "Kisi Cheez Ko Zaahir Karo Ya Makhfi Rakho, Beshak Allah Hamesha Se … Poori Tarah Shaahid Hai"[2279] Ka Bayaan

[4796] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha: Parde ka hukum naazil hone ke baad Abu Quais ke bhai Hazrat Aflah ﵁ ne mujh se milne ki ijaazat talab ki, to maine kaha: Jab tak main is silsile mein Nabi ﷺ se ijaazat na haasil kar loo'n, unse nahi mil sakti. Kyou'nke uske bhai Abu Quais ﵁ ne mujhe kaunsa doodh pilaaya hai. Mujhe to Abu Quais ki biwi ne doodh pilaaya hai. Phir Nabi ﷺ tashreef laae to maine aap se arz ki: Allah ke Rasool ﷺ! Abu Quais ﵁ ke bhai Aflah ﵁ ne mujhse milne ki ijaazat maangi thi, to maine usey keh diya ke jab tak Aap ﷺ se ijaazat na le loo'n, unse mulaqaat nahi kar sakti. Nabi ﷺ ne farmaya: "*Apne chacha ko milne se tumhe'n kyou'n inkaar hai?*" Maine kaha: Allah ke Rasool ﷺ! Mujhe Abu Quais ne doodh nahi pilaaya, balke doodh pilaane waali to uski biwi hai. Aap ﷺ ne farmaya: "*Aisa nahi, unhe'n andar aane ki ijaazat do. Wo tumhare chacha hain, tere haath khaak-aalood ho'n!*" Hazrat Urwah ne bayaan kiya ke isi wajah se Hazrat Ayesha ﵂ farmati thee'n ke razaa-at[2280] se bhi un cheezo'n ko haraam samjho jo nasab[2281] ki wajah se haram hoti hain.[2282]

Baab 10: Irshad-e-Baari Ta'ala "Allah Ta'ala Aur Uske Farishte Nabi ﷺ Par Rahmat Bhejte Hain…"[2283] Ka Bayaan

Abul Aaliya ne kaha: Salaat "صلاة" ki nisbat agar Allah Ta'ala ki taraf ho to farishto'n ke saamne Allah ki taraf se Rasool Allah ﷺ ki madah o sana[2284] hai. Aur agar Salaat ki nisbat farishto'n ki taraf ho to usse muraad dua hai. Hazrat Ibne Abbas ﵄ ne farmaya: Aayat-e-mubaraka mein "يُصَلُّوْنَ"[2285] ke maane hain: "يُبَرِّكُوْنَ", yaane barkat ki dua karna. "لَنُغْرِيَنَّكَ"[2286] ke maane hain: Ham zaroor aap ko un par musallat kar de'nge.

[4797] Hazrat Kaab bin Ujrah ﵁ se riwayat hai ke arz ki gai: Allah ke Rasool ﷺ! Aap par salaam ka tareeqa to hame'n maaloom ho gaya, lekin aap par "salaat" ka kya tareeqa hai? Aap ne farmaya: "*You'n padha karo! Aye Allah! Tu Hazrat Muhammad ﷺ par apni rahmate'n naazil farma aur Hazrat Muhammad ﷺ ki aal par bhi, jis tarah toone Hazrat Ibrahim ﵇ ki aal par rahmat'n naazil ki hain. Beshak tu qaabil-e-taareef hai, buzurg hai. Aye Allah! Tu Hazrat Muhammad ﷺ par barkate'n naazil farma aur Hazrat Muhammad ﷺ ki aulaad par bhi, jis tarah toone Hazrat Ibrahim ﵇ ki aal par naazil farmaai hain. Beshak tu qaabil-e-taareef hai, buzurg hai*".[2287]

[4798] Hazrat Abu Saeed Khudri ﵁ se riwayat hai ke ham ne arz ki: Allah ke Rasool ﷺ! Aap par salaam padhne ka tareeqa to hame'n maaloom ho gaya hai, lekin salaat bhejne ka kya tareeqa hai? Aap ne farmaya: "*You'n kaha kaho: Aye Allah! Tu apne bande aur apne Rasool Hazrat Muhammad ﷺ par rahmate'n naazil farma, jis tarah toone Hazrat Ibrahim ki Aal par rahmate'n naazil farmae'n. Aye Allah! Hazrat Muhammad ﷺ aur Hazrat Muhammad ﷺ ki aulaad par barkate'n naazil farma jis tarah toone Hazrat Ibrahim ﵇ ki aal par barkate'n naazil farmae'n*".

Abu Saaleh ne Hazrat Lais se ye alfaaz bayaan kiye hain: "*Muhammad ﷺ par aur Muhammad ﷺ ki aal par jis tarah toone Hazrat Ibrahim ﵇ ki aal par barakaat naazil farmaai hain*".

[2279] 54-55

[2280] T: (رَضاعَت) Baccho'n ko doodh pilaana, doodh peene ka amal [Rekhta]

[2281] T: (نَسَب) Nasal, silsila, khandaan, khandaan ka silsila (baap ki taraf se) [Rekhta]

[2282] راجع: 2644

[2283] Surah al Ahzaab: 56

[2284] T: (مَدْح و ثَنا) Taareef o tauseef (khusoosan Allah aur Rasool ﷺ ki), badaai, hamd o sana [Rekhta]

[2285] Surah al Ahzaab: 56

[2286] Surah al Ahzaab: 60

[2287] راجع: 3370

Ek (1) riwayat mein ye alfaaz hain: "*Jaise toone Hazrat Ibrahim ﷺ par rahmate'n naazil ki hain aur Hazrat Muhammad ﷺ aur Hazrat Muhammad ﷺ ki aal par barkate'n naazil farma, jise toone Hazrat Ibrahim ﷺ par aur Hazrat Ibrahim ﷺ ki aulaad par barkaat naazil ki hain*".[2288]

Baab 11: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Tum Un Logo'n Jaise Na Ban Jaao Jinho'n Ne Hazrat Moosa ﷺ Ko Takleef Di"[2289] Ka Bayaan

[4799] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Bila-shubha Moosa ﷺ bade baa-haya insaan the. Iske mutaalliq Allah Ta'ala ka ye irshad hai:* Aye Imaan Waalo! Un Logo'n Ki Tarah Na Ho Jaana Jinho'n Ne Hazrat Moosa ﷺ Ko Eeza Pohonchaai Thi, To Allah Ta'ala Ne Unko (baa-izzat) Bari Kar Diya Us (ilzaam) Se Jo Unho'n Ne Lagaaya Tha Aur Allah Ta'ala Ke Yahaa'n Wo Bade Muazzaz The".[2290]

[2288] Dekhiye: 6385

[2289] Surah al Ahzaab: 69

[2290] راجع: 278

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(34) Tafseer Surah Saba

Kaha jaata hai: "مُعٰجِزِيْنَ"[2291] aage badhne waale aur madde-muqaabil ko dohra dene waale. "بِمُعْدِزِيْنَ"[2292] ke maane hain: Haath se nikal jaane waale. "مُعَاجِزِيَّ" ke maane hain: Mujhse aage badh jaae'n aur mujhe aajiz[2293] kar de'n. "سَبَقُوْا"[2294] ke maane hain: Aage badh gae aur haath se nikal gae. "لَا يُعْجِزُوْنَ" Wo aajiz nahi kar sake'nge. "يَسْبِقُوْنَا"[2295] Wo ham se aage nikal jaae'nge, hame'n aajiz kar de'nge. "بِمُعْجِزِيْنَ" ke maane hain: "بِفَائِتِيْنَ". Aur "مُعَاجِزِيْنَ" ke maane "مُعَالِبِيْنَ" hain (ye mukarrar[2296] hai), yaane har ek ye chaahta hai ke wo doosrek o aajiz karde. "مِعْشَارَ"[2297] ke maane hain: "عُشْرَ", yaane daswaa'n hissa. "اَلْأُكُلْ" Phal. "بٰعِدْ"[2298] aur "بَعِّدْ" yaane baab-e-afaal aur taf-eel dono ke ek (1) hi maane hain, yaane doori paida karna.

Imam Mujahid ne kaha: "لَغ يَغْزُبُ"[2299] ke maane hain: Usse ghayab nahi hota. "سَيْلَ اَلْعَرِمِ"[2300] ke maane bande ke hain. Ek (1) surkh paani tha, jise band mein chod diya gaya tha jis ne band ko phaad kar usey tukde-tukde kar diya aur waadi ko khod kar rakh diya. Chunache dono taraf se baagh ukhad gae aur paani ghayab hua to sookh gae. Ye surkh paani dam ka nahi tha, balke ye Allah ka azaab tha, jisko Allah Ta'ala ne jahaa'n se chaaha bhej diya. Amr bin Sharjeel ne kaha: Ahle Yemen ki zubaan mein "اَلْعَرِمِ" hed (بِيڈ)[2301] ko kehte hain. Ahle Yemen ke alaawa doosro'n ne kaha ke "اَلْعَرِمِ" ke maane waadi aur naale ka hain. "سَبِعْتٍ" ke maane hain zirhe'n.

Imam Mujahid ne kaha: "يُجَازٰى" ke maane hain: Saza diye jaate hain. "أَعِظُكُمْ بِوٰحِدَةٍ"[2302] ke maane hain: Main tumhe'n Allah Ta'ala ki itaa-at ki naseehat karta hoo'n. "مَثْنٰى وَفُرٰدٰى" ke maane hain: Do-do (2-2) aur ek-ek (1-1). "اَلتَّنَاوُشُ"[2303] ke maane hain: Aakhirat se laut kar duniya mein aana. "وَبَيْنَ مَا يَشْتَهُوْنَ"[2304] yaane jo kuch wo maal, aulaad aur zeenat chaahe'nge. "بِأَشْيَاعِهِمْ" Un jaise doosre kaafir, yaane ham-mashrab[2305] log.

Hazrat Ibne Abbas ﷺ farmate hain: "كَالْجَوَابِيْ", yaane zameen ke gadho'n aur bade-bade hauzo'n ke baraabar pyaale banaate the. "اَلْخَمْطُ" ke maane hain: Peelu[2306] ka darakht. "اَلْأَثْلُ" ke maane hain: Jhaao[2307] ka darakht. "اَلْعَرِمِ" ke lughawi maane hain: Sakht aur shadeed.

Baab 1: Irshad-e-Baari Ta'ala "Yahaa'n Tak Ke Jab Ghabraahat Unke Dilo'n Se Door Kardi Jaati Hai To Poochte Hain: Tumhare Rabb Ne Kya Farmaya? Kehte Hain: Haq Farmaya Aur Wohi Sab Se Bulan, Bohot Bada Hai"[2308] Ka Bayaan

[4800] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Allah ke Nabi ﷺ ne farmaya: "*Jab Allah Ta'ala aasmaan mein kisi muaamale ka faisla farmata hai to farishte Allah Ta'ala ke farmaan ke saamne jhukaao ke liye aajizi ke taur par apne paro'n ko is tarah maarte hain, goya saaf patthar par lohe ki zanjeere'n kheenchi jaa rahi ho. Phir jab unke dilo'n se ghabraahat door hoti hai to ek-doosre se poochte hain: Tumhare Rabb ne kya farmaya hai? Jo kuch Allah ne farmaya hota hai uske mutaalliq kehte hain ke wo bilkul bar-haq hai aur wohi sab se buland o bar-tar hai, to suni hui baat chori karne waale shyateen bhi usey sun lete hain aur chori karne waale shayateen is tarah ek-doosre ke*

[2291] Surah Saba: 5 & 38
[2292] Surah al Anaam: 134
[2293] T: (عَاجِز) Kamzor, majboor, jo koi kaam karne ki qudrat na rakhta ho [Rekhta]
[2294] Surah al Anfaal: 59
[2295] Surah al Ankaboot: 4
[2296] T: (مُكَرَّر) Baar baar, takraar ke saath [Rekhta]
[2297] Surah Saba: 45
[2298] Surah Saba: 19
[2299] Surah Saba: 3
[2300] Surah Saba: 16
[2301] T: Ooncha kinaara [Rekhta]
[2302] Surah Saba: 46
[2303] Surah Saba: 52
[2304] Surah Saba: 54
[2305] T: (ہَم مَشْرَب) Ek (1) aqide ke pairokaar, ek (1) jaise aqide waale [Rekhta]
[2306] T: (پِیلُو) Ek darakht ka naam, jis ki patli shaakho'n aur jad ki miswaak nez daant ka brush bhi banaate hain. Is ka resha bohot mazboot hota hai aur phal khaate bhi hain, Careya arborea [Rekhta]
[2307] T: (جھاؤ) Ek (1) darakht ya pauda jo dariya ke kinaare hota hai jiski tokriyaa'n waghaira banaate hain [Urduinc]
[2308] Surah Saba: 23

oopar chadhe hote hain …Sufyan ne apni hatheli se uski kaifiyat bayaan farmaai: Hatheli ko ek (1) taraf kiya aur ungliyo'n ke darmiyaan farq kiya… *Bahar-haal wo us kalma-e-haq ko sun kar apne neeche waale tak pohonchata hai aur wo doosra apne neeche waale tak pohonchata hai, yahaa'n tak ke wo kisi jaadugar ya nujoomi ke kaan mein daalta hai. Phir kabhi to uske pohonchane se pehle hi shihaab-e-saaqib usey paa leta hai aur kabhi uske paane se pehle wo kalma pohoncha leta hai, phir wo saahir ya nujoomi uske saath sau (100) jhoot mila leta hai. Chunache kaha jaata hai: Kya falaa'n din usne hame'n is-is tarah nahi kaha tha? To wo kalma jo aasmaan se suna gaya tha uski wajah se uske jhoot ko bhi saccha samjha jaata hai*".[2309]

Baab 2: Irshad-e-Baari Ta'ala "Wo To Ek (1) Shadeed Azaab Se Pehle Mahez Tumhe'n Daraane Waala Hai"[2310] Ka Bayaan

[4801] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ek (1) din safa pahaadi par chadh gae aur farmaya: "*Ya Sabaaha, yaane subah ke waqt tum par dushman hamla-aawar hone waala hai*". Ye sun kar quraish jamaa ho gae aur aap se kaha: Tumhe'n kya ho gaya hai? Aap ne farmaya: "*Mujhe bataao, agar main tumhe'n bataau'n ke dushman tum par subah ya sham ke waqt hamla karne waala hai, to kya tum mujhe saccha khayaal karoge?*" Unho'n ne jawaab diya: Kyou'n Nahi. Aap ne farmaya: "*To phir sun lo, ke main shadeed azaab aane se pehle-pehle tumhe'n daraane waala hoo'n*". Ye sun kar Abu Lahab (tinak[2311] kar) bola: Tere liye halaakat ho! Kya toone isi liye hame'n yahaa'n jamaa kiya tha? Allah Ta'ala ne uske jawaab mein Surah Lahab naazil farmaai.[2312]

[2309] راجع: 4701

[2310] Surah Saba: 46

[2311] T: (تِنَک گر) Ghusse se, jhilla kar, naaraak ho kar [Rekhta]

[2312] راجع: 1394

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(35) Tafseer Surah Malaaikah (Surah Faatir)

Imam Mujahid ne kaha: "اَلْقِطْمِيْرُ" ke maane hain: Khajoor ki guthli ki jhilli. "مُثْقَلَةٌ"[2313] ke maane hain: Bojh se ladaa[2314] hua. Mujahid ke alaawa ne kaha: "اَلْحَرُوْرُ"[2315] ke maane hain: Din ke waqt chalne waali loo[2316], jabke sooraj nikla hua ho. Hazrat Ibne Abbas ﷺ ne farmaya: "اَلْحَرُوْرُ" wo loo (لُو) jo raat ko chalti hai aur "اَلسَّمُوْمُ" us garam hawaa ko kehte hain jo din ke waqt chale. "وَ غَرَابِيْبُ سُوْدٌ"[2317] ke maane hain: Sakht kaale. Ye "غِرْبِيْبُ" ki jamaa hai aur uske maane sakht siyaah ke hain.

[2313] Surah Faatir: 18
[2314] T: (لدا) Bhara hua, loaded [RSB]
[2315] Surah Faatir: 21
[2316] T: (لُو) Garam hawaa jo garmi ke mausam mein chalti hai [Rekhta]
[2317] Surah Faatir: 27

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(36) Tafseer Surah Yaseen

Imam Mujahid ne kaha: "فَعَزَّزْنَا"[2318] ke maane hain: Ham ne uski taaeed ki aur usey quwwat pohonchaai. " يٰحَسْرَةً عَلَىٰ الْعِبَادِ"[2319] qiyaamat ke din kuffaar apne aap par afsos kare'nge, ke unho'n ne ambiya ki hasi udaai thi. "أَنْ تُدْرِكَ الْقَمَرَ" ka matlab ya hai ke un mein kisi ki raushni doosre ki raushni ko chupa nahi sakti aur na ye unki shaan ke laayaq hi hai. "سَابِقُ الْنَّهَارِ" Aur na raat, din par ghaalib aasakti hai, balke dono chaand aur sooraj tezi ke saath ek-doosre ki talaash mein hain. "نَسْلَخُ"[2320] un mein se ek (1) ko doosre (se nikaalte hain aur dono chal rahe hain. "مِنْ مِثْلِهِ"[2321] se muraad chaupaae hain. "فٰكِهُوْنَ"[2322] ke maane hain: Khush-o-khurram ho'nge. "جُنْدٌ مُحْضَرُوْنَ"[2323] wo asnaam[2324], lashkar ki soorat mein hisaab ke waqt haazir kiye jaae'nge. Hazrat Ikrima se bayaan kiya jaata hai ke "الْمَشْحُوْنَ"[2325] ke maane hain: Bhari hui kashti. Hazrat Ibne Abbas ﷺ ne farmaya: "طٰئِرُكُمْ"[2326] ke maane hain: Tumhari musibate'n. "يَنْسِلُوْنَ"[2327] se muraad hai: Qabro'n se nikal pade'nge. "مَرْقَدِنَا"[2328] ke maane hain: Hamaare nikalne ki jagah, yaane qabar. "أَحْصَيْنٰهُ"[2329] ham ne usko mehfooz kar liya hai. "مَكَانَتِهِمْ"[2330] aur "مَكَانِهِمْ" ke ek (1) hai maane hain, yaane unke gharo'n mein unhe'n maskh kar de'n.

Baab 1: Irshad-e-Baari Ta'ala "Aur Sooraj Apni Muqarrara Guzar-gah Par Chal Raha Hai. Ye Sab Par Ghalib, Sab Kuch Jaanne Waale (Allah) Ka Andaaza Hai"[2331] Ka Bayaan

[4802] Hazrat Abu Zar ﷺ se riwayat hai, unho'n ne kaha: Main aaftaab ghuroob hone ke waqt masjid ke andar Nabi ﷺ ki khidmat mein maujood tha. Aap ne farmaya: "*Aye Abu Zar! Tumhe'n pataa hai ke ye aaftaab kaha'n ghuroob hota hai?*" Maine arz ki: Allah aur uske Rasool hi ko ziyaada ilm hai. Aap ne farmaya: "*Bila-shubha sooraj chalta rehta hai, hatta ke arsh ke neeche sajda karta hai*". Darj-e-zel Irshad-e-Baari Ta'ala ka yehi matlab hai: "Sooraj Apni Muqarrara Guzar-gah Par Chal Raha Hai. Uska Ye Raasta (Allah) Sab Kuch Ghaalib, Sab Kuch Jaanne Waale Ki Taraf Se Muqarrar-karda hai". [2332]

[4803] Hazrat Abu Zar ﷺ hi se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se Irshad-e-Baari Ta'ala: "Sooraj Apni Muqarrara Guzar-gaah Par Chal Raha Hai" Ke mutaalliq dariyaaft kiya to aap ne farmaya: "Uska Thikaana Arsh Ke Neeche Hai".[2333]

[2318] Surah Yaseen: 14
[2319] Surah Yaseen: 30
[2320] Surah Yaseen: 37
[2321] Surah Yaseen: 42
[2322] Surah Yaseen: 55
[2323] Surah Yaseen: 75
[2324] T: (صَنَم) Buth, moorti [Rekhta]
[2325] Surah Yaseen: 41
[2326] Surah Yaseen: 19
[2327] Surah Yaseen: 51
[2328] Surah Yaseen: 52
[2329] Surah Yaseen: 12
[2330] Surah Yaseen: 67
[2331] Surah Yaseen: 38
[2332] راجع: 3199
[2333] راجع: 3199

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(37) Tafseer Surah as Saaffaat

Imam Mujahid ne kaha: "وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ"[2334] ke maane ye hain ke wo be-tehqeeq har jagah se teer phenkte rahe, yaane wo paighaambar ko kabhi shaaer, kabhi saahir aur kabhi kaahin kehte rahe. "وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ دُحُوْرًا"[2335] Shayateen ko har taraf se teero'n se maara jaata hai. Unhe'n har jaanib se maar padti hai. Ye shayateen ko bhagaane ke liye kiya jaata hai. "وَاصِبٌ"[2336] ke maane hamesha ke hain, yaane aakhirat mein unke liye daaimi azaab hoga. "لَازِبٍ"[2337] ke maane laazim ke hain, yaane chipakti aur lais-daar[2338] thi. "تَأْتُوْنَنَا عِنِ الْيَمِيْنِ"[2339] mein "الْيَمِيْنِ" ke maane haq ke hain, yaane maidaan-e-mahshar mein kuffaar, shayateen se kahe'nge: Tum hare paas haq baat ki taraf se aate the aur kehte the ke hamara mazhab haq aur rasool ki taaleem ghalat hai. "غَوْلٌ"[2340] ke maane hain: pait ka dard. "يُنْزَفُوْنَ"[2341] ke maane hain: unki aqlo'n mein futoor[2342] nahi aaega. "قَرِيْنٌ" ke maane hain: Shaitan. "يُهْرَعُوْنَ"[2343] se muraad daudne ki tarah tez chalet hain. "يَزِفُّوْنَ"[2344] ke maane hain: Chalne mein tezi karna, yaane nazdeek-nazdeek qadam rakh kar daudna. "وَبَيْنَ الْجِنَّةِ نَسَبًا"[2345] ka matlab ye hai ke kuffaar-e-quraish kehte the: Farishte Allah Ta'ala ki betiyaa'n hain aur unki maae'n sardar jinno'n ki beityaa'n hain. "وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُوْنَ" Jinno'n ko maaloom tha ke unhe'n qiyaamat ke din hisaab ke liye haazir hona padega. Hazrat Ibne Abbas ﷺ ne farmaya: "لَنَحْنُ الْصَّآفُّوْنَ"[2346] ye farishto'n ka qaul hai. "سِرَاطِ الْجَحِيْمِ"[2347] aur "سَوَآءِ الْجَحِيْمِ"[2348] se muraad jahannum ka wast[2349] hai. "لَشَوْبًا"[2350] unka kaha makhloot hoga, yaane us mein khaulta hua paani milaaya jaaega. "مَدْحُوْرًا"[2351] ke maane hain: Nikaala hua, door kiya hua. "بَيْضٌ مَّكْنُوْنٌ"[2352] se muraad chupe hue moti hain. "وَتَرَكْنَا عَلَيْهِ فِيْ الْآخِرِيْنَ"[2353] Uska zikr-e-khair pichle logo'n mein baaqi rakha. Yaane unka zikr-e-khair rahega. "يَسْتَسْخِرُوْنَ"[2354] ke maane hain: "يَسْخَرُوْنَ"[2355] yaane wo mazaaq udaate hain. "بَعْلًا"[2356] Rabb. "الْأَسْبَابُ"[2357] se muraad aasmaan hai.

Baab 1: Irshad-e-Baari Ta'ala "Bila-shubha Hazrat Yunus ﷺ Bhi Paighaambaro'n Mein Se The"[2358] Ka Bayaan

[4804] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Kisi shakhs ke liye munaasib nahi ke wo Ibne Matta, yaane Hazrat Yunus ﷺ se behtar hone ka daawa kare*".[2359]

[4805] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs ye kehta hai ke main Yunus bin Matta se behtar ho'n wo jhoota hai*".[2360]

Faaeda: "*Main Yunus bin Matta se behtar hoo'n*". Us mein do (2) ehtemaal hain: Ek (1) ye ke usse muraad khud Rasool Allah ﷺ hain. Doosra ye ke usse muraad khud mutakallim hai. Deegar ahadees se doosre ehtemaal ki taaeed hoti hai, chunache ek (1) hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Main ye nahi kehta ke koi Yunus bin Matta*

[2334] Surah Saba: 53
[2335] Surah as Saaffaat: 8-9
[2336] Surah as Saaffaat: 9
[2337] Surah as Saaffaat: 11
[2338] T: (ليس دار) Chip-chipa, luaab-daar, chipakne waala [Rekhta]
[2339] Surah as Saaffaat: 28
[2340] Surah as Saaffaat: 47
[2341] Surah as Saaffaat: 94
[2342] T: (فُتُور) Fitna, khot, aeb, susti, zof, kharaabi, khalal [Rekhta]
[2343] Surah as Saaffaat: 70
[2344] Surah as Saaffaat: 94
[2345] Surah as Saaffaat: 158
[2346] Surah as Saaffaat: 165
[2347] Surah as Saaffaat: 23
[2348] Surah as Saaffaat: 55
[2349] T: (وَسْط) Beech, darmiyaan, kisi cheez ke beech ka hissa, mutawassit [Rekhta]
[2350] Surah as Saaffaat: 67
[2351] Surah al Aaraaf: 18
[2352] Surah as Saaffaat: 49
[2353] Surah as Saaffaat: 78, 108, 129
[2354] Surah as Saaffaat: 14
[2355] Surah as Saaffaat: 14
[2356] Surah as Saaffaat: 125
[2357] Surah Saad: 10
[2358] Surah as Saaffaat: 139
[2359] راجع: 3412
[2360] راجع: 3415

se Afzal hai".[2361] Ek (1) hadees-e-qudsi ke alfaaz hain ke Allah Ta'ala farmata hai: "Mere Kisi Bande Ko Ye Zeb Nahi Deta Ke Wo You'n Kahe: Main Yunus bin Matta Se Behtar Hoo'n".[2362]

[2361] Saheeh Muslim: Al Fazaail: H6151(2373)

[2362] Saheeh Muslim: Al Fazaail: H6159(2376)

بسم الله الرحمان الرحيم

(38) Tafseer Surah Saad

[4806] Awwaam bin Hosham se riwayat hai, unho'n ne kaha: Maine Hazrat Mujahid se Surah Saad mein sajda karne ke mutaalliq sawaal kiya to unho'n ne kaha: Ye sawaal Hazrat Ibne Abbas ﷺ se bhi kiya gaya tha, unho'n ne jawaab mein ye aayat tilaawat ki: "Yehi Wo Log Hain Jinhe'n Allah Ta'ala Ne Hidayat Di Thi, Lehaaza Aap Bhi Unki Hidaayat Ki Itteba Kare'n". Aur Hazrat Ibne Abbas ﷺ is surah mein sajda kiya karte the.[2363]

[4807] Hazrat Awwaam bin Hoshab hi se riwayat hai, unho'n ne kaha: Maine Hazrat Mujahid se Surah Saad mein sajda karne ke mutaalliq sawaal kiya too unho'n ne kaha: Maine bhi Hazrat Ibne Abbas ﷺ se yehi sawaal kiya tha, ke is surah mein sajda karne ki daleel kya hai? Unho'n ne farmaya: Aaya tum ye nahi padhte: "Unki Nasl Se Dawood Aur Sulaiman Hain … Yehi Wo Log Hain Jinhe'n Allah Ta'ala Ne Hidayat Di Thi, Lehaaza Aap Bhi Unhi Ke Tareeq Par Chale'n". Hazrat Dawood ﷺ bhi unhi Ambiya ﷺ mein se hain jin ki ittiba ka tumhare Nabi ﷺ ko hukum tha. To Rasool Allah ﷺ ne us mauqa par ye sajda kiya hai.[2364]

"عُجَابٌ"[2365] ke maane hain: Ajeeb. "اَلْقِطُّ" ke maane hain: Saheefa, yaane kaaghaz ka parcha, yahaa'n nekiyo'n ka saheefa muraad hai. Imam Mujahid ne kaha: "فِيْ عِزَّةٍ"[2366] ke maane hain: Takabbur aur sarkashi karne waale. " اَلْمِلَّةِ الْأَخِرَةِ"[2367] se muraad quraish ka deen hai. "اَلْاِخْتِلَاقُ" se muraad jhoot hai. "اَلْاَسْبَابُ"[2368] se muraad aasmaan ke darwaazo'n mein unke raaste hain. "جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ"[2369] "مَهْزُوْمٌ", "جُنْدٌ" ki safat hai. Isse muraad quraish ke log hain. "أُولٰئِكَ الْأَحْزَابُ"[2370] se muraad guzishta ummate'n hain jin par azaab utra tha. "فَوَاقٍ"[2371] phirna, lautna. "قِطَّنَا"[2372] Hamaara azaab. "أَتَّخَذْنٰهُمْ سِخْرِيًّا"[2373] Ham ne unko hasi-mazaaq mein gher liya tha. "اَتْرَابٌ", "أَمْثَالٌ"[2374] Yaane ham-umar, jod waale. Hazrat Ibne Abbas ﷺ ne farmaya: "اَلْأَيْدِ"[2375] se muraad ibaadat ki quwwat hai. "اَلْأَبْصَارِ"[2376] ke maane hain: Allah ke muaamalaat mein ghaur se dekhne waale. "حُبَّ اَلْخَيْرِ عَنِ ذِكْرِ رَبِيّ"[2377] mein "عَنْ", "مِنْ" ke maane hai, yaane: "مِنْ ذِكْرِ رَبِّيْ". "فَطَفِقَ مَسْحًا"[2378] Ghodo'n ke paao'n aur peshaniyo'n par mohabbat se haath pherna shuru kiya. (Kuch hazraat ne ye maane bhi kiye hain ke talwaar se unko zibah karne ke lagey). "اَلْأَصْفَادِ"[2379] ke maane zanjeere'n aur bediyaa'n hain.

Baab 1: Irshad-e-Baari Ta'ala "Aye Allah! Mujhe Aisi Sultanat Ataa Farma Ke Mere Baad Kisi Ko Muyassar Na Ho, Beshak Toohi Bohot Ataa Karne Waala Hai"[2380] Ka Bayaan

[4808] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Guzishta raat ek (1) deo-haikal jinn mujhse bhid pada*". Ya is tarah ka koi aur kalma irshad farmaya. "*Taake meri namaz kharaab kare. Lekin Allah Ta'ala ne mujhe us par ghaalib kar diya. Maine chaaha ke masjid ke sutoono'n mein se kisi sutoon ke saath usey baandh doo'n, taake subah ke waqt tum sab usey dekh sako, lekin mujhe apne bhai Hazrat Sulaiman ﷺ ki dua yaad aagai ke: "*Aye Mere Rabb! Mujhe Aisi Sultanat De, Ke Mere Baad Kisi Ko Muyassar Na Ho*"*. Rooh raawi ne kaha: Aap ﷺ ne us jinn ko zaleel o ruswa karke bhagaa diya.[2381]

[2363] راجع: 3421
[2364] راجع: 3421
[2365] Surah Saad: 5
[2366] Surah Saad: 2
[2367] Surah Saad: 7
[2368] Surah Saad: 10
[2369] Surah Saad: 11
[2370] Surah Saad: 13
[2371] Surah Saad: 15
[2372] Surah Saad: 16
[2373] Surah Saad: 63
[2374] Surah Saad: 52
[2375] Surah Saad: 17
[2376] Surah Saad: 45
[2377] Surah Saad: 32
[2378] Surah Saad: 33
[2379] Surah Saad: 38
[2380] Surah Saad: 35
[2381] راجع: 461

Baab 2: Irshad-e-Baari Ta'ala "Aur Na Main Takleef Karne Waalo'n Hi Mein Se Hoo'n"[2382] Ka Bayaan

[4809] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Ham Hazrat Abdullah bin Masood ﷺ ki khidmat mein haazir hue, unho'n ne farmaya: Logo! Jis shakhs ko kisi cheez ka ilm ho to wo usey bayaan karke aur jise ilm na ho, usey " الله أعلم" keh dena chaahiye, kyou'nke ye bhi ilm hi hai ke jo cheez na jaanta ho uske mutaalliq keh de ke Allah hi ziyaada jaanta hai. Allah Ta'ala ne apne Nabi ﷺ se bhi keh diya tha: "Aap Keh De'n! Main Is Tableegh Par Koi Ujrat Nahi Maangta Aur Na Main Banaawat Karne Waala Hi hoo'n". Ab main tumhe'n dhue'n ke mutaalliq bataata hoo'n. Rasool Allah ﷺ ne quraish ko islaam ki daawat di to unho'n ne usey qubool karne mein taakheer ki. Tab Aap ﷺ ne unke khilaaf bad-dua ki: "*Aye Allah! Tu un par Yusuf ﷺ ke zamaane ke saat (7) saalo'n ki tarah saat (7) saalo'n ka qahet bhej kar meri madad farma*". Chunache qahet ne unko pakda aur itna zabardast pakda ke har cheez ko usne khatam kar diya. Log murdaar aur chamde tak khaa gae. Shiddat-e-bhook ki wajah se unka ye haal tha ke agar koi aasmaan ki taraf nazar uthaa kar dekhta to usey dhuwaa'n hi dhuwaa'n nazar aata. Iske mutaalliq Irshad-e-Baari Ta'ala hai: "Aap Intizaar Kare'n, Us Din Ka Jab Aasmaan Khula Hua Dhuwaa'n Laaega Jo Logo'n Par Chaa Jaaega, Ye Dardnaak Azaab Hai".[2383] Hazrat Abdullah bin Masood ﷺ ne farmaya: Phir quraish dua karne lagey: "*Aye hamaare Rabb! Is azaab ko hamse door karde to ham zaroor imaan le aae'nge, lekin un logo'n ko naseehat kab hoti hai, halaa'nke unke paas (haq) waazeh karne waala rasool aachuka, phir bhi ye log sartaabi*[2384] *karte rahe aur yehi kehte rahe ke ye sikhaaya hua aur deewana hai. Beshak ham thode dino'n ke liye unse azaab hata le'nge. Bila-shubha tum dobaara wohi karne waale ho*". Hazrat Abdullah bin Masood ﷺ ne farmaya: Kya qiyamat ka azaab bhi unse door kar diya jaaega? Phir jab ye azaab unse door kar diya gaya to wo dobaara kufr mein mazeed badh gae, phir ghazwa-e-badr mein Allah Ta'ala ne unhe'n pakda. Darj-e-zel Irshad-e-Baari Ta'ala mein usi taraf ishaara hai: "Jis Din Ham Badi Sakht Pakad Pakde'nge, Yaqeenan Us Roz Ham Poora-poora Badla Le Le'nge".[2385] [2386]

[2382] Surah Saad: 86

[2383] Surah ad Dukhaan: 12-15

[2384] T: (سَرتابی) Sarkashi, naa-farmaani, hukum-udooli, baghaawat, inheraaf [Rekhta]

[2385] Surah ad Dukhaan: 16

[2386] راجع: 1007

بسم الله الرحمان الرحيم

(39) Tafseer Surah az Zumar

Imam Mujahid ne kaha: "يَتَّقِىْ بِوَجْهِهٖ"[2387] se muraad ye hai ke mu'n ke bal dozakh mein ghaseeta jaaega jaisa ke is aayat mein hai: "Bhala Wo Shakhs Jo Dozakh Mein Daala Jaaega Behtar Hai Ya Wo Jo Qiyamat Ke Din Aman o Amaan Se Aaega".[2388] "ذِىْ عِوَجٍ"[2389] ke maane hain: Shubhe waala. "وَرَجُلًا سَلَمًا لِّرَجُلٍ"[2390] Ye mushrikeen ke maaboodaan-e-baatila aur maabood-e-bar-haq ki misaal hai. "وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ"[2391] mein "دُوْنِهٖ" se muraad buth hain, yaane mushrikeen apne jhoote maabudo'n se tujhe khaufzada karte hain. "خَوَّلْنَا"[2392] ke maane hain: Ham ne diya. "وَالَّذِىْ جَآءَ بِالصِّدْقِ"[2393] se muraad quran aur "صَدَّقَ بِهٖ" se muraad momin hai, jo qiyamat ke din Allah ke saamne aakar arz karega ke yehi wo quran hai jo duniya mein toone hame'n diya to maine us par amal kiya tha. "مُتَشٰكِسُوْنَ"[2394] "شكس" se nikla hai. "شكس" us bad-mizaaj aadmi ko kehte hain jo insaaf ki baat pasand na kare. "وَرَجُلًا سَلَمًا": "سلمًا", "سَالِمًا" acche aadmi ko kehte hain. "اِشْمَاَزَّتْ"[2395] ke maane hain: Nafrat karte hain, chidhte hain. "بِمَفَازَتِهِمْ"[2396] "فوز" se maakhuz hai, jiske maane hain: Kaamyaabi. "حَآفِّيْنَ"[2397] ke maane hain: Ird-gird, yaane chaaro'n taraf se ghere hue hain. "مُتَشٰبِهًا"[2398] Ishtibah se nahi, jiske maane iltebaas ke hain. Balke, "تَشابه" se hai, jiske maane hain: Tasdeeq karne mein (us ki aayaat) ek-doosre se milti-julti hain.

Baab 1: Irshad-e-Baari Ta'ala "(Meri jaanib se) Keh Do: Aye Mere Bando! Jinho'n Ne Apni Jaano'n Par Ziyaadati Ki Hai Tum Allah Ki Rahmat Se Naa-ummeed Na Ho Jaao"[2399] Ka Bayaan

[4810] Hazrat Ibne Abbbas ﷺ se riwayat hai ke mushrikeen mein se kuch logo'n ne bohot khoon-e-naa-haq bahaae the, aur ba-kasrat zina karte rahe the, wo Hazrat Muhammad ﷺ ke paas aae aur arz kiya ke aap jo kuch kehte hain, aur jis ki daawat dete hain, wo yaqeenan acchi cheez hai, lekin agar aap hame'n is baat se aagaah kar de'n ke ab tak ham ne jo gunah kiye hain kya wo moaafi ke qaabil hain. To Allah Ta'ala ne ye aayaat naazil farmaee'n: "Wo Log Jo Allah Ke Saath Kisi Doosre Maabood Ko Nahi Pukaarte Aur Kisi Jaan Ko Naa-haq Qatl Bhi Nahi Karte, Jiska Qatl Allah Ne Haraam Kiya Hai, Magar Haq Ke Saath, Aur Na Wo Zina Karte Hain"[2400] Aur ye aayat bhi naazil hui: "Keh Deejiye! Aye Mere Bando Jinho'n Ne Apni Jaano'n Par Ziyaadati Ki Hai! Allah Ki Rahmat Se Maayoos Na Ho Jaao".[2401]

Faaeda: Is aayat qat-an ye matlab nahi ke Allah Ta'ala ki rahmat o maghfirat ki ummeed par khoob gunah kiye jaao, uske ahkaam o faraaez ki mutlaq koi parwaah na karo, aur uski hudood ko bedardi se paamaal karo. Is tarah uske ghazab o intiqaam ko daawat de kar uski rahmat o maghfirat ki ummeed rakhna nihayat bewaqoofi aur khaam-khayaali hai. Aise logo'n ko yaad rakhna chaahiye ke wo jaha'n apne bando'n ke liye ghafoor-ur-Raheem hai, wahaa'n wo naa-farmaano'n ke liye azeez-zuntiqaam bhi hai.

Baab 2: Irshad-e-Baari Ta'ala "Un Logo'n Ne Allah Ki Qadr Nahi Ki Jo Uski Qadr Karne Ka Haq Hai"[2402] Ka Bayaan

[4811] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Ulama-e-yahood mein se ek aalim Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Aye Muhammad! Ham (tauraat mein) paate hain ke Allah Ta'ala aasmaano'n ko ek (1) ungli par rakh le ga, isi tarah tamaam zameeno'n ko ek (1) ungli par, darakhto'n ko ek (1) ungli par, dariyaao'n aur samandaro'n ko ek (1) ungli par, geeli-mitti ko ek (1) ungli par, aur deegar tamaam makhluqaat ko ek (1) ungli par. Phir farmaega: Main hi baadshah hoo'n. Nabi ﷺ ye sun kar hans diye, hatta ke aap

[2387] Surah az Zumar: 24
[2388] Surah Fussialt: 40
[2389] Surah az Zumar: 28
[2390] Surah az Zumar: 29
[2391] Surah az Zumar: 36
[2392] Surah az Zumar: 49
[2393] Surah az Zumar: 33
[2394] Surah az Zumar: 29
[2395] Surah az Zumar: 45
[2396] Surah az Zumar: 61
[2397] Surah az Zumar: 75
[2398] Surah az Zumar: 23
[2399] Surah az Zumar: 53
[2400] Surah al Furqan: 68
[2401] Surah az Zumar: 53
[2402] Surah az Zumar: 67

ke saamne ke daant dikhaai dene lagey. Aap ka ye hansna us yahoodi aalim ki tasdeeq ke liye tha. Phir Rasool Allah ﷺ ne aayat padhi: "Aur Un Logo'n Ko Jaisi Qadr Allah Ta'ala Ki Karni Chaahiye Thi, Nahi Ki".[2403]

Baab 3: Irshad-e-Baari Ta'ala "Saari Zameen Qiyaamat Ke din Uski Mutthi Mein Hogi Aur Tamaam Aasmaan Uske Daae'n Haath Mein Lapete Hue Ho'nge"[2404] Ka Bayaan

[4812] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "Allah Ta'ala zameen ko apni mutthi mein le-lega aur aasmaano'n ko apne daae'n haath mein lapet le ga. Phir farmaega: Main Hi Baadshah Hoo'n, Duniya Ke Baadshah (aaj) Kahaa'n Hain?".[2405]

Faaeda: Ek (1) riwayat mein "يوم القيامة" ke alfaaz hain, yaane qiyamat ke din aisa hoga. Qiyamat ke din ki takhsees is liye hai ke jaise duniya ki aabaadi aur takhleeq ke waqt uski ijaad mein kamaal-e-qudrat ka izhaar hua tha, isi tarah uske kharaab hone ke waqt usko khatam aur neest o naabood karne mein bhi uski qudrat-e-kaamila ka izhaar hoga. Is hadees mein bhi Allah Ta'ala ke liye "يمين" ka isbaat hai. Iske maane qudrat lena, salaf o saaleheen ke mauqif ke khilaaf hai, lehaaza ise apne haqiqi maano'n mein samajhna chaahiye, iski taaweel na ki jaae, balke mabni-bar-haqeeqat maane par mahmool kiya jaae. والله أعلم

Baab 4: Irshad-e-Baari Ta'ala "Aur Jab Soor Mein Phoonka Jaaega To Jo Bhi Aasmaano'n Aur Zameen Mein Maujood Makhlooq Hai, Sab Behosh Ho Jaae'nge, Magar Jise Allah Chaahe..."[2406] Ka Bayaan

[4813] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Aakhri martaba soor phoonke jane ke baad sab se pehle apna sar uthaane waala main hu'nga, lekin us waqt main Hazrat Moosa عليه السلام ko dekhu'nga ke wo arsh ke saath lipte hue hain. Ab mujhe maaloom nahi ke wo pehle hi is tarah the, ya aakhri nafkhe ke baad (mujhse pehle arsh-e-Ilaahi ko thaam le'nge)?*"[2407]

Faaeda: Baaz riwayaat mein ye bhi saraahat hai ke unke liye kooh-e-toor ki behoshi koo kaafi samajh liya jaaega, is liye wo nafkha-e-soor ke waqt behosh nahi ho'nge.[2408]

[4814] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayaan karte hain: Aap ne farmaya: "*Dono nafkho'n mein chaalees (40) ka faasla hoga*". Logo'n ne poocha: Abu Huraira! Kya chaalees (40) din ka? Unho'n ne farmaya: Main ye nahi keh sakta. Phir logo'n ne poocha: Chaalees (40) saal ka? Unho'n ne farmaya: Nahi, main ye nahi keh sakta. Logo'n ne arz ki: Chaalees (40) maah ka? Farmaya: Main ye bhi nahi keh sakta, albatta itna kahu'nga ke insaan ki har cheez bosida ho jaaegi, siwaae reedh ki haddi ke sirey ke, usi se tarkeeb-e-khalq hogi.[2409]

[2403] Dekhiye: 7414 7415 7451 7513

[2404] Surah az Zumar: 67

[2405] Dekhiye: 6519 7382 7413

[2406] Surah az Zumar: 68

[2407] راجع: 2411

[2408] Saheeh Bukhari: H2412

[2409] Dekhiye: 4935

بسم الله الرحمان الرحيم

(40) Tafseer Surah al Momin (Surah al Ghaafir)

Imam Mujahid ne kaha: "حم" iska hukum wohi hai jo surah ke shuru mein aane waale huroof-e-muqatta-aat ka hukum hai. yaane Allah hi uski muraad ko jaanta hai. Baaz ne kaha: Ye surah ke naam hain, jaisa ke Shareeh bin Abi Awfa al A'bsi ke is sher se maaloom hota hai:

Wo mujh ko haa-meem yaad dilaata hai, jabke neza chalne laga hai
Ladaai mein aane se pehle hi usne haa-meem kyou'n na padhi.

"اَلطَّوْلِ"[2410] ke maane hain: Ehsaan karna aur inaam dena. "دَاخِرِيْنَ"[2411] se muraad zaleel o khwaar hona hai. Mujahid ne kaha: "اِلَى اَلنَّجٰوةِ"[2412] ke maane "إِلَىْ الْإِيْمَانِ" hain, yaane main tumhe'n imaan ki daawat deta hoo'n. "لَيْسَ لَهُ دَعْوَةٌ"[2413] yaane buth kisi ki dua qubool nahi kar sakta. "يُسْجَرُوْنَ"[2414] ke maane hain: Wo dozakh ka indhan bane'nge. "تَمْرَحُوْنَ"[2415] ke maane hain: Tum itraate the. Hazrat A'laa bin Ziyaad logo'n ko aag yaad dilaate the, to ek (1) shakhs ne kaha: Tum logo'n ko kyou'n maayoos karte ho? Unho'n ne kaha: Meri kya taaqat hai ke main logo'n ko maayoos karu'n, jabke Irshad-e-Baari Ta'ala "Aye Mere Bando Jinho'n Ne apne Aap Par Zulm Kiya Hai! Allah Ki Rahmat Se Maayoos Na Hona"[2416] Iske saath Allah Ta'ala you'n bhi farmata hai: "Bila-shubha Hadd Se Badhne Waale Dozakhi Hain".[2417] Lekin tum ye chaahte ho ke bure kaam karte raho aur jannat ki khush-khabri bhi tumhe'n milti rahe. Allah Ta'ala ne to Hazrat Muhammad ﷺ ko is liye bheja hai ke wo itaa-at guzaar ko jannat ki bashaarat de'n aur naa-farmaan ko jahannum se daraae'n.

[4815] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha: Maine Hazrat Abdullah bin Amr bin Aas ﷺ se poocha ke Rasool Allah ﷺ ke saath sab se ziyaada sakht muaamala mushrikeen ne kya kiya tha? Hazrat Abdullah ﷺ ne bayaan kiya ke Rasool Allah ﷺ kaabe ke paas namaz padh rahe the ke us dauraan mein Uqba bin Abi Mu'ayt aaya aur usne Rasool Allah ﷺ ka shaana-e-mubarak pakad kar aap ki gardan mein apna kapda lapet diya. Phir us kapde se badi sakhti ke saath aap ka gala ghontne laga. Itne mein Hazrat Abu Bakar ﷺ bhi aagae. Unho'n ne Uqba ka kandha pakad kar Rasool Allah ﷺ se hataaya aur kaha: Kya tum aise aadmi ko qatl kar dena chaahte ho jo kehta hai ke mera Rabb Allah hai, jabke wo tumhare Rabb ke paas se apni sacchaai ke liye raushan dalaael bhi le kar aaya hai.

[2410] Surah al Momin (Ghaafir): 3
[2411] Surah al Momin (Ghaafir): 87
[2412] Surah al Momin (Ghaafir): 41
[2413] Surah al Momin (Ghaafir): 43
[2414] Surah al Momin (Ghaafir): 72
[2415] Surah al Momin (Ghaafir): 75
[2416] Surah az Zumar: 53
[2417] Surah al Momin (Ghaafir): 43

بسم الله الرحمان الرحيم

(41) Tafseer Surah Sajda

Hazrat Taaoos ne Syedna Abbas ﷺ se naqal kiya: "ائْتِيَا طَوْعًا أَوْ كَرْهًا"[2418] ke maane hain: "اَعْطِيَا", yaane tum dono (aasmaan o zameen) itaa-at qubool karlo. "قَالَتَا اَتَيْنَا طَآئِعِيْنَ" ke maane hain: "اَعْطَيْنَا" yaane, ham ne ba-khushi itaa-at qubool Karli.

Minhaal ne Saeed bin Jubair se riwayat kiya, unho'n ne kaha: Ek (1) aadmi ne Hazrat Ibne Abbas ﷺ se arz ki: Main quran mein bohot si aayaat ek-doosre ke khilaaf paata hoo'n, yaane ba-zaahir ta-aaruz maaloom hota hai, masalan:

Irshad-e-Baari Ta'ala: "(Jab soor mein phoonk diya jaaega) To Us Din Na to Unke Darmiyan Rishte Rahe'nge Aur Na Wo Baaham Ek-doosre Se Pooche'nge".[2419] Doosri jagah par Irshad-e-Baari Ta'ala hai: "Wo Ek-doosre ki taraf rukh karke pooche'nge".[2420] (In dono aayaat mein ba-zaahir ta-aaruz hai, kyou'nke pehli aayat mein sawaal na karne, jabke doosri mein baaham sawaal karne ka zikr hai).

Irshad-e-Baari Ta'ala hai: "Wo Allah Ta'ala se koi baat nahi chupa sake'nge".[2421] Jabke doosre muqaam par Irshad-e-Baari Ta'ala hai: "Hame'n Apne Rabb Ki Qasam! Ham Kabhi Mushrik Na The".[2422] (Pehli aayat mein adm-e-kitmaan[2423] ka zikr hai, jabke) doosri aayat mein kitmaan hai ke wo (apna mushrik hona) chupaae'nge.

Irshad-e-Baari Ta'ala hai: "(Kya tumhara paida karna ziyaada dushwaar hai) ya aasmaan ka? Us (Allah Ta'ala) ne usey banaaya (uski chat ko ooncha kiya, phir uski nok-palak[2424] ko durust kiya, uski raat ko taareek banaaya aur uske din ko nikaal aur uske baad) Zameen Ko Bichaa Diya".[2425] In aayat mein aasmaan ka paida karna zameen ke paida karne se pehle zikr farmaya hai. Phir (Haa-Meem-Sajda mein) Irshad-e-Baari Ta'ala hai: "Kya Tum Us Zaat Ka Inkaar Karte Ho Jisne Zameen Ko Do (2) Din Mein Paida Kiya Hai… (Phir aasmaan ki taraf mutawajjahua, jabke wo dhuaa'n sat ha) Farmabardaar Ban Kar Aate Hain".[2426] In aayat mein zameen ka paida karna aasmaan ke paida karne se pehle zikr farmaya hai, in mein ba-zaahir ta-aaruz hai.

Irshad-e-Baari Ta'ala hai: "Allah Hamesha Se Behad Bakhshne Waala Nihaayat Meherbaan Tha".[2427] Allah Ta'ala Hameha Se Sab Par Ghaalib, Kamaal Hikmat Waala Hai.[2428] "Allah Hamesha Se Sab Kuch Sunne Waala, Sab Kuch Dekhne Waala Tha".[2429] In aayaat ke mazmoon se pataa chalta hai ke Allah Ta'ala zamaana-e-maazi mein in sifaat se muttasif[2430] tha, ab nahi hai.

Hazrat Ibne Abbas ﷺ ne iske jawaab mein farmaya: "Us Din Koi Rishta Naata Nahi Rahega…" Ye us waqt ka zikr hai jab pehli dafaa soor mein phoonka jaaega. To zameen o aasmaan waale sab behosh ho jaae'nge, siwaae uske jise Allah chaahega. Us waqt un mein koi rishta-naata baaqi nahi rahega aur wo us waqt ek-dosore se kuch bhi nahi pooche'nge. Aur jo doosri aayat hai: "Wo Ek-doosre Ki Taraf Rukh Karke Pooche'nge", ye doosri dafa soof mein phoonke jaane ke baad ka haal hai (is liye in aayaat mein koi ta-aaruz nahi, yaane baaham poochna, nafkha[2431]-e-saniya ke baad aur na poochna nafkha-e-awwal ke baad hai).

Mushrikeen ka ye kehna ke "Ham Mushrik Na The" aur doosri aayat mein hai ke "Wo Allah Ta'ala Se Koi Baat Nahi Chupa Sake'nge", to baat darasal ye hai ke Allah Ta'ala qiyaamat ke din khaalis ahle tauheed ke gunaah moaaf kar

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[2418] Surah Sajda: 11
[2419] Surah al Mominoon: 101
[2420] Surah al Saaffaat: 27
[2421] Surah an Nisa: 42
[2422] Surah al Anaam: 23
[2423] T: (كِتْمان) Chupaana, poshidgi, makhfi rakhna, parda daalna [Rekhta]
[2424] T: (نوک پلک سنْوارنا) Umda banana, uyoob door karna, aaakhri islaah karna [Rekhta]
[2425] Surah an Naaziaat: 27-30
[2426] Surah Sajda: 9-11
[2427] Surah an Nisa: 96
[2428] Surah Sajda: 56
[2429] Surah Sajda: 58
[2430] T: (مُتَّصِف) Khoobiyaa'n rakhne waala, saaheb-e-sifat, jis mein koi wasf paaya jaae [Rekhta]
[2431] T: (نَفخَہ) Soor phoonka jaana, muraad qiyaamat [Rekhta]

de ga, to mushrikeen aapas mein kahe'nge: Aao, ham bhi Darbaar-e-Ilaahi mein ye kahe'n ke ham mushrik nahi the (taake hamaare gunah bhi moaaf ho jaae'n). Phir Allah Ta'ala us waqt unke mu'n par mohr lagaa de ga aur unke haath-paao'n bolna shuru kar de'nge. Us waqt maaloom hoga ke Allah Ta'ala se koi baat nahi chupaai jaa sakti aur us waqt kaafir tamanna kare'nge (kaash wo duniya mein musalman hote, yaane mu'n par mohr lagne se pehle kitmaan aur haath-paao'n ki gawaahi ke baad adm-e-kitmaan, lehaaza in aayaat mein koi ta-aaruz nahi).

(Irshad-e-Baari Ta'ala ke) Us (Allah Ta'ala) ne Zameen Ko Do (2) Din (ki miqdaar) Mein Paida Kiya (is mein sirf paidish ka zikr hai, uske phailaane ka zikr nahi hai). Phir aasmaan ki taraf tawajjo di aur doosre do (2) din (ki miqdaar) mein usey durust kiya. Uske baad zameen ko phailaya aur uske phailaana ye hai ke usse paani aur ghaas nikaala. Pahaado'n, oonto'n, aur teelo'n ko paida kiya, aur jo kuch zameen o aasmaan ke darmiyan mein hai usey doosre do (2) dino'n mein paida kiya. Zameen ko phailaane se yehi muraad hai.

Iska matlab ye hai ke zameen ko do (2) din mein paida kiya aur zameen ki deegar cheeze'n uske baad do (2) din mein paida ki gaee'n. Goya ye sab kuch chaar (4) dino'n mein taiyyaar hua aur aasmaano'n ko do (2) dino mein paida kiya. Nafs-e-zameen ki takhleeq aasmaano'n ki takhleeq se pehle hai, aur *dahu-al-arz* "دحوالارض", yaane zameen ka phailaana, aasmaan ki paidaaish ke baad waaqe hua hai. Lehaaza in aayaat mein koi ishkaal[2432] nahi.

"...وَكَانَ اللّٰهُ غَفُوْرًا" in aayaat mein Allah Ta'ala ne apni sifaat ko bayaan kiya hai aur Allah ki sifaat azal[2433] se hain. Aur Allah Ta'ala jo chaahta hai usey haasil kar leta hai. Matlab ye hai ke Allah Ta'ala ki sifaat qadeem hain, magar unka makhlooq ke saath taalluq haadis[2434] hota hai. Is wazaahat ke baad ab to quran mein koi ikhtelaaf nahi hai, kyou'nke ye sab aayaat Allah ki tarafse naazil-shuda hain. Aise haalaat mein ikhtelaaf kyou'nkar ho sakta hai.

(Imam Bukhari kehte hain:) Mujhse Yusuf bin Adi ne bayaan kiya, unse Obaidullah bin Abdullah bin Amr ne, unse Zaid bin Unaisa ne, unse Minhaal ne (unse Saeed bin Jubair ne aur unse Hazrat Ibne Abbas ﷺ ne ye riwayat bayaan ki).

Imam Mujahid ne kaha: "لَهُمْ أَجْرٌ غَيْرُ مَمْنُوْنٍ"[2435] mein "مَمْنُوْنٍ" ke maane "مَحْسُوْبٍ" ke hain, yaane be-hisaab ajar. "أَقْوَاتَهَا"[2436] ke maane hain: Uski ghizaae'n. "فِيْ كُلِّ سَمَآءٍ أَمْرَهَا"[2437] mein "أَمْرَهَا" se muraad jis cheez ka bhi Allah Ta'ala ne farishto'n ko hukum diya. "نَحِسَاتٍ"[2438] ke maane hain: Manhoos aur naa-mubarak. "وَقَيَّضْنَا لَهُمْ قُرَنَآءَ"[2439] Ham ne un saathiyo'n (shayateen) ko un (kuffaar) ke saath baandh diya hai. "تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ"[2440] farishto'n ka nuzool maut ke waqt hota hai. "اهْتَزَّتْ"[2441] ke maane hain: Wo zameen sabze se jhoomne lagti hai aur leh-lahaa uthti hai. "وَرَبَتْ" ke maane hain: Phool jaati hai aur ubhar aati hai. "مِنْ أَكْمَامِهَا"[2442] Jab phal shagofo'n se nikalte hain. "لَيَقُوْلَنَّ هٰذَا لِيْ"[2443] Yaane mere nek kaamo'n ka badla hai aur ye mera haq hai. Mujahid ke alaawa ne kaha: "سَوَاءً لِّلسَّائِلِيْنَ"[2444] us zameen ko sab maangne waalo'n ke liye yaksaa'n rakha hai, yaane sab usse faaeda uthaa sakte hain, ya sab usse ibrat haasil kar sakte hain. "فَهَدَيْنٰهُمْ"[2445] ke maane hain: Ham ne unki khair o shar ke liye rahnumaai kardi, jaisa ke doosri jagah hai: " وَهَدَيْنٰهُ النَّجْدَيْنِ"[2446] Yaane usko khair aur shar ke dono raaste bata diye aur jaisa ke "هَدَيْنٰهُ السَّبِيْلَ"[2447] mein hai "Ham ne usey khair o shar ka raasta bataa diya", lekin hidaayat ke wo maane jo matloob o manzil rehumaai ke liye hain, uske liye Irshad-e-Baari Ta'ala hai: "أُولٰئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدَاهُمُ اقْتَدِهْ"[2448] "Ye Wo Log Hain Jin Ki Allah Ta'ala Ne Rahnumaai Ki, Pas Aap Bhi Unki Rahnumaai Ki Iqtidaa Kare'n". "يُوْزَعُوْنَ"[2449] ke maane hain: Wo roke jaae'nge. "مِنْ أَكْمَامِهَا"[2450] mein "كُمٌّ" ke maane hain: Khoshe ka chilka. Angoor jab nikle to usko bhi kaafoor aur khosha kehte hain. "وَلِيٌّ حَمِيْمٌ": Qaribi dost,

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[2432] T: (اِشْکال) Diqqat, dushwaari [Rekhta]
[2433] T: (اَزَل) Hameshgi, ibtedaa-e-zamaana, muddat jis ki ibtedaa na ho [Rekhta]
[2434] T: (حادِث) Naya, fanaa hone waala, faani [Rekhta]
[2435] Surah Sajda: 8
[2436] Surah Sajda: 10
[2437] Surah Sajda: 12
[2438] Surah Sajda: 16
[2439] Surah Sajda: 25
[2440] Surah Sajda: 30
[2441] Surah Sajda: 39
[2442] Surah Sajda: 47
[2443] Surah Sajda: 50
[2444] Surah Sajda: 10
[2445] Surah Sajda: 17
[2446] Surah al Balad: 10
[2447] Surah al Insaan: 3
[2448] Surah al Anaam: 90
[2449] Surah Sajda: 19
[2450] Surah Sajda: 47

jo apne dost ki himaayat mein garam ho jaata hai. “مِنْ تَحِيْصٍ”[2451] Ye “حَاصَ عَنْهُ” se maakhuz hai aur “حَاصَ عَنْهُ” ke maane hain: Jaana, alag hona. “مِرْيَةٍ”[2452] (Meem (م) ke kasrah (ِ) ke saath) aur “مُرْيَةٍ” (meem (م) ke (ُ) ke saath) dono ke ek (1) hi maane hain: Shak o shubha mein padna. Imam Mujahid ne kaha: “أَعْمَلُوْا مَا شِئْتُمْ”[2453] Ye waeed hai, yaane amr-e-tahdeed hai. Hazrat Ibne Abbas ﷺ ne farmaya: “بِالَّتِيْ هِيَ أَحْسَنُ”[2454] se muraad ye hai ke ghusse ke waqt sabr karo aur naagawaari ke waqt moaaf kar do. Jab log sabr o a’fu se kaam le’nge to Allah Ta’ala unko mehfooz rakhega aur dushman bhi unke saath aajiz ho kar unke dili dost ban jaae’nge.

Baab 1: Irshad-e-Baari Ta’ala “Aur Tum (apni bad-aamaaliyaa’n) Is Wajah Se Posheeda Nahi Rakhte The Ke Tumhare Khilaaf Tumhare Kaan, Tumhari Aankhe’n, Aur Tumhare Chamde Gawaahi De’nge…”[2455] Ka Bayaan

[4816] Hazrat Abdullah bin Masood ﷺ se riwayat hai: Unho’n ne darj-e-zel aayat-e-karima: “ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ” ki shaan-e-nuzool ke mutaalliq farmaya ke quraish ke do (2) aadmi the, aur qabila-e-saqeef se unka biraadar-e-nisbati tha, ya do (2) aadmi qabila-e-saqeef ke the aur unka biraadar-e-nisbat quraish mein se tha. Ye sab ek (1) gharaane mein jamaa hue aur ek-doosre se kehne lagey: Tum kya khayaal karte ho ke Allah Ta’ala hamaari baate’n suntan hai? Ek (1) ne kaha: Wo hamari kuch baate’n suntan hai. Doosre ne kaha: Agar kuch baate’n sun leta hai to sab ki sab bhi suntan hoga. Iske mutaalliq ye aayat naazil hui: “وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ”.[2456]

Baab 2: Irshad-e-Baari Ta’ala “Aur Tumhara Yehi Gumaan Jo Tum Ne Apne Rabb Ke Mutaalliq Rakha Tha Tumhe’n Le Dooba Aur Tum Khasaara Paane Waalo’n Mein Se Ho Gae”[2457] Ka Bayaan

[4817] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho’n ne farmaya: Ek (1) dafa haram-e-Ka’aba mein baitullah ke paas teen (3) aadmi ekatthe hue. Un teeno mein se do (2) to quraishi the aur ek (1) saqafi tha, ya ek (1) quraishi aur do (2) saqafi the. Ye teeno khoob mote-taaze aur unki tonde’n nikli hui thee’n, magar aqal ke sab hi poore the. Un mein se ek (1) ne doosre se poocha: Tumhara kya khayaal hai ke Allah hamaari baate’n sun raha hai? Doosre ne kaha: Agar ham zor se bole’n to suntan hai, lekin aahista bole’n to nahi suntan. Teesre ne kaha: Agar Allah zor se bolne par sun sakta hai to aahista baolne par bhi zaroor suntan hoga. Us par ye aayat-e-karima naazil hui: “ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ”

Sufyan ne ham se ye hadees bayaan karte hue kaha: Ham se Mansoor ne ya Ibne Abi Najeeh ne ya Humaid ne, in mein se kisi ek (1) ne ya kisi do (2) ne ye hadees bayaan ki. Phir aap Mansoor hi ka zikr karte the, doosro’n ka zikr ek (1) se ziyaada martaba nahi kiya.[2458]

Baab: Irshad-e-Baari Ta’ala “Ab Agar Wo Sabr Kare’n To Unka Thikaana Aag Hai”[2459] Ka Bayaan

Amr bin Ali ne isi sanad ke saath mazkoora hadees ki misla hadees bayaan ki hai.

Faaeda: Imam Bukhari ﷺ ka maqsad ye hai ke mazkoora teeno aayaat usi waaqie ke pas-manzar mein naazil hui hain, jo Hazrat Abdullah bin Masood ﷺ ne bayaan kiya. Bahar-haal us waaqie se ye haqeeqat saamne aati hai ke insaan jis qism ki maa’rifat apne parwardigaar ki nisbat rakhta hai usi tarz aur usi saanche mein uski poori zindagi dhal jaati hai. Agar Allah ki maa’rifat durust hogi to uska tarz-e-amal poore ka poora durust hoga aur uske nataaej bhi durust nikle’nge aur agar maa’rifat hi ghalat ya mashkook hai to uske duniyawi aur ukhrawi nataaej bhi waise hi nikle’nge. Iski wazaahat ek (1) hadees-e-qudsi se hoti hai ke Allah Ta’ala farmata hai: “Mera banda mere mutaalliq jaisa gumaan rakhta hai waisa hi uska mere baare mein muaamala hoga aur main usi gumaan ke mutaabiq usse sulook karu’nga”.[2460]

[2451] Surah Sajda: 48
[2452] Surah Sajda: 54
[2453] Surah Sajda: 40
[2454] Surah Sajda: 34
[2455] Surah Sajda: 22
[2456] Dekhiye: 4817 7521
[2457] Surah Sajda: 23
[2458] راجع: 4816
[2459] Surah Sajda: 24
[2460] Saheeh Bukhari: at Tauheed: H7405

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(42) Tafseer Surah Haa-Meem-Aen-Seen-Qaaf

Hazrat Ibne Abbas ﷺ se manqool hai ke "عَقِيْمًا"[2461] se muraad wo aurat hai jo baccha janam na de. "رُوْحًا مِّنْ أَمْرِنَا"[2462] mein "روح" se muraad quran-e-kareem hai. Imam Mujahid ne kaha: "يَذْرَؤُكُمْ فِيْهِ"[2463] ke maane hain ke wo ek (1) nasl ke baad doosri nasl phailaata rahega. "لَا حُجَّةَ بَيْنَنَا"[2464] ke maane hain: Ab hamaare aur tumhare darmiyan koi jhagda nahi raha. "مِنْ طَرْفٍ خَفِيٍّ"[2465] mein taraf-e-khafi se muraad zillat ki wajah se nazar churaana hai. Mujahid ke alaawa ne kaha: "فَيَظْلَلْنَ رَوَاكِدَا عَلٰى ظَهْرِهٖ"[2466] se muraad ye hai ke wo kashtiyaa'n (maujo'n ke thapedo'n se) satah-e-samandar par harkat karti rahe'n, lekin wo samandar mein chal na sake'n. "شَرَعُوْا"[2467] ke maane hain: Unho'n ne naya deen nikaala.

Baab 1: Irshad-e-Baari Ta'ala "Magar Qaraabat-daari Ki Wajah Se Mohabbat"[2468] Ka Bayaan

[4818] Hazrat Ibne Abbas ﷺ se riwayat hai, unse kisi ne poocha ke: "اِلَّا الْمَوَدَّةَ فِىْ الْقُرْبٰى" ka matlab kya hai? Hazrat Saeed bin Jubair ne (jhat se) keh diya: Isse Aal-e-Muhammad ﷺ ki qaraabat muraad hai. Hazrat Ibne Abbas ﷺ ne farmaya: Tum jald-baazi karte ho. Baat ye hai ke quraish ke koi qabila aisa na tha jisse Nabi ﷺ ki kuch na kuch qaraabat na ho. Aap ﷺ ne unse farmaya: "*Main tumse sirf ye chaahta hoo'n ke tum is qaraabat-daari ki wajah se sila-rehmi ka muaamala karo, jo mere aur tumhare darmiyan maujood hai*".[2469]

[2461] Surah Haa-Meem-Aen-Seen-Qaaf :50
[2462] Surah Haa-Meem-Aen-Seen-Qaaf :52
[2463] Surah Haa-Meem-Aen-Seen-Qaaf :11
[2464] Surah Haa-Meem-Aen-Seen-Qaaf :15
[2465] Surah Haa-Meem-Aen-Seen-Qaaf :45
[2466] Surah Haa-Meem-Aen-Seen-Qaaf :33
[2467] Surah Haa-Meem-Aen-Seen-Qaaf :21
[2468] Surah Haa-Meem-Aen-Seen-Qaaf :23
[2469] راجع: 3497

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(43) Tafseer Surah Haa-Meem Az Zukhruf

Imam Mujahid ne kaha: "عَلَىٰ أُمَّةٍ"[2470] ke maane hain: Ek (1) imam par. "وَقِيْلِهِ يَارَبِّ"[2471] ke maane hain: Kya wo (kuffaar) ye samajhte hain ke ham unki aahista baate'n, sargoshiyaa'n aur guftagu nahi sunte? (Ye maane "قِيْلَهُ" ke mansoob padhne ki bina par hain) Hazrat Ibne Abbas ﷺ ne farmaya: "وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً"[2472] ke maane hain: Agar ye baat na hoti ke sab log kaafir ban jaae'nge to main kaafiro'n ke gharo'n ki chae'n chaandi ki bana deta aur zeene bhi chaandi ke kar deta. "مَعَارِجَ" se muraad zeene aur seedhiyaa'n hain. Aur unke takht bhi chaandi ke hote. "مُقْرِنِيْنَ"[2473] ke maane hain: Taaqatwar, qaabu mein laane waale. "اٰسَفُوْنَا"[2474] ke maane hain: Unho'n ne ham ko ghussa dilaaya. "يَعْشُ"[2475] ke maane hain: Andha ban jaae aur taghaaful barte. Imam Mujahid ne kaha: "أَفَنَضْرِبُ عَنْكُمُ ٱلذِّكْرَ"[2476] ke maane hain: Kya tum ye samajhte ho ke tum quran ko jhutlaate rahoge, phir bhi tumhe'n saza nahi di jaaegi?! " وَمَضٰى مَثَلُ الْاَوَّلِيْنَ" ke maane: "سُنَّةُ الْاَوَّلِيْنَ"[2477], yaane agle logo'n ka tareeqa guzar chuka hai. "مُقْرِنِيْنَ" se muraad oont, ghode, khacchar, aur gadhe hain. "يُنَشَّؤُا فِيْ الْحِلْيَةِ"[2478] se muraad ladkiyaa'n hain, ke unhe'n tum ne Allah ki betiyaa'n qaraar diya hai, tum kis tarah kef aisle karte ho? "لَوْ شَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ"[2479] mein "هُمْ" se muraad usaan, yaane buth hain. Kyou'nke aage farmaya: "Jin Butho'n Ko Ye Pukaarte Hain, Unhe'n Kuch Bhi Ilm Nahi, Wo To Bilkul Be-jaan Hain, Kuch Bhi Nahi Jaante". "فِيْ عَقِبِهِ"[2480] se muraad uski aulaad mein. "مُقْتَرِنِيْنَ"[2481] saath-saath chalte hain. "سَلَفًا"[2482] se muraad qaum-e-firaun hai. Wo Hazrat Muhammad ﷺ ki ummat se jo kaafir hain, unke liye namoona aur peshwa hain. "وَمَثَلًا"[2483] ke maane hain: Ibrat. "يَصِدُّوْنَ"[2484] ke maane hain: Wo chillaane lagey. "مُبْرِمُوْنَ"[2485] se muraad pukhta qasd karne waale ya muttafiqa qaraar dene waale. "اَوَّلُ الْعٰبِدِيْنَ"[2486] ke maane hain: Pehle-pehle maanne waale, imaan laane waale. "إِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ"[2487] "بَرَاءٌ" ke maane hain: Bezaar. Arab kehte hain: "نَحْنُ مِنْكَ الْبَرَآءُ وَالْخَلَاءُ", yaane ham aap se bezaar aur alag hain. Ye lafz waahid, tasniya, jamaa, muzakkar o muannas sab ke liye bola jaata hai, kyou'nke "بَرَاءٌ" masdar hai. Agar "بَرِيْءٌ" padha jaae, jaisa ke Hazrat Ibne Masood ﷺ ki qirat hai, to tasniya mein "بَرِيْئَانِ" aur jamaa "بَرِيْئُوْنَ" ka jaaega. Hazrat Abdullah bin Masood ﷺ ne "إِنَّنِيْ بَرِيْءٌ" padha hai, yaane "یاء" ke saath. "ٱلزُّخْرُفُ" ke maane hain: Sona. "مَلَآئِكَةً فِيْ ٱلْأَرْضِ يَخْلُفُوْنَ"[2488] ke maane hain: Farishte jo ek-doosre ke peeche aate hain.

Baab 1: Irshad-e-Baari Ta'ala "(Ahle jahannum) Pukaare'nge: Aye Maalik! Tumhara Rabb Hamaara Kaam Tamaam Hi Kar De, Wo Kahega: Beshak Tum Hamesha (isi azaab mein) Rahoge"[2489] Ka Bayaan

[4819] Hazrat Yaala bin Umaiyya se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko mimbar par ye aayat padhte suna: "*Ahle jahannum pukaare'nge, aye Maalik! Tumhara Rabb hamara kaam hi tamaam karde*".[2490]

Hazrat Qatada ne kaah: "وَمَثَلًا لِّلْأٰخِرِيْنَ"[2491] yaane baad mein aane waalo'n ke liye naseehat. Qatada ke alaawa ne kaha: "مُقْرِنِيْنَ" ke maane hain: Qaabu mein rakhne waale. Kaha jaata hai: "فُلَانٌ مُقْرِنٌ لِفُلَانٍ" Wo doosre par ikhtiyaar rakhta hai. "وَالْأَكْوَابُ" se muraad wo kooze[2492] hain jin ki tonti[2493] na ho, yaane unka mu'n khula ho. Qatada ne kaha: " فِيْ أُمِّ

[2470] Surah Haa-Meem Az Zukhruf: 22-23
[2471] Surah Haa-Meem Az Zukhruf: 88
[2472] Surah Haa-Meem Az Zukhruf: 33
[2473] Surah Haa-Meem Az Zukhruf: 13
[2474] Surah Haa-Meem Az Zukhruf: 55
[2475] Surah Haa-Meem Az Zukhruf: 36
[2476] Surah Haa-Meem Az Zukhruf: 5
[2477] Surah Haa-Meem Az Zukhruf: 8
[2478] Surah Haa-Meem Az Zukhruf: 18
[2479] Surah Haa-Meem Az Zukhruf: 20
[2480] Surah Haa-Meem Az Zukhruf: 28
[2481] Surah Haa-Meem Az Zukhruf: 53
[2482] Surah Haa-Meem Az Zukhruf: 56
[2483] Surah Haa-Meem Az Zukhruf: 79
[2484] Surah Haa-Meem Az Zukhruf: 57
[2485] Surah Haa-Meem Az Zukhruf: 79
[2486] Surah Haa-Meem Az Zukhruf: 81
[2487] Surah Haa-Meem Az Zukhruf: 26
[2488] Surah Haa-Meem Az Zukhruf: 60
[2489] Surah Haa-Meem Az Zukhruf: 77
[2490] راجع: 3230
[2491] Surah Haa-Meem Az Zukhruf: 56
[2492] T: (کُوزے) Paani peene ka chota sa bartan [Rekhta]
[2493] T: (ٹونٹی) Lote waghaira ki nali jis se paani nikalta hai [Rekhta]

الْكِتَابِ” ke maane hain: Jumla kitab aur asal kitab. “اَوَّلُ الْعٰبِدِيْنَ”[2494] se muraad ye hai ke jo kuch bhi ho sab se pehle main usse nafrat karta hoo’n. Aaib mein do (2) lughat hain: “رَجُلٌ عَابِدٌ” aur “رَجُلٌ عِبِدٌ”. Hazrat Abdullah bin Masood ﷺ ne “وَقِيْلِ يَا رَبِّ” ko “وَقَالَ الرَّسُوْلُ يَا رَبِّ” padha hai. Aur kaha jaata hai: “أَوَّلُ الْعٰبِدِيْنَ” yaane main sab se pehle inkaar karne waala hoo’n. Is soorat mein Aabideen ka lafz “عَبِدَ يَعْبَدُ” se aaega.

Baab 2: Irshad-e-Baari Ta’ala “Kya Phir Ham Tum Se Is Binaa Par Mu’n Mod Kar Zikr o Naseehat Rok Le’nge Ke Tum Hadd Se Guzarne Waale Ho”[2495] Ka Bayaan

Is aayat mein: “مُسْرِفِيْنَ”se muraad musrikeen hain.

Allah ki qasam! Agar ye quran utha liya jaata jabke shuru hi mein is ummat ke pehlo’n ne usey radd kar diya tha to sab ke sab halaak ho jaate. “فَأَهْلَكْنَآ أَشَدَّ مِنْهُمْ بَطْشًا وَمَضٰىٓ مَثَلُ الْأَوَّلِيْنَ” mein “مَثَلُ الْأَوَّلِيْنَ” se muraad pehle logo’n ki saza hai. “جُزْءًا”[2496] ke maane hain: “عِدْلًا” yaane shirk.

[2494] Surah Haa-Meem Az Zukhruf: 81
[2495] Surah Haa-Meem Az Zukhruf: 5
[2496] Surah Haa-Meem Az Zukhruf: 15

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(44) Tafseer Surah Haa-Meem Ad Dukhaan

Imam Mujahid ne kaha: "رَهْوًا"[2497] ke maane hain: Khushk raasta. Ye bhi kaha gaya hai ke iske maane hain: Thama hua raasta. "عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَ"[2498] se muraad us waqt mein maujood log hain, yaane bani Israel ko unke zamane ke logo'n par bartari di. "فَاعْتِلُوْهُ"[2499] ke maane hain: Usko dhakel do. "وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ"[2500] ke maane hain: Ham unka nikah badi-badi aankho'n waali hooro'n se kar de'nge, jin (ke husn o Jamaal) ko dekh kar aankhe'n hairatzada reh jaati ho'n. "أَنْ تَرْجُمُوْنِ"[2501] ke maane hain: Mujhe qatl kar do. "رَهْوًا"[2502] ke maane hain: Thamaa hua. Hazrat Ibne Abbas ﷺ ne farmaya: "كَالْمُهْلِ"[2503] ke maane hain: Siyaah tel[2504] ki talchat[2505] ki tarah. Ibne Abbas ﷺ ke alaawa doosro'n ne kaha: "تُبَّعٍ"[2506] se muraad yemen ke baadshah hain. Unhe'n "تُبَّعٍ" is liye kaha jaata tha ke ek (1) ke baad doosra baadshah hota tha. Aur saae ko bhi "تبع" kehte hain, kyou'nke wo sooraj ke taabe hota hai.

Baab 1: Irshad-e-Baari Ta'ala "Aap Us Din Ka Intizaar Kare'n Jab Aasmaan Numaaya'n Dhuwaa'n Laaega"[2507] Ka Bayaan

"فَارْتَقِبْ"[2508] ke maane hain: Aap intizaar kare'n.

[4820] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Paanch (5) waaqiaat guzar chuke hain: Dhuwaa'n, ghalba-e-rome, chaand ka do (2) lakht hona, sakht giraft aur saza o qaid.[2509]

Baab 2: Irshad-e-Baari Ta'ala "Wo (dhuwaa'n) Logo'n Ko Dhaanp le ga, Ye Dardnaak Azaab Hai"[2510] Ka Bayaan

[4821] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Masood ﷺ ne farmaya: Waaqia ye hai ke jab quraish ne Nabi ﷺ ki naa-farmaani ki, to aap ne un par qahet-saali ki bad-dua ki. Jaise Hazrat Yusuf ﷺ ke zamane mein qahet-saali aai thi. Logo'n ko qahet-saali aur mashaqqat ne is tarah pakda ke wo haddiyaa'n khaane lagey. Us dauraan mein jab aadmi aasmaan ki taraf dekhta to us mashaqqat ki wajah se usey apne aur aasmaan ke darmiyaan dhuwaa'n sa nazar aata tha. Us waqt Allah Ta'ala ne ye aaya tnaazil farmaai: "Aap Us Din Ka Intizaar Kare'n Jab Aasmaan Numaaya'n Dhuwaa'n Laaega, Wo Dhuwaa'n Logo'n Ko Dhaanp le ga, Ye Dardnaak Azaab Hai". Phir Rasool Allah ﷺ ke paas ek (1) wafad[2511] aaya aur unho'n ne arz ki: Allah ke Rasool ﷺ! Allah Ta'ala se qabila-e-muzir ke liye baarish ki dua farmae'n wo to halaak o barbaad ho chuke hain. Aap ne farmaya: "*Tum bade jur-at-mand ho kar muzir qabile ke liye dua ki sifaarish karte ho*". Bahar-haal aap ne unke liye bearish ki dua ki, to un par khoob mina barsa, phir ye aayat naazil hui: "Tum To Phir Lautne Waale Ho". [2512] Chunache jab unko raahat aur wus-at naseeb hi to wo phir usi haalat ki taraf laut aae. Phir Allah Ta'ala ne ye aayat naazil farmaai: "Jis Din Ham Badi Sakht Pakad Se Unhe'n Do-chaar Kare'nge Yaqeenan Ham Badla Lene Waale Hain".[2513] Hazrat Abdullah bin Masood ﷺ ne farmaya: Isse muraad badr ki ladaai hai.[2514]

Faaeda: Hazrat Abdullah bin Masood ﷺ ka mauqif hai ke "Dukhaan" ka waaqia guzar chuka hai, lekin hamaare rujhaan ke mutaabiq "Dukhaan" do (2) hain: Un mein se ek (1) to Rasool Allah ﷺ ke zamaane mein zaahir ho chuka

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[2497] Surah ad Dukhaan: 24
[2498] Surah ad Dukhaan: 32
[2499] Surah ad Dukhaan: 47
[2500] Surah ad Dukhaan: 54
[2501] Surah ad Dukhaan: 20
[2502] Surah ad Dukhaan: 14
[2503] Surah ad Dukhaan: 45
[2504] :T Oil [RSB]
[2505] T: (تَیل کا تَلْچَھٹ) Tel ke neeche teh-nasheen hone waala maadda [Rekhta]
[2506] Surah ad Dukhaan: 37
[2507] Surah ad Dukhaan: 10
[2508] Surah ad Dukhaan: 10
[2509] راجع: 1007
[2510] Surah ad Dukhaan: 11
[2511] T: (وَفد) Numaaindo'n ki jamaat, ya chand ashkhaas jo koi paighaam le kar kisi sarbaraah-e-mamlakat, ya kisi afsar, ya haakim ke paas jaae'n [Rekhta]
[2512] Surah ad Dukhaan: 15
[2513] Surah ad Dukhaan: 16
[2514] راجع: 1007

hai, aur doosra qiyaamat ke qareeb zaahir hoga, jaisa ke Hazrat Huzaifa ﷺ bayaan karte hain ke, ek (1) martaba Rasool Allah ﷺ hamaare paas tashreef laae, jabke ham qiyaamat ka zikr kar rahe the. Rasool Allah ﷺ ne farmaya: "*Tum kya guftagu kar rahe ho?*" Ham ne kaha: Ham qiyaamat ka zikr kar rahe hain. Aap ne farmaya: "*Bila-shubha qiyaamat hargiz qaaem nahi hogi, hatta ke tum usse pehle dus (10) nishaaniyaa'n dekh lo. Aap ne (un mein) dhue'n aur dajjaal ka bhi zikr kiya*".[2515]

Baab 3: Irshad-e-Baari Ta'ala "Aye Hamaare Rabb! Ham Se Is Azaab Ko Door Kar De, Ham Zaroor Imaan Le Aae'nge"[2516] Ka Bayaan

[4822] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Main Hazrat Abdullah bin Masood ﷺ ke paas aaya to unho'n ne farmaya: Bila-shubha ye bhi ilm (danishmandi) hai ke jis cheez ko tu na jaanta ho tu keh de: Allah hi jaanta hai, kyou'nke Allah Ta'ala ne apne Nabi ﷺ ne farmaya: "*Keh de'n! Main tumse koi muaawaza*[2517] *nahi maangta aur na main banaawati baate'n karta hoo'n*". Hua you'n, ke jab quraish ne Nabi ﷺ par ghalba haasil kar liya aur aap ki naa-farmaani ki to aap ne bad-dua ki: "*Aye Allah! Inke khilaaf meri madad aise tareeqe ke zariye se farma, jaisa ke Yusuf* ﷺ *ke zamane mein qahet pada tha*". Us bad-dua ke nateeje mein unhe'n khushk-saali ne pakad liya aur aisa qahet pada ke bhook ki wajah se log haddiyaa'n aur murdaar tak khaane lagey. Log aasmaan ki taraf dekhte the to bhook aur faaqe ki wajah se dhue'n ke swia unhe'n aur kuch nazar nahi aata tha. Aakhir unho'n ne kaha: "Aye Hamaare Rabb! Ham Se Is Azaab Ko Door Karde, Ham Zaroor Imaan Le Aae'nge". Aap se kaha gaya: "Agar Ham Ne Ye azaab Unse Door Kar Diya To Wo Phir Apni Pehli Haalat Par Laut Aae'nge". Aap ﷺ ne unke haq mein apne Rabb se dua farmaai to ye azaab unset al gaya, lekin wo phir kufr o shirk karne lagey. Chunache Allah Ta'ala ne badr ke din unse intiqaam liya. Darj-e-zel Irshad-e-Baari Ta'ala se yehi muraad hai: "يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ... إِنَّا مُنتَقِمُونَ"[2518]

Baab 4: Irshad-e-Baari Ta'ala "Us Waqt Naseehat Kyou'nkar Kaargar Hogi, Halaa'nke Unke Paas Khol Kar Bayaan Karne Waala Rasool Aachuka"[2519] Ka Bayaan

"اَلذِّكْرُ" aur "اَلذِّكْرٰى" dono ke ek (1) hi maane hain, yaane naseehat aur yaad-dahaani waghaira.

[4823] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Main Hazrat Abdullah bin Masood ﷺ ki khidmat mein haaizr hua, unho'n ne farmaya: Jab Rasool Allah ﷺ ne quraish ko islaam ki daawat di to unho'n ne aap ko jhutlaaya aur aap ke saath sarkashi ki rawish ikhtiyaar ki, aap ne unke liye bad-dua ki: "*Aye Allah! Meri unke khilaaf Yusuf* ﷺ *ke daur jaise qahet ke zariye se madad farma*". Chunache qahet pada aur har cheez khatam ho gai, hatta ke log murdaar khaane lagey. Agar koi shahs khada ho kar aasmaan ki taraf dekhta to bhook aur faaqe ki wajah se aasmaan aur uske darmiyaan dhuwaa'n hi dhuwaa'n nazar aata. Phir unho'n ne ye aayat padhi: "Aap Us Din Ka Intizaar Kare'n Jab Aasmaan Se Ek (1) Numaaya'n Dhuwaa'n Numudaar Hoga … Beshak Ham Tohdi Der Ke Liye Azaab Door Karne Waale Hain, Bila-shubha Tum Dobaara Wohi Karne Waale Ho".[2520]

Hazrat Abdullah bin Masood ﷺ ne farmaya: Kya qiyamat ka azaab bhi unse door kar diya jaaega? Nez farmaya: Sakht pakad "اَلْبَطْشَةَ اَلْكُبْرٰى"16 se muraad badr ke din ki ladaai hai.[2521]

Baab 5: Irshad-e-Baari Ta'ala "Phir Logo'n Ne Us (rasool) Se Mu'n Pher Liya Aur Kehne Lagey: Ye To Sikhaya-padhaya Hua Deewana Hai"[2522] Ka Bayaan

[4824] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Masood ﷺ ne farmaya: Allah Ta'ala ne Hazrat Muhammad ﷺ ko rasool bana kar bheja hai aur farmaya: "Aap Keh De'n, Main Tableegh Par Tum Se Koi Muaawaza Talab Nahi Karta Aur Na Mein Takleef Se Baate'n Banaata Hoo'n".[2523] Rasool Allah ﷺ ne jab quraish ko dekha ke unho'n ne naafarmani ki hai to Allah Ta'ala se dua maangi: "*Aye Allah! Un par saat (7) baras ka qahet musallat farma jis tarah Hazrat Yusuf* ﷺ *ki qaum par bheja tha, is tarah meri unke khilaaf madad farma*". Chunache

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[2515] Saheeh Muslim: Al Fitan: H7285(2901)
[2516] Surah ad Dukhaan: 12
[2517] T: (مُعاوَضَہ) Ewaz, badla [Rekhta]
[2518] Surah ad Dukhaan: 10-16
[2519] Surah ad Dukhaan: 13
[2520] Surah ad Dukhaan: 10-15
[2521] راجع: 1007
[2522] Surah ad Dukhaan: 14
[2523] Surah Saad: 86

unhe'n aisi qahet-saali ne pakda ke jisne har cheez khatam kardi hatta ke wo haddiyaa'n aur chamde khaane lagey. In (raawiyaan-e-hadees: Sulaiman aur Mansoor) mein se ek (1) ne kaha: Hatta ke wo (mushrikeen-e-makkah) chamde aur murdaar bhi khaa gae. Zameen se dhue'n ki tarah kuch bar-aamad hota tha, aap ke paas Abu Sufyan aae aur arz kiya: Aye Muhammad! Aap ki qaum halaak ho rahi hai, Allah se dua kare'n ke wo logo'n se azaab door karde. Aap ﷺ ne du afarmaai (to khush-saali door ho gai). Phir farmaya: "Tum Log Apni Pehli Haalat Ki Taraf Laut Jaaoge".

Mansoor ki bayan-karda hadees mein hai: Phir aap ne ye aayat-e-karima tilaawat farmaai: " فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ... عَآبِدُوْنَ"[2524] Kya aakhirat ka azaab bhi unse door kar diya jaaega? Is liye dhuwaa'n, batsha aur lizaam to guzar chuke hain. Is hadees ke raawiyo'n mein se ek (1) ne kaha hai. Shaq-e-qamar bhi ho chuka hai. Doosre raawi ne kaha: Ahle Rom ka ghalba bhi ho chuka hai.[2525]

Faaeda: Is hadees mein hai ke dhuwaa'n zameen se nikalta tha, jabke doosri riwayaat mein hai ke ye dhuwaa'n dekhne waale aur aasmaan ke darmiyaan tha. In riwayaat mein koi tazaad nahi kyou'nke ye bhi kuffaar ka gumaan tha ke dhuwaa'n zameen se nikalta hai jise wo gumaan tha, ke unke aur aasmaan ke darmiyaan dhuwaa'n nazar aata tha, lehaaza dono ahadees mein koi munaafaqt nahi hai. Uski ek (1) taujeeh ye bhi bayaan ki gai hai ke musalsal bearish ke band rehne ki wajh se fiza bilkul garam ho gai to zameen se bukharaat oopar ko uthne lagey, phir fiza mein chaa gae, is liye in riwayaat mein koi tazaad nahi. Shuru mein dhuwa'n zameen se nikalta nazar aata, phir aakhir mein aasmaan tak nazar aane laga.واللہ أعلم

Baab 6: Irshad-e-Baari Ta'ala "Jis Din Ham Badi Sakht Pakad Pakde'nge, Yaqeenan Ham Badla Lene Waale Hain"[2526] Ka Bayan

[4825] Hazrat Masrooq se riwayat hai, wo Hazrat Abdullah bin Masood ﷺ se bayan karte hain, aap ne farmaya: Paanch (5) nishaaniyaa'n guzar chuki hain: Lizam, ghalba-e-rome, "البطشه" (sakht pakad), chaand ka do (2) tukde hona, aur dhuwaa'n.[2527]

[2524] Surah ad Dukhaan: 10-15

[2525] راجع: 1007

[2526] Surah ad Dukhaan: 16

[2527] راجع: 1007

بسم الله الرحمان الرحيم

(45) Tafseer Surah Haa-Meem al Jaathiya

"جَاثِيَةً"[2528] ke maane hain: Ghutno'n ke bal be-itminaan baithne waala. Imam Mujahid kehte hain: "نَسْتَنْسِخُ"[2529] ke maane hain: Ham likh lete hain. "نَنْسٰىكُمْ"[2530] se muraad ham tumhe'n (azaab mein) chod de'nge.

Baab 1: Irshad-e-Baari Ta'ala "Hame'n To Sirf Zamaana Hi Maar Daalta Hai"[2531] Ka Bayaan

[4826] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai ke Ibne Aadam mujhe takleef pohonchata hai. Wo zamaane ko bura-bhala kehta hai, halaa'nke main hi zaman hoo'n. Mere hi haath mein tamaam muaamalaat hain. Raat aur din ko main hi pherta hoo'n*".[2532]

Faaeda: Is hadees se saabit hua ke lail o nahaar ka muqallab (bi-kasrah laam) Allah Ta'ala hai, is liye lail o nahaar jo dahar hai, wo muqallab (bi-fatha laam) hua. Zaahir hai ke muqaalib aur muqallab ek (1) nahi ho sakte, to laazmi taur par "أنا الدهر" ke maane ye ho'nge ke Allah Ta'ala "دهر" ka Khaaliq aur Maalik hai. Jo log zamaane ko moassir-e-haqiqi maante hain aur Khaliq "دهر" par eteqaad nahi rakhte unhe'n "دهر" ye kaha jaata hai.

[2528] Surah al Jaathiya: 28
[2529] Surah al Jaathiya: 29
[2530] Surah al Jaathiya: 34
[2531] Surah al Jaathiya: 24
[2532] Dekhiye: 6181 7491

بسم الله الرحمان الرحيم

(46) Tafseer Surah al Ahqaaf

Imam Mujahid ne kaha: "تُفِيْضُوْنَ"[2533] ke maane hain: "تُقُوْلُوْنَ" yaane tum kehte ho. Baaz ne kaha: "أَثَرَةٍ"[2534] (Hamza ke fatha (َ) ke saath) aur "أُثْرَةٍ" (Hamza ke dhamm (ُ) ke saath) aur "اَثَارَةٍ" in teeno'n ke maane baaqi maanda ilm ke hain. Hazrat Ibne Abbas ﷺ ne farmaya: "بِدْعًا مِّنَ الرُّسُلِ"[2535] ke maane hain: Main koi pehla rasool duniya mein nahi aaya hoo'n. Doosre ahle ilm ne kaha: "أَرَئَيْتُمْ" mein Hamza mahez zajr o taubeekh[2536] ke liye hai, yaane agar tumhara daawa saheeh hai to wo is qaabil nahi ke unki ibaadat ki jaae. "أَرَءَيْتُمْ" mein rooyat-e-aen (aankh se dekhna) muraad nahi, balke rooyat-e-qalbi muraad hai. Maane ye hain: Kya tum jaante ho ya tumhe'n ye baat pohonchi hai ke jin cheezo'n ki tum Allah ke siwa ibaadat karte ho unho'n ne koi cheez paida ki hai?

Baab 1: Irshad-e-Baari Ta'ala "Aur Jisne Apne Waalidain Se Kaha: Tuf Ho Tum Par Tum Mujhe Is baat Se Daraate Ho Ke Main Dobaara Zinda Kiya Jaau'nga … Pehle Logo'n Ki Daastaane'n Hain"[2537] Ka Bayaan

[4827] Hazrat Yusuf bin Mahaka (يُوْسُفَ بْنِ مَاهَكَ) se riwayat hai, unho'n ne kaha: Marwan bin Hakam ko Hazrat Ameer Muawiya ﷺ ne hijaaz ka governer banaaya tha. Unho'n ne ek (1) mauqa par khutba diya aur khutbe mein Yazeed bin Muawiya ka baar-baar zikr kiya, taake uske waalid (Hazrat Muawiya ﷺ) ke baad uski bait ka raasta hamwaar kiya jaae. Us par Hazrat Abdur Rahman bin Abu Bakar ﷺ ne eteraaz ke taur par kuch kaha to Marwan ne kaha: Ise pakad lo. Hazrat Abdur Rahman bin Abu Bakar ﷺ apni hamshira Hazrat Ayesha ﷺ ke ghar mein chale gae, jiski wajah se log unhe'n pakad na sakey. Marwan ne kaha: Ye wohi shakhs hai jiske bare mein quran-e-kareem ki ye aayat naazil hui thi: "Aur Jis Shakhs Ne Apne Waalidain Se KAha Tuf[2538] Hai Tum Par. Tum Mujhe Is Baat Se Daraate Ho…." Us par Hazrat Ayesha ﷺ ne parde ke peeche se farmaya: Hamaare baare mein Allah Ta'ala ne koi aayat naazil nahi farmaai, haa'n mujh par tohmat se baraa-at ki aayaat zaroor naazil ki thee'n.

Faaeda: Raafziyo'n ne Hazrat Ayesha ﷺ ki wazaahat ko ghalat maano'n mein istemaal kiya hai. Chunache wo kehte hain ke: "ثَانِىَ اثْنَيْنِ" se muraad Hazrat Abu Bakar ﷺ nahi hain, unho'n ne intehaai jahaalat o himaaqat ka suboot diya hai, kyou'nke Hazrat Ayesha ﷺ ka matlab ye tha ke Hazrat Abu Bakar ﷺ ki aulaad ke baare mein meri baraa-at ke alaawa aur koi aayat naazil nahi hui, waise ko shaan-e-siddiq ﷺ ke mutaalliq mutaaddid aayaat naazil hui hain.

Baab 2: Irshad-e-Baari Ta'ala "Phir Jab Unho'n Ne Azaab Ko Ba-soorat-e-Baadal Apni Waadiyo'n Ki Taraf Aate Hue Dekha…"[2539] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: Aayat mein "عَارِضٌ" se muraad baadal hai.

[4828] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ bayan karti hain ke maine Rasool Allah ﷺ ko kabhi is tarah haste nahi dekha ke aap ke halaq[2540] ka surkh gosht nazar aajaae, balke aap tabassum farmaya karte the.[2541]

[4829] Ummul Momineen Hazrat Ayesha ﷺ farmati hain ke Aap ﷺ jab baadal ya hawaa dekhte to aap ke chehra-e-anwar par pareshaani ke asaraat nazar aate. Unho'n ne arz ki: Allah ke Rasool ﷺ! Log jab baadal dekhte hain to is ummeed par khush hote hain ke us mein bearish hogi, lekin uske bar-aks main dekhti hoo'n ke jab aap ko baadal nazar aate hain to naagawaari ke asaraat aap ke chehre par numaaya'n hote hain. Aap ﷺ ne farmaya: "*Aye Ayesha!*

[2533] Surah al Ahqaaf: 8
[2534] Surah al Ahqaaf: 4
[2535] Surah al Ahqaaf: 9
[2536] T: (زَجْر و تَوبِيخ) Daant-dapat, laanat-malaamat [Rekhta]
[2537] Surah al Ahqaaf: 17
[2538] T: (تُف) Laanat, phatkaar, dhutkaar [Rekhta]
[2539] Surah al Ahqaaf: 24
[2540] T: (حَلْق) Mu'n ke andar ka wo hissa jisse guzar kar ghiza me'de tak pohonchti hai aur jo saans ka bhi raasta hai [Rekhta]
[2541] Dekhiye: 6092

Is amr ki kya zamaanat hai ke un mein azaab na ho. Ek (1) qaum ko hawaa ka azaab diya gaya tha. Unho'n ne jab azaab dekha to kehne lagey: Ye to baadal hai, jo ham par barse ga".[2542]

[2542] راجع: 3206

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(47) Tafseer Surah Muhammad

"أَوْزَارَهَا" 4ke maane hain: Apne gunah. Matlab ye hai ke jab tak kufr o shirk se baaz na aajaae'n aur musalmano ke alaawa koi doosra baaqi nab ache. "عَرَّفَهَا"6 usko bayaan karn de. Yaane har bahishti apna ghar pehchaan le ga. Imam Mujahid ne kaha: "مَوْلَىٰ ٱلَّذِيْنَ ءَامَنُوْا"11 mein wali ke maane kaarsaaz ke hain. "فَإِذَا عَزَمَ ٱلْأَمْرُ"21 ke maane hain: "جَدَّ الْأَمْرُ", yaane muaamala pukhta ho gaya. "فَلَا تَهِنُوْا"35 ke maane hain: Tum kamzor aur sust na ho jaao.

Hazrat Ibne Abbas ﷺ ne farmaya: "أَضْغَٰنَهُمْ"29 se muraad hasad o keena hai. "ءَاسِنٍ"15 yaane paani mutaghaiyyar[2543] nahi hoga. Rang, boo, aur zaaiqa nahi badlega.

Baab 1: Irshad-e-Baari Ta'ala "Aur Tum Rishta-naaata Tod Daaloge"[2544] Ka Bayaan

[4830] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne makhlooq ko paida kiya. Jab wo unki paidaaish se faarigh hua to rahem ne khade ho kar rahem kanre waale Allah ke daaman mein panaah li to Allah Ta'ala usse farmaya: Kya hai, usne arz ki: Yehi to panaah lene ka muqaam hai. Main qata-rehmi se teri panaah chaahta hoo'n. Allah ne farmaya: Kya tujhe ye pasand nahi ke jo tujhse jode main bhi usse apna taalluq jodu'n aur jo tujh se tode main bhi usse tod lu'n? Rahem ne arz ki: Aye mere Rabb! Kyou'n Nahi, main is par raazi hoo'n. Allah Ta'ala ne farmaya: Phir aisa hi hoga*".

Hazrat Abu Huraira ﷺ ne kaha: Agar tum chaaho to ye aayat padh lo: "Aur Tum Se Ye Bhi Baeed[2545] Nahi Ke Agar Tumhe'n Hukumat Mil Jaae To Tum Zameen Mein Fasaad Karo Aur Apne Rishte-naate Tod Daalo".[2546]

[4831] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne pehli hadees ki tarah bayaan kiya aur kaha ke Rasool Allah ﷺ ne farmaya: "*Agar tumhara ji chaahe to ye ye aayat padh lo:* Aur Tumse Baeed Nahi…".[2547]

[4832] Hazrat Abu Huraira ﷺ se ek (1) aur riwayat mein hai ke Rasool Allah ﷺ ne farmaya: "*Agar tum chaaho to is aayat ko padh lo:* Aur Tumse Ye Baeed Nahi…". "ءَاسِنٍ"[2548] ke maane hain: "مُتَغَيِّرٍ", yaane badal jaane waala.[2549]

[2543] T: (مُتَغَيِّر) Badla hua, tabdeel-shuda [Rekhta]

[2544] Surah Muhammad: 22

[2545] T: (بَعِيد) Naa-mumkin, muhaal [Rekhta]

[2546] Dekhiye: 4831 4832 5987 7502

[2547] راجع: 4830

[2548] Surah Muhammad: 15

[2549] راجع: 4830

بسم الله الرحمان الرحيم

(48) Tafseer Surah al Fatah

Imam Mujahid ne kaha: "بُوْرًا"[2550] ke maane hain: Halaak hone waale, nez Imam Mujahid ne kaha: " سِيْمَاهُمْ فِيْ وُجُوهِهِمْ"[2551] mein "سِيْمَا" se muraad chehre ki narmi aur taazgi hai. Mansoor ne Imam Mujahid se uske maane naqal kiya hain, yaane sujood ke asar se unke chehro'n se ijz o inkisaari aur tawaazo numaaya'n hoti hai. "شَطْئَهُ" se muraad paude[2552] ki ko'npal[2553] hai. "فَأَسْتَغْلَظَ" ke maane hain: Mota hua. "سُوْقِهِ" mein "سوق" se muraad wo tanaa hai jo paude ko uthaae rakhta hai. "دَائِرَةُ السَّوْءِ"6 se muraad bura waqt hai, jaise kehte hain: "رَجُلُ السَّوْءِ": Bura insaan. Aayat mein "دَائِرَةُ السَّوْءِ" se muraad azaab hai. "يُعَزِّرُوْهُ" ke maane hain: Wo uski madad kare'n. "شَطْئَهُ" se muraad baali ki ko'npal hai. Ek (1) daana kabhi dus (10) kabhi aath (8), aur kabhi saat (7) baaliyaa'n aur shaakhe'n ugaata hai, phir har ek se doosre ko taqwiyat milti hai. Allah Ta'ala ke irshad "فَآزَرَهُ" ka yehi matlab hai ke usko qaqi kiya. Agar sirf ek (1) hi baali hoti to wo taney par qaaem na reh sakti. Ye ek (1) misaal hai jo Allah Ta'ala ne apne Nabi ﷺ ke liye bayaan ki hai. Aap tanha nikle the, phir Allah Ta'ala ne Sahaba Ikram ke zariye se aap ko mazboot kiya, jaise daane ko un cheezo'n se quwwat di jo usse ugti hain.

Baab 1: Irshad-e-Baari Ta'ala "Yaqeenan Ham Ne Aap Ko Fatah-e-Mubeen Di"[2554] Ka Bayaan

[4833] Hazrat Aslam Adawi se riwayat hai ke Rasool Allah ﷺ ek (1) Safar mein jaa rahe the. Hazrat Umar ؓ bhi raat ke waqt aap ke saath chal rahe the. Hazrat Umar bin Khattab ne Aap ﷺ se kuch poocha to Rasool Allah ﷺ ne uska koi jawaab na diya, phir unho'n ne sawaal kiya lekin Aap ﷺ ne us martaba bhi koi jawaab na diya. (Teesri martaba) Phir unho'n ne poocha, lekin aap ne phir koi jawaab na diya. Tab Hazrat Umar Farooq ؓ ne (apne dil mein) kaha: Umar ki maa usey roe! Rasool Allah ﷺ se tumne teen (3) martaba sawaal mein israar kiya, lekin Aap ﷺ ne tumhe'n kisi martaba bhi jawaab nahi diya. Hazrat Umar ؓ ka bayaan hai ke phir maine apne oont ko harkat di aur logo'n se aage badh gaya. Mujhe dart ha ke mabaada mere bare mein quran ki koi aayat naazil ho. Abhi thodi hi der hui thi ke ek (1) pukaarne waala mujhe aawaaz de raha tha. Maine (dil mein) kaha: Mujhe to pehle hi khauf tha mabaada mere bare mein koi aayat naazil ho jaae. Main Rasool Allah ﷺ ki khidmat mein haazir hue. Maine aap ko salaam kiya to aap ne farmaya: "*Mujh par aaj raat ek (1) aisi surah naazil hui hai jo mujhe is tamaam kaaenaat se ziyaada aziz hai, jis par sooraj tuloo hota hai*". Phir aap ne ye aayaat tilaawat farmaee'n: "إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا".[2555]

[4834] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke Surah "إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا" sulah hudaibiya ke baare mein naazil hui thi.[2556]

[4835] Hazrat Abdullah bin Mughaffal ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne fatah makkah ke din Surah Fatah ki tilaawat farmaai. Tilaawat karte wqt khush-ilhaani[2557] ko malhooz rakha. Hazrat Muawiya bin Qurrah ne kaha: Agar main chaahu'n ke tumhare saamne Nabi ﷺ ki us mauqa par tarz-e-qirat ki naqal karu'n to kar sakta hoo'n.[2558]

Faaeda: Tarjee'[2559] galey mein aawaaz pherne ko kehte hain. Jaise khush-lihaan log karte hain. Rasool Allah ﷺ ka is andaaz mein quran padhna oontni par baithne ki wajah se iztiraari[2560] nahi tha, balke aap ne iraada aur ikhtiyaar se khush-ilhaani ke taur par us andaaz ko ikhtiyaar kiya tha, kyou'nke ek (1) riwayat mein hai ke aap badi narmi ke saath Quran-e-Majeed ki tilaawat kar rahe the.[2561]

[2550] Surah al Fatah: 12
[2551] Surah al Fatah: 29
[2552] T: (پَودے) Pauda ki jamaa, chota darakht [Rekhta]
[2553] T: (کونپَل) Kali-patti jo taaza phooti ho [Rekhta]
[2554] Surah al Fatah: 1
[2555] راجع: 4177
[2556] راجع: 4172
[2557] T: (خوش اِلْحانی) Acchi aawaaz waala, sureeli, acchi aawaaz [Rekhta]
[2558] راجع: 4281
[2559] T: (تَرْجِیع) Lautaana, pherna, apni jagah par aajaana [Rekhta]
[2560] T: (اِضْطِراری) Majboori ka, ghair-iraadi [Rekhta]
[2561] Saheeh Bukhari: Fazail-ul-Quran: 7540

Baab 2: Irshad-e-Baari Ta'ala "Take Allah Ta'ala AAp Ki Sab Agli Pichli Laghzishe'n Moaaf Karde, Aap Par Apni Nemat Poori Karde Aur Aap Ko Seedhi Raah Par Chalaae"[2562] Ka Bayaan

Wazaahat: Iske baad tatimmah ke taur par ye aayat hai: "Aur Aap Ko Zabardast Nusrat Ataa Farmae".[2563] Is fatah mubeen ke nateeje mein Allah Ta'ala ne aap ko chaar (4) cheeze'n ataa farmae'n jin ki tafseel hasb-e-zel hai. ❁ Tadbeeri[2564] umoor[2565] mein baaz ijtehaadi ghalatiyo'n aur aainda laghzisho'n ki moaafi, deeda-daanista[2566] kisi gunah ka sudoor aap se mumkin nahi tha. ❁ Itmaam-e-nemat, isse muraad ye hai ke aainda ab musalmano par kisi qism ki hangaani fiza musallat nahi rahegi, balke ye islami qawaneen ke mutaabiq aazadaana zindagi basar kar sake'nge aur elaa-e-kalimatullah ka fariza sar-anjaam de'nge. ❁ Seedhe raaste ki rahnumaai, isse muraad fatah o kamraani ki raah dikhaana hai jiske nateeje mein tamaam islaam-dushman quwwate'n maghloob hoti jaae'ngi. ❁ Nasr-e-aziz, isse muraad aisi madad jis mein ba-zaahir dushamn ko apni fatah nazar aarahi ho, magar wohi uski jadd kaat dene waali aur maghloob kar dene waali ho.

[4836] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ namaz mein raat bhar khade rahe, yahaa'n tak ke aap ke dono paao'n sooj gae. Aap se arz ki gai: Allah Ta'ala ne aap ki agli-pichli tamaam khataae'n moaaf kardi hain (to phir is qadar mashaqqat kyou'n?) Rasool Allah ﷺ ne farmaya: "*Kya main shukar-guzaar banda na banu'n?*".[2567]

[4837] Hazrat Ayesha ﷺ se riwayat hai ke Allah ke Nabi ﷺ raat ki namaz mein itna taweel qiyaam karte ke aap ke paao'n-mubarak phat jaate. Hazrat Ayesha ﷺ ne (ek (1) martaba) Arz kiya: Allah ke Rasool ﷺ! Aap itni ziyaada mashaqqqat kyou'n uthaate hain, Allah Ta'ala ne to aap ki agli-pichli tamaam laghzishe'n moaaf kardi hain? Aap ne jawaab diya: "*To kya phir main Allah Ta'ala ka shukar-guzaar banda banna pasand na karu'n?*" Aakhri umar mein jab aap ka jism farba ho gaya to aap ye namaz baith kar padha karte the. Jab rukoo ka waqt aata to khade ho kar kuch qirat farmate, phir rukoo karte.

Faaeda: Rasool Allah ﷺ ko is aayat ke nuzool se bohot khushi hui, chunache Hazrat Anas ﷺ farmate hain ke ye aayat us waqt naazil hui jab aap hudaibiya se waapas madina jaa rahe the. Aap ne farmaya: "*Mujh par ye aayat utri hai jo mujhe zameen ki saari daulat se ziyaada pyaari hai*". Sahaba ne arz ki: Allah ke Rasool ﷺ! Mubarak ho, Mubarak ho. Allah Ta'ala ne aap ke liye to wazaahat farmaadi, jo aap ke saath wo muaamala karega. Magar hamaare saath kya muaamala hoga? To us waqt ye aayaat naazil huee'n: "Taake Momin Mardo'n Aur Momin Aurto'n Ko Aise Baaghaat Mein Daakhil Kare Jin Ke Neeche Nehre'n Beh Rahi Hain, Jin Mein Wo Hamesha Rahe'nge Aur Unse Unki Buraai Door Kare Aur Ye Allah Ke Nazdeek Badi Kaamyaabi Hai".[2568]

Baab 3: Irshad-e-Baari Ta'ala "Bila-shubha Ham Ne Aap Ko Shahaadat Dene Waala, Bashaarat Dene Waala Aur Daraane Waala Bana Kar Bheja Hai"[2569] Ka Bayaan

[4838] Hazrat Abdullah bin Amr bin al-Aas ﷺ se riwayat hai ke ye aayat jo quran-e-kareem meinhai: "Aye Nabi! Beshak Ham Ne Aap Ko Gawaahi Dene Waala, Khush-khabri Dene Waala, Aur Daraane Waala Bana Kar Bheja Hai". Allah Ta'ala ne taurat mein bhi yehi farmaya: Aye Nabi! Ham ne aap ko gawaahi dene waala, basharat dene waala, aur arbo'n ki hifaazat karne waala bana kar bheja hai. Aap mere bande aur mere rasool hain. Maine aap ka naam Mutawakkil rakha hai. Aap na to bad-khu[2570] aur na sang-dil hain, aur na baazaar mein shor-o-shaghab karne waale aur na buraai ka badla buraai se dete hain, balke moaafi aur darguzar se kaam lete hain. Allah Ta'ala unki rooh us waqt tak qabz nahi karega jab tak us tedhi millat ko aap ke zariye se seedha na kar diya jaae. Is tarah ke wo " لَا إِلٰهَ إِلَّا

[2562] Surah al Fatah: 2
[2563] Surah al Fatah: 3
[2564] T: (تَدْبِیری) Allah ka hukum ko nazm-e-aalam ke liye hai [Rekhta]
[2565] T: (اُمُور) Bohot se kaam, bohot se ahkaam [Rekhta]
[2566] T: (دیدَہ دانِستَہ) Jaan boojh kar, qasdan, amadan [Rekhta]
[2567] راجع: 1130
[2568] Surah al Fatah: 5; Jaame at Tirmizi: at Tafseer: 3263
[2569] Surah al Fatah: 8
[2570] T: (بَد خُو) Bad-seerat, bad-akhlaaq, bad-mizaaj [Rekhta]

ﷺ" ka iqraar kar le'n aur wo uske zariye se andhi aankho'n ko, behre kaano'n ko aur parde mein pade hue dilo'n ko khol de ga.[2571]

Baab 4: Irshad-e-Baari Ta'ala "Wohi (Allah) Hai Jisne Momino'n Ke Dilo'n Mein Sukoon o Itminaan Daal Diya"[2572] Ka Bayaan

[4839] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ka ek (1) sahabi quran padh raha tha, jabke uska ghoda bhi wahaa'n haweli mein bandha hua tha. Achaanak wo (ghoda) bidakne laga. Us aadmi ne baahar nikal kar dekha to usey kuch nazar na aaya, lekin ghoda musalsal bidakta raha. Jab subah hui to usne Nabi ﷺ ke saamne tazkira kiya. Aap ne farmaya: "*Ye to sakinat thi jo quran ki badaulat naazil hui thi*".[2573]

Faaeda: Ek (1) riwayat mein hai ke quran padhne ke dauraan mein us aadmi ko ek (1) baadal ne dhaanp liya jo uske qareeb hota gaya. Us waqt uska ghoda bidakne laga.[2574] Hazrat Usaid bin Huzair ﷺ se marwi hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Us baadal mein jo tujhe chiraagh nazar aate the, wo farishte ki ek (1) jamaat thi jo quran sunne ke liye aae the aur agar tu apni tilaawat jaari rakhta to wo subah ke waqt logo'n se chup na sakte, balke log unhe'n apni ankho'n se dekhte*".[2575]

Baab 5: Irshad-e-Baari Ta'ala "Jab wo Darakht Ke Neeche Aap Se Bait Kar Rahe The"[2576] Ka Bayaan

[4840] Hazrat Jaabir ﷺ se riwayat hai, unho'n ne farmaya: Ham Hudaibiya ke din chauda-sau (1400) sahaba the.[2577]

[4841] Hazrat Abdullah bin Mughaffal Muzani ﷺ se riwayat hai, (ye) un logo'n mein se hain jo bait-e-shajarah (bait-e-rizwan) mein maujood the. Nabi ﷺ ne kankariyaa'n phenkne se manaa farmaya tha.[2578]

[4842] Hazrat Uqba bin Suhbaan se riwayat hai, unho'n ne kaha: Maine Hazrat Abdullah bin Mughaffal Muzani ﷺ se ghusl khaane mein peshaab karne (se mumaaneat) waali riwayat suni.

[4843] Hazrat Saabit bin Zahack ﷺ se riwayat hai, aur wo ashaab-e-shajara (darakht ke neeche bait karne waale Sahaba Ikram ﷺ) mein se the.[2579]

[4844] Hazrat Habib bin Abi Saabit se riwayat hai, unho'n ne kaha: Main Hazrat Abu Waael ki khidmat mein ek (1) masla poochne ke liye haazir hua. Unho'n ne kaha: Ham muqaam-e-siffeen mein padaao daale hue the. Us dauraan mein ek (1) shakhs ne kaha: Aap ka un logo'n ke baare mein kya khayaal hai jo kitabullah ki taraf sulah ke liye bulaae jaate hain? Hazrat Ali ﷺ ne farmaya: Haa'n, ham qurani faisle ke liye taiyyaar hain, (lekin khawaarij uske khilaaf the). Us par Hazrat Sahal bin Hunaif ﷺ ne farmaya: Tum apni raae par nazar-e-saani karo. Ham log hudabiya ke muqaam par the …unki muraad sulah hudaibiya thi, jo Nabi ﷺ aur mushrikeen ke darmiyan tae paai thi… Agar ham munaasib samajhte to zaroor jung karte. Itne mein Hazrat Umar ﷺ (Rasool Allah ﷺ ki khidmat mein) haazir hue aur arz ki: Kya ham haq par nahi hain aur kya kuffaar baatil par nahi hain? Kya hamaare shohada jannat mein nahi jaae'nge aur kya kuffaar ke maqtuleen jahannum ka indhan nahi bane'nge? Rasool Allah ﷺ ne farmaya: "*Kyou'n nahi, ye sab kuch saheeh hai*". Hazrat Umar ﷺ ne arz ki: Phir main apne deen ke muaamale mein is qadr zillat ka mazaahir[2580] kyou'n karu'n aur ham kyou'n waapas jaae'n, jabke Allah Ta'ala ne abhi hamaare darmiyan koi faisla nahi kiya? Aap ﷺ ne farmaya: "*Aye Ibne Khattab! Bila-shubha main Allah ka Rasool hoo'n aur Allah Ta'ala mujhe kabhi zaae* (ضائع) *nahi karega*". Ye sun kar Hazrat Umar ﷺ (Rasool Allah ﷺ ke paas se) ghusse ki haalat mein waapas aagae aur unho'n ne sabr o sabaat ka muzahara na kiya. Phir Hazrat Abu Bakar ﷺ ke paas aae aur kaha: Kya ham haq par aur wo (kuffaar-

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[2571] راجع: 2125

[2572] Surah al Fatah: 4

[2573] راجع: 3614

[2574] Saheeh Bukhari: Fazail-ul-Quran: H5011

[2575] Saheeh Bukhari: Fazail-ul-Quran: H5018

[2576] Surah al Fatah: 18

[2577] راجع: 3576

[2578] Dekhiye: 5479 6220

[2579] راجع: 1363

[2580] T: (مَظاہِر) Zaahir cheeze'n ya nazaare [Rekhta]

e-makkah) baatil par nahi? Hazrat Abu Bakar ﷺ ne jawab diya: Aye Ibne Khattab! Yaqeenan Aap ﷺ Allah ke Rasool ﷺ hain aur Allah Ta'ala unhe'n hargiz zaae nahi karega. Phir Surah Fatah naazil hui.[2581]

Faaeda: Waaqia ye hai ke jung-e-siffeen mein jab Hazrat Ali ﷺ ke sipaahi, Hazrat Muawiya ﷺ ke sipaaho'n par ghaalib hone lagey to Hazrat Amr bin Aas ﷺ ne Hazrat Ameer Muawiya ﷺ ko mashwara diya ke tum Quran-e-Kareem ko buland karo aur kaho ke is quran par dono faisla kare'n. Jab Quran-e-Kareem saamne aaya to Hazrat Ali ﷺ ne farmaya: Main to tum logo'n se badh kar is par amal karne waala hoo'n. Itne mein khawaarij darmiyan mein bhadak uthe aur kehne lagey ke hame'n ye faisla manzoor nahi, kyou'nke faisla to Allah Ta'ala ka hona chaahiye. Ham is faisle ka intizaar nahi karte, ham to zaroor jung kare'nge. Is soorat-e-haal ke pesh-e-nazar Hazrat Sahal bin Hunaif ﷺ ne taqreer ki, jo khwarij ke khilaaf thi. Aap ne kaha ke sulah hudaibiya ke mauqa par hamaare saamne aisi sharaaet aaee'n ke ham unhe'n qubool karne ke liye taiyyaar na the, balke marne aur maarne ke liye aamaada the, lekin ham ne apne jazbaat par control kiya aur apni raae par nazar-e-saani ki, to us mein Allah Ta'ala ne khair o barkat farmaai.

[2581] راجع: 3181

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(49) Tafseer Surah al Hujuraat

Imam Mujahid ne kaha: "لَا تُقَدِّمُوْا"[2582] ke maane hain: Tum Rasool Allah ﷺ ke saamne sabqat na kiya karo, yahaa'n tak ke Allah Ta'ala aap ki zubaan par faisla kar de. "اَمْتَحَنَ"[2583] ba-maane "أَخْلَصَ", yaane khaalis kar liya, chun liya. " وَلَا تَنَابَزُوْا"11 ka matlab hai: Musalman hone ke baad kufr ke saath pukaarna. "يَلِتْكُمْ"[2584] ke maane hain: Kami karna, aur "اَلَتْنَا" ke maane hain: Ham ne kami ki.

Baab 1: Irshad-e-Baari Ta'ala "Apni Aawaaze'n Nabi ﷺ Ki Aawaaz Par Oonchi Na Karo"[2585] Ka Bayaan

"تَشْعُرُوْنَ" ke maane hain: Tum jaante ho. Usi se lafz-e-shaaer (شاعر) maakhuz hai, yaane jaanne waala.

[4845] Hazrat Ibne Abi Mulaika se riwayat hai, unho'n ne kaha: Nabi ﷺ ke saamne aawaaze'n buland karne ki bina par do (2) nek-tareen aadmi tabaah hone ko the, yaane Hazrat Abu Bakar aur Hazrat Umar ﷺ. Qissa you'n hai ke banu tameem ka ek (1) wafad Aap ﷺ ke paas aaya, un mein se ek (1) ne Aqra bin Haabis ki sardari ka mashwara diya, jo banu mujaashe se tha aur doosre ne kisi doosre ka mashwara diya. Naafe ne kaha ke unka naam mujhe yaad nahi raha. Us par Hazrat Abu Bakar ﷺ ne Hazrat Umar ﷺ se kaha: Tumhara maqsad sirf meri mukhalifat hai. Hazrat Umar ﷺ ne kaha: Mera iraada aap se ikhtelaaf karna nahi hai. Is muaamale mein dono ki aawaaze'n buland ho gaee'n to Allah Ta'ala ne ye aayat naazil farmaai: "...يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ".

Syedna Abdullah bin Zubair ﷺ ne farmaya: Is aayat ke naazil hone ke baad Hazrat Umar ﷺ itni aahista baat karte ke Rasool Allah ﷺ ko unse poochne ki zaroorat pesh aati, lekin unho'n ne ye baat apna naana, yaane Hazrat Abu Bakar ﷺ ke mutaalliq naqal nahi ki.[2586]

[4846] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ne Hazrat Saabit bin Qais ﷺ ko apni majlis mein gumm paaya to ek (1) aadmi ne arz kiya: Allah ke Rasool ﷺ! Main uska haal maaloom karke aap ko bataau'nga. Chunache wo gaya to Hazrat Saabit bin Qais ﷺ ko apne ghar mein sar jhukaae baithe dekha. Poocha: Kya haal hai? Kehne lagey: Bura haal hai, meri to aawaaz hi Nabi ﷺ ki aawaaz se buland hoti thi, mere to aamaal zaae ho gae aur main ahle dozakh se qaraar diya gaya hoo'n. Wo aadmi Nabi ﷺ ki khidmat mein haazir hua aur aap ko haalaat se aagaah kiya to unho'n ne ye-ye kaha hai. Chunache wo dobaara unke liye ek (1) azeem basharat le kar unke paas aaya. Rasool Allah ﷺ ne farmaya tha: "*Unke paas jaao aur unhe'n bataao ke tum ahle dozakh se nahi ho, balke tum ahle jannat se ho*".[2587]

Baab 2: Irshad-e-Baari Ta'ala "Beshak Jo Log Aap Ko Hujro'n Ke Baahar Se Pukaarte Hain Un Mein Se Aksar Be-aqal Hain"[2588] Ka Bayaan

Wazaahat: Madina Taiyyaba ke aas-paas se kuch dehaati, ghair mohazzib log aate, jinhe'n na ghar se bulaane ka saliqa aata tha aur na wo aadaab-e-guftagu se aagaah the. Rasool Allah ﷺ apni tab-ee[2589] sharm o hayaa ki wajah se unhe'n kuch nahi kehte the. Aise naa-shaista aur bewaqoof qism ke logo'n ko is aayat ke zariye se tambeeh ki gai hai.

[4847] Hazrat Abdullah bin Zubair ﷺ se riwayat hai ke qabila-e-banu tamim ka ek (1) qafila Nabi ﷺ ki khidmat mein haazir hua, to Hazrat Abu Bakar ﷺ ne kaha: Aap Qa'qaa' bin Ma'bad (قَعْقَاعَ بْنَ مَعْبَدٍ) ko unka ameer muqarrar kar de'n, jabke Hazrat Umar bin Khattab ﷺ ne kaha, balke aap Aqra bin Haabis ko unka sardar bana de'n. Us par Hazrat Abu Bakar ﷺ ne kaha: Aye Umar! Tum ne to meri mukhalifat ka iraada kar rakah hai. Hazrat Umar ﷺ ne kaha: Maine aap

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[2582] Surah al Hujuraat: 1
[2583] Surah al Hujuraat: 3
[2584] Surah al Hujuraat: 14
[2585] Surah al Hujuraat: 2
[2586] راجع: 4367
[2587] راجع: 3613
[2588] Surah al Hujuraat: 4
[2589] T: (طَبْعی) Fitri, zaati, qudrati [Rekhta]

ki mukhalifat ka iraada nahi kiya. Bahar-haal dono hazraat jhagad pade, hatta ke dono ki aawaaze'n buland ho gaee'n to ye aayat naazil hui: "...يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِ"[2590]

Baab 3: Irshad-e-Baari Ta'ala "Agar Wo Sabr Karte Yahaa'n Tak Ke Aap (khud hi) Unki Taraf Aate To Ye (sabr karna) Unke Liye Behtar Hota"[2591] Ka Bayaan

Wazaahat: Imam Bukhari ﷺ ne is aayat ke tahat koi hadees zikr nahi ki, taaham qabila-e-banu tameem ke baaz gawaar qism ke log Rasool Allah ﷺ ke aaraam ke waqt aae aur hujre se baahar khade ho kar aam andaaz mein aawaaz dena shuru kardi, taake aap baahar tashreef le aae'n, jabke aap us waqt qailoola farma rahe the. Unke mutaalliq ye aayat naazil hui ke unhe'n intizaar karna chaahiye tha aur is tarah aawaaz dene mein jald-baazi se kaam nahi lena chaahiye tha.[2592]

[2590] راجع: 4367

[2591] Surah al Hujuraat: 5

[2592] Musnad Ahmad: V3 P488

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(50) Tafseer Surah Qaaf

"رَجْعٌ بَعِيْدٌ"[2593] ke maane hain: Duniya ki taraf dobaara lautna baeed-az-imkaan[2594] hai. "فُرُوْجٍ"[2595] ke maane shigaaf[2596] ke hain, iska mufrad "فَرْجٌ" hai. "مِنْ جَبْلِ الْوَرِيْدِ"[2597] ke maane hain: Shae-ragg. Ye halaq mein do (2) hoti hain "حَبْلِ" gardan ki ragg ko kehte hain. Imam Mujahid ne kaha: "مَا تَنْقُصُ الْأَرْضُ"[2598] se muraad haddiyaa'n hain, jinhe'n zameen khaati aur kam karti hai. "تَبْصِرَةً"[2599] ke maane hain: Baseerat, yaane raah dikhaana. "وَحَبَّ الْحَصِيْدِ"[2600] ke maane hain: Gehu'n ke daane. "بٰسِقٰتٍ"[2601] ke maane hain: Lambe-lambe. "اَفَعَيِيْنَا"[2602]: Kya ham isse aajiz ho gae hain (jabke isse pehle ham tumhe'n wujood bakhsh chuke). "وَقَالَ قَرِيْنُهُ"[2603] mein qareen se muraad wo hamzaad (shaitaan) hai jo har aadmi ke saath laga hua hai. "فَنَقَّبُوْا"[2604] ke maane hain: Wo chale-phire. "اَوْ اَلْقَى السَّمْعَ"[2605] ka matlab hai ke apne dil mein doosra koi khayaal na laae, yaane kaan lagaa kar sune. "رَقِيْبٌ عَتِيْدٌ"[2606] Aisa nigraan, jo mustaid[2607] aur taiyyaar ho. "سَائِقٌ وَشَهِيْدٌ"[2608] Isse muraad wo farishte hain: Ek (1) likhne waala aur doosra gawaah. Shaheed se muraad jo ghaib ki gawaahi dene waala ho. "لُغُوْبٍ"[2609] ke maane hain: Thakaawat. Mujahid ke alaawa ne kaha: "نَّصِيْدٌ"[2610] se muraad wo khosha hai jo patto'n ke ghilaaf mein chupa rahe aur tae-ba-tae ho. Jab wo ghilaaf se baahar aajaae to usey "نَضِيْدٍ" nahi kehte. "وَأَدْبَارَ السُّجُوْدِ"[2611] (Jo Surah Qaaf mein hai) Imam Aasim Surah Qaaf mein fatha (ـَ) ke saath aur Surah at Toor mein kasrah (ـِ) aur kuch hazraat ne dono jagah fatha padha hai. Hazrat Ibne Abbas ﷺ ne farmaya: " يَوْمُ الْخُرُوْجِ"[2612] se muraad wo din jab wo qabro'n se nikle'nge.

Baab 1: Irshad-e-Baari Ta'ala "Aur wo (jahannum) Kahegi: Kya Kuch Aur Bhi Hai"[2613] Ki Tafseer

[4848] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jahannumi, dozakh mein daale jaae'nge to dozakh yehi kehti rahegi: Kuch aur bhi hai. Yahaa'n tak ke Allah Rabbul Izzat apna qadam us par rakh de ga. Us waqt wo kahegi: Bas-bas (main bhar gai)*".[2614]

[4849] Hazrat Abu Huraira ﷺ se riwayat hai, wo ise marfoo (Rasool Allah ﷺ ke hawaale se) bayaan karte the. Raawi-e-hadees Abu Sufyan Hamri ise mauqoof, yaane Hazrat Abu Huraira ﷺ ka qaul bayan karte hain: Jahannam se poocha jaaega: Kya tu bhar gai hai? Wo jawab degi: Kuch aur bhi hai? Phir Allah Ta'ala apna qadam us par rakh de ga, to wo kahegi: Bas-bas.[2615]

[4850] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jannat aur dozakh ne baahami takraar ki. Dozakh ne kaha: Main to mutakabbiro'n aur zaalimon ke liye khaas ki gai hoo'n. Jannat ne kaha: Mere andar to sirf kamzor aur naatawaa'n aur kam martaba waale log daakhil ho'nge? Allah Ta'ala ne jannat se farmaya: Tu meri rahmat hai, main tere zariye se apne bando'n mein se jis par chaahu'nga rahem karu'nga aur dozakh se kaha ke tu mera azaab hai, main tere zariye se apne bando'n mein se jis ko chaahu'nga saza du'nga. Bahar-haal un dono ko bharna zaroor hai. Dozakh tu us waqt tak nahi bharegi jab tal Allah Rabbul Izzat apna qadam us par nahi rakhega. Jab wo qadam rakhega to us waqt dozakh bolegi, ke bas-bas, aur bas. Phir us waqt ye bhar jaaegi aur uska ek (1)*

[2593] Surah Qaaf: 3
[2594] T: (بَعِيد اَز اِمْكَان) Jo baat imkaan o khayaal mein bhi na aasake [RSB]
[2595] Surah Qaaf: 6
[2596] T: (شِگاف) Do (2) cheezo'n ka darmiyaani tang faasla, daraad [Rekhta]
[2597] Surah Qaaf: 11
[2598] Surah Qaaf: 4
[2599] Surah Qaaf: 8
[2600] Surah Qaaf: 9
[2601] Surah Qaaf: 10
[2602] Surah Qaaf: 15
[2603] Surah Qaaf: 23
[2604] Surah Qaaf: 36
[2605] Surah Qaaf: 37
[2606] Surah Qaaf: 18
[2607] T: (مُسْتَعِد) Har waqt haazir hoon, aamaada, kamar-basta [Rekhta]
[2608] Surah Qaaf: 21
[2609] Surah Qaaf: 38
[2610] Surah Qaaf: 10
[2611] Surah Qaaf: 40
[2612] Surah Qaaf: 42
[2613] Surah Qaaf: 30
[2614] Dekhiye: 6661 7384
[2615] Dekhiye: 4850 7449

hissa doosre hisse se lipat jaaega. Allah Ta'ala apni makhlooq mein se kisi par zulm nahi karega. Lekin jannat! To bila-shubha us (ko bharne) ke liye Allah Ta'ala wahaa'n ek (1) makhlooq paida karega".[2616]

Baab 2: Irshad-e-Baari Ta'ala "Apne Rabb Ki Hamd Ke Saath Tuloo-e-Aaftaab Aur Ghuroob-e-Aaftaab Se Pehle Tasbeeh Keejiye"[2617] Ka Bayaan

[4851] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Ham ek (1) raat Nabi ﷺ ke hamraah baithe hue the. Aap ne chaudhwee'n raat ke chaand ki taraf dekha to farmaya: "*Yaqeenan tum apne Rabb ko dekhoge jis tarah tum is chaand ko dekh rahe ho. Usey dekhne mein tumhe'n dhakkam-pel nahi karni padegi, is liye agar tumhare liye mumkin ho to tuloo-e-aaftaab aur ghuroob-e-aaftaab se pehle namaz na chodo*". Phir aap ne ye aayat padhi: "Aaftaab Nikalne Aur Ghuroob Hone Se Pehle Apne Rabb Ki Hamd Ke Saath Tasbeeh Karte Rahe'n".[2618]

[4852] Hazrat Mujahid se riwayat hai ke unhe'n Hazrat Ibne Abbas ﷺ ne tamaam namazo'n ke baad tasbeeh padhne ka hukum diya. Aap ka maqsad darj-e-zel aayat-e-karima ki tashreeh karna tha… "Aur Namaz Ke Baad Bhi".[2619]

[2616] راجع: 4849

[2617] Surah Qaaf: 39

[2618] راجع: 554

[2619] Surah Qaaf: 40

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(51) Tafseer Surah adh Dhaariyaat

Hazrat Ali ﷺ ne farmaya: "اَلذّٰرِيَاتُ" se muraad hawaae'n hain. Unke alaawa ne kaha: "تَذْرُوْهُ"[2620] ke maane hain: Usey bikher de aur muntashir kar de. "وَفِيْ أَنْفُسِكُمْ أَفَلَا تُبْصِرُوْنَ"[2621] yaane khud tumhari zaat mein nishaaniyaa'n hain: Tumhara khaana, peena, ek (1) raaste mu'n se hota hai aur uske ikhraaj ke liye do (2) raaste hain. "فَرَاغَ"[2622] ke maane hain: Laut kar aaya. "فَصَكَّتْ" ke maane hain: Mutthi baandh kar apni peshaani par haath maara. "الْرَّمِيْمُ": Zameen ki wo ghaas jo khushk ho jaae aur usey raunda jaae. "لَمُوْسِعُوْنَ"[2623] ka matlab hai ke ham yaqeenan wus-at waale hain. Isi tarah "عَلَىْ اَلْمُوْسِعِ قَدَرُهُ"[2624] mein "مُوْسِعِ" se saaheb-e-wus-at, qudrat waala muraad hai. "زَوْجَيْنِ"[2625] se muraad hain: Nar-maada, ya alag-alag rang, ya alag-alag zaaeqe. Masalan: Meethi aur tursh cheeze'n, yebhi zaujain mein shaamil hain. "فَفِرُّوْا اِلَىْ اللهِ"[2626] Yaane Allah ki maasiyat se uski itaa-at ki taraf bhaag aao. "اِلَّا لِيَعْبُدُوْنِ" ke maane hain ke jinn o ins mein jinti bhi nek roohe'n hain, unhe'n maine sirf apni tauheed ke liye paida kiya hai. Baaz hazraat ne ye maane bhi kiye hain ke Allah Ta'ala ne jinn o ins ko paida to isi maqsad ke liye kiya tha ke wo Allah ki tauheed ko ikhtiyaar kare'n, lekin kuch ne maana aur kuch ne nahi maana. Qadariyya ke liye is aayat mein koi daleel nahi hai. "اَلذَّنُوْبُ" bade dol ko kehte hain.

Imam Mujahid ne kaha: "ذَنُوْبًا"[2627] ke maane hain: Raasta. "صَرَّةٍ"[2628] ke maane hain: Cheekh-pukaar karna. "اَلْعَقِيْمَ" se muraad wo aurat hai jo baccha na jane, yaane baanjh. Hazrat Ibne Abbas ﷺ ne farmaya: "وَالْجُبُكُ" se muraad aasmaan ka khoobsoorat aur hamwaar hona hai. "فِيْ غَمْرَةٍ"[2629] se muraad wo gumrahi mein pade apne auqaat guzaarte hain. Doosro'n ne kaha: "تَوَاصَوْا"[2630] ke maane hain: Unho'n ne ittefaaq kar liya. "مُسَوَّمَةً"[2631] ka lafz "سِيْمَا" se maakhuz hai, jiske maane nishaan-zada ke hain. "قُتِلَ اَلْإِنْسَانُ"[2632] se muraad laanat-zada hain.

[2620] Surah al Kahaf: 45
[2621] Surah adh Dhaariyaat :21
[2622] Surah adh Dhaariyaat :26
[2623] Surah adh Dhaariyaat :47
[2624] Surah al Baqara: 236
[2625] Surah adh Dhaariyaat :49
[2626] Surah adh Dhaariyaat :50
[2627] Surah adh Dhaariyaat :59
[2628] Surah adh Dhaariyaat :29
[2629] Surah adh Dhaariyaat :11
[2630] Surah adh Dhaariyaat :53
[2631] Surah adh Dhaariyaat :34
[2632] Surah Abasa: 17

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(52) Tafseer Surah at Toor

Hazrat Qatada ne kaha: "مَسْطُوْرٍ"[2633] ke maane hain: Maktoob, yaane likhi hui. Imam Mujahid ne kaha: "اَلطُّوْرُ" suryaani zubaan mein pahaad ko kehte hain. "رَقٍّ مَّنْشُوْرٍ"[2634] se muraad khula hua saheefa hai. "وَالسَّقْفِ الْمَرْفُوْعِ"[2635] se muraad aasmaan hai. "اَلْمَسْجُوْرِ"[2636] ke maane hain: Garam kiya hua. Imam Hasan Basri ne kaha: "اَلْمَسْجُوْرِ" se muraad ye hai ke samandar itna bhadkaya jaaega ke uska tamaam paani khatam ho jaaega aur us mein ek (1) qatra bhi baaqi nahi rahega.

Imam Mujahid ne kaha: "اَلَتْنٰهُمْ"[2637] se muraad ye hai ke ham unke aamaal mein kuch bhi kami nahi kare'nge. Imam Mujahid ke alaawa doosro'n ne kaha: "تَمُوْرُ"[2638] ke maane hain: Aasmaan thar-tharaane lagega, larzega. Hazrat Ibne Abbas ﷺ ne kaha: "اَلْبَرُّ"[2639] ke maane hain: Meherbaan. "اَحْلَامُهُمْ"[2640] ke maane hain: Unki aqale'n. "كِسْفًا"[2641] ke maane hain: Tukda. "اَلْمَنُوْنِ"[2642] se muraad maut hai. Hazrat Ibne Abbas ﷺ ke alaawa doosro'n ne kaha: "يَتَنَازَعُوْنَ"[2643] ke maane hain ke ahle jannat tafreeh-e-taba'[2644] ke taur par cheena-chapti kare'nge.

Baab 1: Bila-unwaan

[4853] Hazrat Umme Salama ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se arz ki: Main bimaar hoo'n. Aap ﷺ ne farmaya: "*Tum sawaari par baith kar logo'n ke peeche se tawaaf kar lo*". Chunache maine tawaaf kiya to Rasool Allah ﷺ us waqt khaana-e-Ka'aba ke pehlu mein namaz padhte hue Surah "والطور و كتاب مسطور" ki tilaawat kar rahe the.[2645]

[4854] Hazrat Jubair bin Muti'm ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap namaz-e-maghrib mein Surah at Toor padh rahe the. Jab aap darj-e-zel aayat par pohonche: "أَمْ خُلِقُوا مِنْ... الْمُصَيْطِرُونَ" - "Kya Wo Baghair Kisi Cheez Ke Khud Hi Paida Ho Gae Hain, Ya Ye Khud Apne Khaliq Hain, Ya Aasmaano'n Aur Zameen Ko Unho'n Ne Paida Kiya Hai? Asal Baat Ye Hai Ke Wo Yaqeen Hi Nahi Rakhte. Kya Unke PAas Aap Ke Parwardigaar Ke Khazaane Hain, Ya Ye Un Khazano'n Par Hukum Chalaane Waale Hain?"[2646] To ye aayat sun kar mera dil udne laga.

Hazrat Sufyan ne bayaan kiya: Maine Zohri se suna hai, wo Muhammad bin Jubair bin Muti'm se riwayat karte the, unse unke waalid Jubair bin Muti'm ﷺ ne bayan kiya ke maine Nabi ﷺ ko namaz-e-maghrib mein Surah at Toor padhte suna. Mere saathiyo'n ne uske baad jo izaafa kiya wo maine Zohri se nahi suna.[2647]

[2633] Surah at Toor: 2
[2634] Surah at Toor: 3
[2635] Surah at Toor: 5
[2636] Surah at Toor: 6
[2637] Surah at Toor: 21
[2638] Surah at Toor: 9
[2639] Surah at Toor: 28
[2640] Surah at Toor: 32
[2641] Surah at Toor: 44
[2642] Surah at Toor: 30
[2643] Surah at Toor: 23
[2644] T: (طَبَع) Cheenna ya chupaana, chupaane ka kaam [Rekhta]
[2645] راجع: 464
[2646] Surah at Toor: 35-37
[2647] راجع: 465

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(53) Tafseer Surah an Najm

Imam Mujahid ne kaha: "ذُوْ مِرَّةٍ"[2648] ke maane hain: Zor-aawar, zabardast. "قَابَ قَوْسَيْنِ"[2649]: Jaha'n kamaan[2650] ki tundi[2651] hoti hai. "ضِيْزٰى"[2652] ke maane hain: Tedhi, ghalat. "وَأَكْدٰى"[2653]: Usne atiya dena mauqoof[2654] kar diya. " رَبُّ الشِّعْرٰى"[2655] Ek sitaara jise mirzamul jauzai "مِرْزَمُ الْجَوْزَاءِ" bhi kehte hain. "الَّذِيْ وَفّٰى"[2656] ke maane hain: Jo un par farz tha usey poora kiya. "اَزِفَتِ اَلْأَزِفَةُ"[2657] Qiyamat qareeb aagai. "سَامِدُوْنَ"[2658] se muraad "بَرْطَمَةُ" hai, jo ek (1) qism ka khel hai. Hazrat Ikrima ne kaha: Himairi zuban mein "سَامِدُوْنَ" gaane ko kehte hain. Ibrahim Nakhai ne kaha: "أَفَتُمَارُوْنَهُ" Kya tum usse jhagadte ho, aur jin hazraat ne ise "أَفَتَمْرُوْنَهُ" padha hai to uske maane hain: Kya tum inkaar karte ho. " مَا زَاغَ اَلْبَصَرُ"[2659] Isse Hazrat Muhammad ﷺ ki chashm-e-mubarak muraad hai. "وَمَا طَغٰى" aur tajaawuz nahi kiya, yaane jitna hukum tha utna hi dekha. "فَتَمَارَوْا"[2660] ke maane hain: Unho'n ne takzeeb ki. Imam Hasan Basri ne kaha: "إِذَا هَوٰى"[2661] ke maane hain: Ghayab hua, doob gaya. Hazrat Ibne Abbas ne kaha: "وَأَغْنٰى وَأَقْنٰى"[2662] ke maane hain: Diya aur khush kar diya.

Baab 1: Bila-unwaan

[4855] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ؓ se arz ki: Aye Ammi Jaan! Kya Hazrat Muhammad ﷺ ne (shab-e-meraj mein) apne Rabb ko dekha tha? Hazrat Ayesha ؓ ne farmaya: Tumne aisi baat keh di hai jisse mere rongte khade ho gae. Kya tum un teen (3) baato'n se be-khabar ho? Jo shakhs bhi tumse ye baate'n bayaan kare wo jhoota hai? Jo shakhs ye kehta hai ke Hazrat Muhammad ﷺ ne (shab-e-meraj mein) apne Rabb ko dekha tha wo jhoota hai. Phir aap ne ye aaya padhi: "Usey Nigaahe'n Nahi Paa Sakti Lekin Wo Nigaaho'n Ka Ihaata Karta Hai Aur Wo Nihayat Baareek-been, Baa-khabar Hai".[2663] Nez, ye aayat bhi tilaawat ki: "Kisi Bashar Ke Laayat Nahi Ke Allah Ta'ala Usse Kalaam Kare, Magar Wahee Ya Parde Ke Peeche Se…".[2664] Aur jo shakhs tumse ye baat kahe ke Hazrat Muhammad ﷺ kal ki baat jaante the, wo bhi jhoota hai. Phir aap ne ye aayat tilaawat farmaai: "Aur Koi Shakhs Nahi Jaanta Ke Wo Kal Kya Karega".[2665] Aur jo shakhs ye kahe ke Hazrat Muhammad ﷺ ne tableegh-e-deen mein koi baat chupaai thi, wo bhi jhoota hai. Phir aap ne ye aayat tilaawat farmaai: "Aye Rasool! Aap ke Rabb Ki Taraf Se Jo Kuch Aap Ki Taraf Naazil Kiya Gaya Hai Usey (aage) Pohoncha De'n".[2666] Haa'n, Aap ﷺ ne Hazrat Jibraeel ؑ ko apni asal shakl mein do (2) martaba dekha tha.

Faaeda: Hazrat Ibne Abbas ؓ ka mauqif tha ke Nabi ﷺ ne apne Allah ko dekha hai, jabke Hazrat Ayesha ؓ uska inkaar karti thee'n. Masrooq ؒ ne jab Ibne Abbas ؓ ka mauqif suna to us baare mein Syeda Ayesha ؓ se istifsaar[2667] kiya to unho'n ne ye jawaab diya. Saheeh Muslim mein hai ke Syeda Ayesha ؓ ne Rasool-e-Akram ﷺ se is baare mein poocha to aap ne farmaya: "*Wo to noor hai, main usey kaise dekh sakta hoo'n*".[2668] Raajeh baat ye hai ke Hazrat Ibne Abbas ؓ jis rooyat[2669] ke daawedaar the, wo qalbi-rooyat hai, jo-ke bilkul saheeh hai aur Hazrat Ayesha jis rooyat ka inkaar karti thee'n wo rooyat-e-basari, yaane ankho'n se dekhna hai. Ek (1) riwayat mein saraahat hai, Hazrat Ibne Abbas ؓ farmate hain ke Rasool Allah ﷺ ne apne Rabb ko apne dil se dekha tha.[2670] Is wazaahat se

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[2648] Surah an Najm: 6
[2649] Surah an Najm: 9
[2650] T: (کمان) Teer chalaane ka ek aala [Rekhta]
[2651] T: (تُنْدی) (Kisi cheez ki kaifiyat ya sifat mein) tezi, tarraari, zor, shiddat [Rekhta]
[2652] Surah an Najm: 22
[2653] Surah an Najm: 34
[2654] T: (مَوقُوف) Multawi, mansookh [Rekhta]
[2655] Surah an Najm: 49
[2656] Surah an Najm: 37
[2657] Surah an Najm: 57
[2658] Surah an Najm: 61
[2659] Surah an Najm: 17
[2660] Surah al Qamar: 36
[2661] Surah an Najm: 1
[2662] Surah an Najm: 48
[2663] Surah al Anaam: 103
[2664] Surah ash Shura: 51
[2665] Surah Luqman: 34
[2666] Surah al Maaida: 67
[2667] T: (اِسْتِفْسار) Dariyaaft, pooch-gach, poochna, sawaal karna [Rekhta]
[2668] Saheeh Muslim: Al Imaan: H443(178)
[2669] T: (رؤیت) Deedaar, nazaara [Rekhta]
[2670] Saheeh Muslim: Al Imaan: H436(176)

maaloom hua ke Hazrat Ayesha ﵂ rooyat-e-basari ka inkaar karti hain, jabke h Ibne Abbas ﵁ ka iqraar rooyat-e-qalbi se mutaalliq hai, un dono mein koi munaafaat[2671] nahi hai. Yaad rahe ke Hazrat Ayesha ﵂ is duniya mein rooyat-e-Baari Ta'ala ka inkaar karti hain. Albatta aakhirat mein ahle imaan, deedaar-e-ilaahi se zaroor sharf-yaab ho'nge jaisa ke qurani aayaat aur ahades se saabit hai. والله أعلم

Baab: Irshad-e-Baari Ta'ala "Pas Do (2) Kamaano'n Ke Ba-qadr Faasla Reh Gaya Tha, Balke Usse Bhi Kam"[2672] Ka Bayaan

Imam Bukhari ﵀ farmate hain ke itna faasla reh gaya tha jitna kamaan se challa (taant) tak hota hai.

[4856] Hazrat Zirr bin Hubaish se riwayat hai, wo Hazrat Abdullah bin Masood ﵁ se darj-e-zel aayaat ki tafseer bayaan karte hain: Sirf Do (2) Kamaano'n Ka Faasla Reh Gaya Tha, Balke Usse Bhi Kam, Phir Usne Wahee Pohonchaai Us (Allah) Ke Bande Kit Araf Jo Wahee Pohonchaai". Hazrat Abdullah bin Masood ﵁ ne farmaya: Beshak Aap ﷺ ne Hazrat Jibraeel ﵇ ko (unki asal shakl mein) dekha, unke che-sau (600) par the.[2673]

Baab: Irshad-e-Baari Ta'ala "Chunache Usne Allah Ke Bande Ko Wahee Pohonchaai Jo Wahee Pohonchaai"[2674] Ka Bayaan

[4857] Hazrat Sulaiman Shaibaani se riwayat hai, unho'n ne kaha: Maine Zirr bin Hubaish se in aayaat ke mutaalliq pocha: "Sirf Do (2) Kamaano'n Ka Faasla Reh Gaya Ya Usse Bhi Kam, Phir Usne Us (Allah) Ke Bande Ki Taraf Wahee Ki Jo Wahee Ki". Unho'n ne bataaya ke Hazrat Abdullah bin Masood ﵁ ne hame'n khabar di thi ke Hazrat Muhammad ﷺ ne Hazrat Jibraeel ﵇ ko dekha tha, jin ke che-sau (600) par the.[2675]

Baab: Irshad-e-Baari Ta'ala "Bila-shubha Usne Apne Rabb Ki Badi-badi Nishaaniyaa'n Dekhee'n"[2676] Ka Bayaan

[4858] Hazrat Abdullah bin Masood ﵁ se riwayat hai, aap ne darj-e-zel aayat ke mutaalliq farmaya: "Aap Ne Apne Rabb Ki Badi-badi Nishaaniyaa'n Dekhee'n". Aap ne bataaya ke Aap ﷺ ne sabz farsh dekha jisne aasmaan ke kinaaro'n ko dhaanp rakha tha.[2677]

Faaeda: Pehli hadees se maaloom hota hai ke Rasool Allah ﷺ ne Hazrat Jibraeel ﵇ ko dekha tha, jabke is hadees mein hai ke aap ne sabz-farsh dekha tha. In mein tatbeeq ki ye soorat hai ke Rasool Allah ﷺ ne Hazrat Jibraeel ﵇ hi ko dekha tha, lekin wo sabz-farsh par sabz-rang ka reshmi libaas pehne hue the, jaisa ke hadees mein hai: "Rasool Allah ﷺ ne Hazrat Jibraeel ﵇ ko dekha, jinho'n ne sabz-rang ka reshmi libaas zeb-tan kiya hua tha, aur zameen o aasmaan ka darmiyaani hissa dhaanp rakha tha".[2678] Hazrat Jibraeel ﵇ ke alaawa Rasool Allah ﷺ ko janant aur dozakh ke baaz manaazir bhi dikhaae gae the. BAaqi badi-badi nishaaniyo'n ki tafseel to Allah Ta'ala hi jaanta hai.

Baab 2: Irshad-e-Baari Ta'ala "Kya Tum Ne Laat o Uzza Par Bhi Ghaur Kiya Hai"[2679] Ka Bayaan

[4859] Hazrat Ibne Abbas ﵁ se riwayat hai, unho'n ne laat aur uzza ke mutaalliq farmaya ke Laat wo shakhs tha jo haajiyo'n ko sattu taiyyaar karke pilaata tha.

[4860] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs qasam uthaae aur apniq asam mein laat o uzza ka naam le, to usey "لَا إِلٰهَ إِلَّا اللهُ" padhna chaahiye aur jo shakhs apne saathi se kahe, aao juaa khele'n to usey sadqa karna chaahiye*".[2680]

[2671] T: (مُنافات) Ek-doosre ki zidd hona, ek-doosre ki nafi karna [Rekhta]

[2672] Surah an Najm: 9

[2673] راجع: 3232

[2674] Surah an Najm: 10

[2675] راجع: 3232

[2676] Surah an Najm: 18

[2677] راجع: 3233

[2678] Jaame Tirmizi: at Tafseer: H3283

[2679] Surah an Najm: 19

[2680] Dekhiye: 6107 6301 6650

Faaeda: Agar koi shakhs laat o manaat ki qasam uthaae aur qasam uthaane mein unki taazeem maqsood ho, to wo imaan se khaali ho jaata hai. Is liye usey tajdeed-e-imaan ke liye "لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَسُوْلُ اللّٰهِ" padhna chaahiye. Agar unki qasam uthaae waqt unki taazeem maqsood na thi, balke sahoo ya ghaflat ke taur par zubaan par jaari ho gaya to bhi choo'nke buth ka naam liya hai, is liye dil mein kuch na kuch zulmaat to zaroor aae gi. Uske izaale[2681] ke liye bhi kalma-e-tauheed padh lena chaahiye. Bahar-haal maaboodaan-e-baatila ka naam daanista ya sahoo-an zubaan par aajaana khatre se khaali nahi, is liye kalma-e-ikhlaas se uski talaafi[2682] Karli jaae. والله أعلم

Baab 3: Irshad-e-Baari Ta'ala "Aur Ek (1) Teesre Buth Manaat Par Bhi Ghaur Karo"[2683] Ka Bayaan

[4861] Hazrat Urwah se riwayat hai, unho'n ne kaha: Maine Syeda Ayesha ﵂ se koi sawaal kiya to unho'n ne farmaya: Kuch, manaat buth ke naam par ehraam baandhte the. Wo buth muqaam-e-mushallal mein nasb tha. Wo log safa aur marwa ke darmiyan saee bhi nahi karte the. Us par Allah Ta'ala ne ye aayat utaari: "Beshak Safa Aur Marwa Allah Ta'ala Ki Nishaaniyo'n Mein Se Hain".[2684] Chunache Rasool Allah ﷺ ne safa aur marwa ke darmiyan saee ki aur aap ke baad musalmano ne bhi us amal ko jaari rakha. Sufyan ne kaha ke manaat, mushallal mein muqaam-e-qudaid par nasb tha.

Abdur Rahman bin Khalid ne bayaan kiya, wo Ibne Shihaab se bayaan karte hain, unse Urwah ne kaha: Unse Hazrat Ayesha ﵂ ne bayaan kiya ke ye aayat ansaar ke baare mein naazil hui thi. Islaam lane se pehle ansaar aur qabila-e-ghassaan ke log manaat ke naam par ihram baandhte the, phir usey pehli hadees ki tarah bayaan kiya.

Ma'mar ne Zohri se bayaan kiya, unho'n ne Hazrat Urwah se, wo Hazrat Ayesha ﵂ se bayan karte hain ke unho'n ne farmaya: Ansaar ke kuch log maaat ke naam par ihram baandhte the. Manaat ek (1) buth tha, jo makkah aur madina ke darmiyan rakha hua tha. (Islaam lane ke baad) Logo'n ne arz ki: Allah ke Rasool ﷺ! Ham manaat ki taazeem ke pesh-e-nazar safa aur marwa ke darmiyan saee nahi kiya karte the.[2685]

Baab 4: Irshad-e-Baari Ta'ala "Tum Allah Ke Aage Sajda Karo Aur Usi Ki Bandagi Baja-laao"[2686] Ka Bayaan

[4862] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Surah an Najm mein sajda kiya aur aap ke saath musalmano, mushriko'n, jinno'n aur insaano sab ne sajda kiya.[2687]

Ibrahim bin Tuhmaan ne Ayyub se riwayat karte hue Abdul Waaris ki mataaba-at ki hai aur Ibne Olaya ne apni riwayat mein Hazrat Ibne Abbas ﵄ ka zikr nahi kiya.

[4863] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho'n ne kaha: Sab se pehle jo sajde waali surah naazil hui, wo Surah an Najm hai. Rasool Allah ﷺ ne us mein sajda kiya to jitney log aap ke peeche the, sab ne sajda kiya, magar ek (1) aadmi ko maine dekha ke usne mutthi bhar mitti li, aur us par sajda kiya. Uske baad maine usey dekha ke wo kufr ki haalat mein qatl hua aur wo shakhs Umaiyya bin Khalaf tha.[2688]

[2681] T: (اِزالَہ) Khaatma, zaael karne ka amala, mitaana [Rekhta]

[2682] T: (تَلافی) (kisi nuqsaan ya kami waghaira ka) ewaz, badal [Rektha]

[2683] Surah an Najm: 20

[2684] Surah al Baqara: 158

[2685] راجع: 1643

[2686] Surah an Najm: 62

[2687] راجع: 1071

[2688] راجع: 1067

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(54) Tafseer Surah al Qamar

Imam Mujahid ne kaha: "مُسْتَمِرٌّ"[2689] ke maane hain: Jaane waala, khatam hone waala. "مُزْدَجَرٌ"[2690]: Be-intiha dhamkane aur jhidakne waala, intiha darje ki tambeeh karne waala. "وَازْدُجِرَ"[2691] uska junoon daraaz ho gaya. "وَدُسُرٍ"[2692] Atraaf-e-kashti. "لِمَنْ كَانَ كُفِرَ"[2693] badla tha Allah ki taraf se us shakhs ka jiski be-qadri ki gai. "مُحْتَضَرٌ"[2694] Baari waae sab paani par haazir hote. Hazrat Ibne Jubair ne kaha: "مُهْطِعِيْنَ"[2695] Sar jhukaae tezi se daudne waale. "اَلْخَبَبُ" ke maane hain: Tez. Unke alaawa ne kaha: "فَتَعَاطَىٰ"[2696] Us (oontni) ko apne haath se pakad liya aur maar daala. "اَلْمُحْتَظِرِ" Lakdiyo'n ki jail hui baad. "وَازْدُجِرَ"[2697], "زَجَرْتُ" se baab-e-ifteaal hai (taae (تائے) iftiaat ko daal (د) se badal diya). "كُفِرَ"[2698] Ham ne unke saath jo kuch bhi kiya wo badla tha us mazaaq ka jo Nuh ﷺ aur uske saathiyo'n ke saath kiya gaya. "مُسْتَقِرٌّ"[2699] Daaimi azaab. Kaha jaata hai: "اَلْأَشِرُ" ke maane hain: Itraana, ghuroor karna, yaane shekhi baghaarne waala, khud-pasand, mutakabbir.

Baab 1: Irshad-e-Baari Ta'ala "Aur Chaand Phat Gaya Aur Agar Wo Koi Mo'jiza Dekhte Hain To Mu'n Pher Lete Hain"[2700] Ka Bayaan

[4864] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke ahd-e-mubarak hi mein chaand do (2) tukde ho gaya tha. Ek (1) tukda pahad ke oopar aur doosra uske peeche chala gaya tha. Rasool Allah ﷺ ne (us mauqa par) farmaya: "*Gawaah raho*".[2701]

[4865] Hazrat Abdullah bin Masood ﷺ hi se riwayat hai, unho'n ne kaha: Chaand phat gaya, jabke (us waqt) ham Nabi ﷺ ke hamraah the, chunache uske do (2) tukde ho gae to Aap ﷺ ne ham se farmaya: "*Gawaah rehna, gawaah rehna*".[2702]

[4866] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke zamane mein chaand do (2) tukde ho gaya tha.[2703]

[4867] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Ahle Makka ne Aap ﷺ se koi nishaani dikhaane ki farmaaish ki, to Aap ﷺ ne unhe'n chaand ke do (2) tukde ho jaane ka mo'jiza dikhaya.[2704]

[4868] Hazrat Anas ﷺ hi se riwayat hai ke chaand do (2) tukdo'n mein batt gaya tha.[2705]

Baab 2: Irshad-e-Baari Ta'ala "Wo Hamari Aankho'n Ke Saamne Chalti Thi Us Shakhs Ke Badle Ki Khaatir Jiska Inkaar Kiya Gaya Tha"[2706] Ka Bayaan

Hazrat Qatada ne kaha: Allah Ta'ala ne Hazrat Nuh ﷺ ki kashti ko baaqi rakha, yahaa'n tak ke us ummat ke pehle buzurgo'n ne usey dekha.

[4869] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ "فَهَلْ مِنْ مُدَّكِرٍ" padha karte the.[2707]

[2689] Surah al Qamar: 2
[2690] Surah al Qamar: 4
[2691] Surah al Qamar: 9
[2692] Surah al Qamar: 13
[2693] Surah al Qamar: 14
[2694] Surah al Qamar: 28
[2695] Surah al Qamar: 8
[2696] Surah al Qamar: 29
[2697] Surah al Qamar: 9
[2698] Surah al Qamar: 14
[2699] Surah al Qamar: 3 & 38
[2700] Surah al Qamar: 1-2
[2701] راجع: 3636
[2702] راجع: 3636
[2703] راجع: 3638
[2704] راجع: 3637
[2705] راجع: 3637
[2706] Surah al Qamar: 14
[2707] راجع: 3341

Baab: Irshad-e-Baari Ta'ala "Aur Bila-shubha Yaqeenan Ham Ne Quran Ko Naseehat Ke Liye Aasaan Bana Diya Hai. To, Kya Hai Koi Naseehat Haasil Karne Waala?"[2708] Ka Bayaan

Hazrat Mujahid kehte hain ke "يَسَّرْنَا" ke maane hain: Ham ne iski qirat ko aasaan kar diya hai.

[4870] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap "فَهَلْ مِنْ مُّدَّكِرٍ" padha karte the.[2709]

Baab: Irshad-e-Baari Ta'ala "(Jaise wo) Jadd Se Ukhaadi Hui Khajooro'n Ke Taney Ho'n, Phir (dekho) Kaisa Tha Mera Azaab Aur Mera Daraana"[2710] Ka Bayaan

Wazaahat: Is aayat ka siyaaq[2711] is tarah hai ke ham ne qaum-e-aad par ek (1) nahoosat ke din musalsal sakht toofaani hawaa bhej di, jo logo'n ko utha-utha kar is tarah phenk rahi thi, goya wo jadd se ukhde hue khajoor ke taney ho'n.

[4871] Hazrat Abu Ishaq se riwayat hai, unho'n ne ek (1) shakhs ko Aswad se poochte hue suna, ke Surah Qamar mein aayat "فَهَلْ مِنْ مُّدَّكِرٍ" hai ya "مُدَّكِرٍ" hai? Unho'n ne kaha: Maine Hazrat Abdullah bin Masood ﷺ se suna, wo "فَهَلْ مِنْ مُّدَّكِرٍ" padhte the. Unho'n ne bataaya ke maine Nabi ﷺ ko "فَهَلْ مِنْ مُّدَّكِرٍ" padhte suna hai.[2712]

Baab 3: Irshad-e-Baari Ta'ala "To Wo Baadd Lagaane Waale Ki Raundi Aur Kuchli Hui Baadd Ki Tarah Ho Gae Aur Bila-shubha Yaqeenan Ham Ne Naseehat Ke Liye Quran Ko Aasaan Bana Diya Hai. To, Kya Hai Koi Naseehat Haasil Karne Waala?"[2713] Ka Bayaan

[4872] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke Nabi ﷺ ne "فَهَلْ مِنْ مُّدَّكِرٍ" padha tha.[2714]

Baab 4: Irshad-e-Baari Ta'ala "Aur Bila-shubha Yaqeenan Subah Savere Hi Un Par Ek Daaimi Azaab Ne Hamla Kar Diya So Tum Chakho Mera Azaab Aur Mera Daraana"[2715] Ka Bayaan

[4873] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne "فَهَلْ مِنْ مُّدَّكِرٍ" padha tha.[2716]

Faaeda: Ye alfaaz har qaum ki sargazish ke baad tape ke band ki tarah baar-baar aate hain. Yaad rahe ke lafz-e-zikr in muqamaat par bade wasee maano'n mein istemaal hua hai, yaane taaleem o tazkeer, tambeeh o naseehat, husool-e-ibrat aur itmaam-e-hujjat, sab iske mafhoom mein shaamil hain. Mauqa o mahal ke etebaar se is aayat ka ye mafhoom hai ke hamaare paighaambar tumhe'n jis azaab se daraa rahe hain wo ek (1) atal haqeeqat hai. Zameen ka chappa-chappa uski sadaaqat par gawaah hai, lekin tum log ghaflat mein pade ho. Jab us azaab ki nishaani dekh loge, tab maanoge. Halaa'nke Allah Ta'ala ne taaleem o tazkeer ke liye ye quran utaara hai, jo tumhare liye ek (1) zaabta-e-hayaat aur uske jumla lawazimaat se aaraasta hai. Aakhir tum is azeem nemat se faaeda kyou'n nahi uthaate? Azaab ke taaziyaane[2717] ke liye kyou'n be-qaraar ho? والله المستعان

Baab: Irshad-e-Baari Ta'ala "Aur Bila-shubha Yaqeenan Ham Tumhare Jaisi Bohot Si Aqwaam Ko Halaak Kar Chuke Hain. To, Kya Hai Koi Naseehat Pakadne Waala?"[2718] Ka Bayaan

[4874] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ke saamne "فَهَلْ مِنْ مُّدَّكِرٍ" padha to aap ne farmaya: "فَهَلْ مِنْ مُّدَّكِرٍ" padho.[2719]

[2708] Surah al Qamar: 17

[2709] راجع: 3341

[2710] Surah al Qamar: 20-21

[2711] T: (سِیاق) Kisi ibaarat mein kisi lafz ya qaul ke aage-peeche ka matan [Rekhta]

[2712] راجع: 3341

[2713] Surah al Qamar: 31-32

[2714] راجع: 3341

[2715] Surah al Qamar: 38-39

[2716] راجع: 3341

[2717] T: (تازیانہ) Taaziyaana ki jama, chaabuk, hunter, koda, wo jisse mulzimo'n ko saza di jaae [Rekhta]

[2718] Surah al Qamar: 51

[2719] راجع: 3341

Baab 5: Irshad-e-Baari Ta'ala "Anqareeb Ye Jamaat Shikast Khaaegi"[2720] Ka Bayaan

[4875] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne kaha: Badr ke din Rasool Allah ﷺ ek (1) kheme mein the. Aap ne you'n dua farmaai: "*Aye Allah! Main tujhe tere ehed aur tere wade ki qasam deta hoo'n. Ya Allah! Agar tu chaahe to aaj ke baad koi teri ibaadat karne waala nahi rahega*". Hazrat Abu Bakar ﷺ ne aap ka haath thaam liya aur arz ki: Allah ke Rasool ﷺ! Ab bas keejiye! Aap ne apne Rabb se iltija karne mein hadd kardi hai. Aap us din zirah pehen kar chal-phir rahe the. Jab aap (kehme se) baahar nikle to ye aayat padh rahe the: "Anqareeb Ye Jamaat Shikast Khaaegi Aur Ye Log Peeth Pher Kar Bhaage'nge".[2721]

Baab 6: Irshad-e-Baari Ta'ala "Balke Qiyamat Unke Waade Ka Waqt Hai Aur Qiyamat Bohot Badi Aafat Aur Intehaai Kadwi Hai"[2722] Ka Bayaan

"أَمْرٌ" ka lafz "مَرَارَةٌ" se hai, jiske maane talkhi ke hain.

[4876] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jis waqt ye aayat naazil hui: "Balke qiyamat unke wade ka waqt hai aur qiyamat bohot badi aafat aur intehaai talkh cheez hai". To Hazrat Muhammad ﷺ makkah mukarrama mein the jabke main us waqt bacchi thi aur khela karti thi.[2723]

[4877] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ badr ke din ek (1) kheme mein the. Aap ne baae'n-alfaaz dua ki: "*Aye Allah! Main tujhe tera ehed aur tera waada yaad dilaata hoo'n. Aye Allah! Agar tu chaahe (to musalmano ko fana karde), to aaj ke baad phir kabhi teri ibaadat nahi ki jaaegi*". Is par Hazrat Abu Bakar ﷺ ne aap ka haath pakad kar arz ki: Allah ke Rasool ﷺ! Aap apne Rabb se khoob girya-wizaari se dua kar chuke hain, ab bas keejiye. Us waqt Aap ﷺ zirah pehne hue the. Aap baahar tashreef laae, to aap ki zubaan par ye aayat thi: "Anqareeb Us Jamaat Ko Shikast Di Jaaegi Aur Wo Peeth Pher Kar Bhaage Gi. Balke Qiyaamat Unke Waade Ka Waqt Hai Aur Qiyamat Bohot Badi Aafat Aur Intehaai Kadwi Cheez Hai".[2724]

[2720] Surah al Qamar: 45

[2721] راجع: 2915

[2722] Surah al Qamar: 46

[2723] راجع: 4993

[2724] راجع: 2915

بسم الله الرحمان الرحيم

(55) Tafseer Surah ar Rahman

Imam Mujahid ne kaha: "بِحُسْبَانٍ"[2725], yaane sooraj aur chaand dono chakki ki tarah ghoom rahe hain. Unke alaawa ne kaha: "وَأَقِيْمُوْا الْلْوَزْنَ"[2726] ke maane hain: Tarazu ki dandi seedhi rakho. Aur "اَلْعَصْفُ" kheti ki wo paidawaar jise pakne se pehle kaat liya jaae. Arbi zuban mein "اَلرَّيْحَانُ"[2727] ke maane hain: Rozi aur wo daane jo khaae jaate hain, jaise gehu'n aur chaawal waghaira. Baaz ne kaha hai: "عَصْفُ" se muraad wo daane jin ko log khaate hain aur "اَلْرَّيْحَانُ" se muraad wo pukhta ghalla jise kaccha istemaal nahi kiya jaata. Doosro'n ne kaha hai: "عَصْفُ" ke maane hain: Gehu'n ke patte. Imam Zakhack ne kaha: "عَصْفُ" khushk bhoose ko kehte hain. Hazrat Abu Maalik ne kaha ke "عَصْفُ" se muraad kheti ka wo sabza, jo pehle-pehel ugta hai jise kisaan log huboor kehte hain. Imam Mujahid ne kaha: "عَصْفُ" ke maane hain: Gandum ke patte aur "اَلْرَّيْحَانُ" ke maane hain: Rozi. "اَلْمَارِجُ" se muraad aag ke wo zard aur sabz shole hain, jo aag se us waqt nikalte hain jab usey jalaaya jaata hai. Baaz ahle ilm ne Imam Mujahid se naqal kiya hai ke "رَبُّ اَلْمَشْرِقَيْنِ"[2728] se muraad sardi aur garmi ki mashriq aur "رَبُّ اَلْمَغْرِبَيْنِ" se muraad sardi aur garmi ki maghrib hai. " لَا يَبْغِيَانِ"[2729] ke maane hain: Dono aapas mein milte nahi. "اَلْمُنْشَئَاتُ" se muraad wo kashtiyaa'n jin ka baad-baan oopar uthaya gaya ho. Aur jin kashtiyo'n ka baad-baan oopar na uthaaya gaya ho unhe'n "مُنْشَئٍ" nahi kehte.

Imam Mujahid ne kaha: "كَالْفَخَّارِ"[2730] jaise theekre banaae jaate hain. "اَلْشُّوَاظُ" se muraad aag ka wo shola jis mein dhuwaa'n na ho. Imam Mujahid ne kaha: "وَنُحَاسٌ"[2731] se muraad wo petal jo pighla kar dozakhiyo'n ke saro'n par daala jaaega. Unko usse saza di jaaegi. "خَافَ مَقَامَ رَبِّهِ"[2732] ka mafhoom ye hai ke ye koi shakhs gunah ka iraada kare. Phir apne Allah Azzawajal ko yaad karke usse baaz aajaae. "مُدْهَامَّتَانِ"[2733] ke maane hain: Ziyaada shadaabi ki wajah se siyaah nazar aane waale hain. "صَلْصَالٍ"[2734] Wo gaara jis mein reit milaai jaae to wo theekri ki tarah khn-khnaane lagey. Baaz ahle ilm ne kaha: "صَلْصَالٍ" se muraad bad-boo-daar ke hain. Yaane "صَلَّ" aur "صَلْصَالٌ" ke maane hain: Sadd jaana, jaise "صَرَّ اَلْبَابُ" Darwaaza band karne ki aawaaz ko kehte hain aur "صَرْصَرَ" ke maane bhi yehi hain, jaise "كَبْكَبْتُهُ" aur "كَبَبْتُهُ" ke maane ek (1) hain. "فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ"[2735] Baaz ahle ilm ne kaha hai: Khajoor aur anaar "فَاكِهَةٌ" mein se nahi hain, lekin arab log unhe'n "فَاكِهَةٌ" mein shumaar karte hain. Jaisa ke "حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ"[2736] mein hai. Usse pehle tamaam namazo'n ki hifaazat ka hukum diya gaya hai, jis mein "الصَّلَاةِ الْوُسْطَىٰ" bhi shaamil hai, phir "الصَّلَاةِ الْوُسْطَىٰ" ko taakeed ke liye dobaara bayaan kiya gaya hai. Isi tarah "اَلْنَّخْلُ" aur "اَلْرُّمَّانُ" ko dobaara bayaan kar diya gaya hai. Isi tarah quran mein hai: "أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ"[2737] Phir farmaya: " وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ". Haalaa'nke unka zikr "مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ" mein aagaya tha.

Imam Mujahid ke alaawa ne kaha: "أَفْنَانٍ"[2738] se muraad shaakhe'n hain. "وَجَنَى اَلْجَنَّتَيْنِ دَانٍ"[2739] ka matlab hai ke dono baagho'n ke phal jo tode jaae'nge wo bohot qareeb ho'nge. Imam Hasan Basri ne farmaya: "فَبِأَيِّ اَلَآءِ"[2740] mein "أَلَآءِ" se muraad nemate'n hain. Hazrat Qatada ne farmaya: "رَبِّكُمَا تُكَذِّبَانِ" mein khitaab jinn o ins se hai. Hazrat Abu Darda ﷺ ne farmaya: "كُلَّ يَوْمٍ هُوَ فِيْ شَأْنٍ"[2741] Wo har waqt kisi na kisi kaam mein rehta hai, yaane kisi ka gunah moaaf karta hai, kisi ki takleef door karta hai, kisi qaum ko taraqqi deta hai, to kisi qaum ko zillat ki ghaati mein phenk deta hai. Hazrat Ibne Abbas ﷺ ne farmaya: "بَرْزَخٌ"[2742] ke maane hain: Aad aur rok. "اَلْأَنَامُ" ke maane hain: Makhlooq. "نَضَّاخَتَانِ"[2743] se muraad ye hai ke ahle janant par wo dono baagh khair o barkat barsaane waale ho'nge. "ذُلْ اَلْجَلَٰلِ"[2744]

[2725] Surah ar Rahman: 15
[2726] Surah ar Rahman: 9
[2727] Surah ar Rahman: 12
[2728] Surah ar Rahman: 17
[2729] Surah ar Rahman: 20
[2730] Surah ar Rahman: 14
[2731] Surah ar Rahman: 35
[2732] Surah ar Rahman: 46
[2733] Surah ar Rahman: 64
[2734] Surah ar Rahman: 14
[2735] Surah ar Rahman: 68
[2736] Surah al Baqara: 238
[2737] Surah al Hajj: 18
[2738] Surah ar Rahman: 48
[2739] Surah ar Rahman: 54
[2740] Surah ar Rahman: 13
[2741] Surah ar Rahman: 29
[2742] Surah ar Rahman: 20
[2743] Surah ar Rahman: 66
[2744] Surah ar Rahman: 78

ke maane hain: Izzat o buzurgi waala. Hazrat Ibne Abbas ﷺ ke alaawa doosro'n ne kaha: "مَرَجٍ"[2745] se muraad khaalis aag, jis mein dhuwaa'n na ho. Ahle Arab kehte hain: "مَرَجَ"[2746] "اَلْاَمِيْرُ رَعِيَّتَهُ" Haakim ne apni riaayaa ko aazaad chod diya, yaane wo ek-dosore par zulm o ziyaadati karte hain. Nez "مَرَجَ اَمْرُالنَّاسِ" logo'n ka muaamala gad-bad ho gaya. (Yaane "مرج" ke maane mutaaddi aate hain). "مَرِيْجٍ"[2747] ke maane hain: Gad-mad, baaham mila hua. "مَرَجَ"[2748] ke maane hain: Dono (dariya) mil gae. Ye lafz "مَرَجْتَ دَابَّتَكَ" se maakhuz hai, jiske maane hain: Toone apna jaanwar chod diya hai. "سَنَفْرُغُ لَكُمْ"[2749] Ham anqareeb tumhara hisaab le'nge. Yahaa'n faraaghat apne haqiqi maane mein nahi hai, kyou'nke Allah Ta'ala ko koi cheez doosri cheez se ghaafil nahi kar sakti. Arbi zubaan mein ye muhaawara mash-hoor hai: "لَأَتَفَرَّغَنَّ لَكَ" main tere liye faarigh hu'nga, halaa'nke usey koi mashghooliyat nahi hoti. Iska matlab ye hota hai ke main teri ghaflat par achaanak tujhe pakdu'nga.

Baab 1: Irshad-e-Baari Ta'ala "Un Do (2) (baagho'n) Ke Alaawa Aur Do (2) Baagh Hain"[2750] Ka Bayaan

[4878] Hazrat Abdullah bin Qais (Abu Moosa Ashari) ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Do (2) baagh chaandi ke hain, un dono ke bartan aur unka deegar saaz o saamaan chaandi ka hoga. Aur doosre do (2) baagh sone ke hain, unke bartan aur deegar saaz o saamaan bhi sone ka hoga. Aur jannat-e-Adn mein ahle janant aur unke Rabb ke deedaar mein koi cheez hail nahi hogi. Haa'n! Rabb-e-Kibriya ke chehre par kibriyaai ki chaadar zaroor hogi*".[2751]

Baab 2: Irshad-e-Baari Ta'ala "Hoore'n Khemo'n Mein Mehfooz Ho'ngi"[2752] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: Hoor ke maane hain: Siyaah putli[2753] waali. Imam Mujahid ne kaha: "مَقْصُوْرَاتٌ" ke maane hain: Unki nigaah aur zaat apne shauharo'n par ruki hui hogi. "قَاصِرَاتُ"[2754] ke maane hain: Wo apne khaawindo'n ke alaawa kisi doosre ki khwahishmand nahi ho'ngi.

[4879] Hazrat Abdullah bin Qais (Abu Moosa Ashari) ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jannat mein ek (1) khol-daar moti ka khema hoga, jiski chaudaai saath (60) meel hogi. Uske hark one mein ahle jannat ke ahle-khaana ho'nge wo doosro'n ko nahi dekhe'nge. Ahle jannat unke paas jaae'nge*".[2755]

[4880] "*Us mein do (2) baagh hain: unke bartan aur unke aalwa jo kuch un mein hai sab chaandi ka hai. unke alaawa aur do (2) baagh hain: un dono ke bartan aur unke alaawa jo kuch un mein hoga wo sab sone ka hai. Wahaa'n sada bahaar jannat mein ahle jannat aur unke rabb ke deedaar ke darmiyaan sirf kibriyaai ki chaadar hai jo uske chehre par hai*".[2756]

Faaeda: Is hadees ke zaahir se maaloom hota hai ke ahle jannat Allah Ta'ala ka deedaar nahi kar paae'nge, kyou'nke uske chehre par kibriyaai ki chaadar hogi, lekin ahadees se ahle jannat ke liye deedaar-e-Baari Ta'ala ki saraahat aai hai. Chunache hadees mein hai ke ahle jannat, jannat mein chale jaae'nge to Allah Ta'ala farmaega: Tumhe'n kisi cheez ki zaroorat hai to main tumhe'n mazeed ataa farmau'n? Wo arz kare'nge: Kya toone hamaare chehre safed nahi kar diye? Kya toone hame'n jannat mein daakhil nahi kar diya. Kya toone hame'n jahannum ki aag se nahi bacha liya? Farmaya: Phir hijab utha diya jaaega to wo Allah ke chehre ka deedaar kare'nge. Unhe'n jannat mein jo kuch ataa kiya gaya hoga, un mein se apne Rabb ka deedaar unhe'n sab se ziyaada mehboob hoga. Phir Rasool Allah ﷺ ne ye aayat tilaawat farmaai: "Un Logo'n Ke Liye Jinho'n Ne Acche Aamaal Kiye, Accha Sawaab Hai Aur Uske Alaawa Bhi Hoga".[2757]

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[2745] Surah ar Rahman: 15
[2746] Surah ar Rahman: 19
[2747] Surah Qaaf: 5
[2748] Surah ar Rahman: 19
[2749] Surah ar Rahman: 31
[2750] Surah ar Rahman: 62
[2751] Dekhiye: 4880 7444
[2752] Surah ar Rahman: 72
[2753] T: (پُتْلی) Aankh ka gol siyaah hissa [Rekhta]
[2754] Surah ar Rahman: 56
[2755] راجع: 3243
[2756] راجع: 4878
[2757] Saheeh Muslim: Al Imaan: H449(181)

(56) Tafseer Surah al Waaqia

Imam Mujahid ne kaha: “رُجَّتِ”[2758] ke maane hain: Jumbish di jaaegi, yaane hilaai jaaegi. “وَبُسَّتِ”[2759] ke maane hain: (Aur pahaad) reza-reza kar diye jaae’nge aur unhe’n is tarah pees kar baareek kar diya jaaega jaisa ke sattu pees kar baareek kiye jaate hain. “اَلْمَخْضُوْدُ” se muraad wo beri ke darakht hain jo be-khaar ho’nge, jin ke kaante nahi ho’nge. “مَنْضُوْدٍ”[2760] se muraad kele hain (jo tae-ba-tae rakhe ho’nge). “اَلْعُرُبُ” se muraad khaawindo’n ki pyaari biwiyaa’n aur mehbubaae’n, yaane naaz o adaa mein apne shuhar ki mehbooba aur firaasat[2761] mein uski mizaaj-shanaas[2762] ho. “ثُلَّةٌ”[2763] ke maane hain: Bada giroh. “يَحْمُوْمٍ”[2764] ke maane hain: Siyaah dhuwaa’n. “يُصِرُّوْنَ”[2765] Wo gunah hamesha israar ke saath karte hain. “اَلْهِيْمِ”[2766] ke maane hain: Pyaase oont, jo paani se saeraab na ho’n. “لَمُغْرَمُوْنَ”[2767] ke maane hain ham par chipti padi hai. “رَوْحٌ” ke maanehain: Jannat aur aaraam. “وَرَيْحَانٌ”[2768] se muraad rozi aur rizq hai. “ وَنُنْشِئَكُمْ فِيْ مَا لَا تَعْلَمُوْنَ”[2769] ke maane hain: Ham jis soorat mein chaahe’n tumhe’n paida kar de’n. Mujahid ke alaawa ne kaha: “تَفَكَّهُوْنَ”[2770] ke maane hain: Tum taajjub karte reh jaao “عُرُبًا”[2771] ke dhamma (ُ) ke saath jo padhne mein zara mushkil hai, uska waahid “عَرُوْبٌ” hai, jaise “صَبُوْرٍ” ki jamaa “صُبُر” aati hai. “عَرُوْبٌ” ke maane hain: Khoobsoorat mehbooba. Ahle makkah ise “عَرِبَةَ”, ahle madina “غَنِجَةَ”, aur ahle iraq ise “شَكِلَةَ” kehte hain. Iske alaawa ne “خَافِضَةٌ”[2772],“رَافِعَةٌ” ke mutaalliq kaha hai ke wo (qiyamat) kuch logo’n ko zaleel karke jahannum ki taraf dhakel degi, aur kuch ko ezaaz ke saath jannat ki taraf rawaana kar degi. “مَوْضُوْنَةٍ”[2773] sone ke taaro’n se bune hue. “وَضِيْنُ الْنَّقَةِ” bhi isi se maakhuz hai, jiske maane oontni ka zer-band hain. “اَلْكُوْبُ” jiski jamaa “اَكْوَاب” hai, us aab-khore[2774] ko kehte hain jiski na toonti ho aur na uska dasta ho, jabke “اَلْاَبَارِيْقُ” paani peene ke wo bartan jin ki toonti aur dasta ho. “مَسْكُوْبٍ”[2775] ke maane hain: Behta hua paani. “وَفُرُشٍ مَّرْفُوْعَةٍ”[2776] ke maane hain: Oopar tale bichaae gae bistar, taake wo naram aur dabeez ho jaae’n. “مُتْرَفِيْنَ”[2777] ke maane hain: Aasooda haal aur aaraam-parwar log, yaane mazey se zindagi guzaarne waale. “مَدِيْنِيْنَ”[2778] ke maane hain: Wo nutfa jo tum aurto’n ke rehm mein daalte ho. “لِلْمُقْوِيْنَ” musaafiro’n (ke faaide) ke liye. Ye lafz “فِيَّ” se nikla hai jiske maane hain: Be-aab o gayaah maidaan. “بِمَوَاقِعِ الْنُّجُوْمِ” se muraad quran-e-kareem ki mohkam aayaat hain. Aur kaha jaata hai ke isse muraad sitaaro’n ke ghuroob hone ki jagah hai. “مَوَاقِع” (jama) aur “مَوْقِع” (mufrad) muzaaf[2779] hone ki soorat mein dono ke ek (1) hi maane hain. “مُدْهِنُوْنَ”[2780] ke maane hain: Tum jhutlaane waale ho, jaisa ke is aayat mein hai: “لَوْ تُدْهِنُ فَيُدْهِنُوْنَ”[2781] ye log chaahte hain ke aap dheele pad jaao, to ye bhi dheele ho jaae’nge. “فَسَلَمٌ لَّكَ”[2782] ke maane hain: Tere liye ye baat tasleem Karli gai hai ke tu ashaab-ul-yamen se hai. Is mein lafz “اِنَّ” hazaf karke uske maane qaael rakhe gae hain. Iski misaal ye hai ke koi shakhs kahe: main ab thodi der mein safar karne waala hoo’n to tu usse kahe: “اَنْتَ مُصَدَّقٌ، مُسَافِرٌ عَنْ قَلِيْلٍ”, yahaa’n bhi “اِنَّ” ka lafz mahzoof hai. Kabhi slaam ka lafz bataur-e-dua bhi istemaal hota hai, agar marfoo ho, jaisa ke “فَسَقْيًا مِّنَ الْرِّجَالِ” nasab karne ke saath ho to dua ke maane mein aata hai, logo’n ko paani mile, yaane Allah tumhe’n saeraab kare. “تُوْرُوْنَ”[2783] yane tum nikaalte ho. Ye lafz “أَوْرَيْتُ” se maakhuz hai, yaane maine sulgaaya. “لَغْوًا”[2784] ke maane hain: Baatil aur jhoot. “تَأْثِيْمًا” ke maane hain: Jhoot.

[2758] Surah al Waaqia 4
[2759] Surah al Waaqia 5
[2760] Surah al Waaqia 29
[2761] T: (فِراسَت) Baat ko jald samajh lene ki salaahiyat, hoshiyaari, zahaanat [Rekhta]
[2762] T: (مِزاج شَناس) Tabiyyat ko pehchaanne waala [Rekhta]
[2763] Surah al Waaqia: 39-40
[2764] Surah al Waaqia: 43
[2765] Surah al Waaqia: 46
[2766] Surah al Waaqia: 55
[2767] Surah al Waaqia: 66
[2768] Surah al Waaqia: 89
[2769] Surah al Waaqia: 61
[2770] Surah al Waaqia: 65
[2771] Surah al Waaqia: 37
[2772] Surah al Waaqia: 3
[2773] Surah al Waaqia: 15
[2774] T: (آب خورَہ) Pyaala, paimaana, glass [Rekhta]
[2775] Surah al Waaqia: 31
[2776] Surah al Waaqia: 34
[2777] Surah al Waaqia: 45
[2778] Surah al Waaqia: 86
[2779] T: (مُضاف) Ziyaada kiya gaya, izaafa, wo ism jise izaafat ya nisbat di jaae, mutaalliq ya mansoob kiya jaae [Rekhta]
[2780] Surah al Waaqia: 81
[2781] Surah al Qalam: 9
[2782] Surah al Waaqia: 91
[2783] Surah al Waaqia: 71
[2784] Surah al Waaqia: 25

Baab 1: Irshad-e-Baari Ta'ala "Aur Lambe-lambe Saae"[2785] Ka Bayaan

[4881] Hazrat Abu Huraira se riwayat hai, wo Nabi ﷺ tak is hadees ko pohonchte hain ke aap ne farmaya: "Jannat mein ek (1) itna bada darakht hai jiske saae mein agar sawaar sau (100) baras tak chalta rahe to bhi uska saaya khatam na hoga. Agar tum chaaho to ye aayat padh lo: "وَظِلٍّ مَمْدُوْدٍ" aur lambe-lambe saae".[2786]

Faaeda: Ek (1) riwayat mein hai ke behtareen umda, taiyyaar-shuda, tez-raftaar ghoda bhi sau (100) saal ki tak usey tae nahi kar sakega.[2787]

[2785] Surah al Waaqia: 30

[2786] راجع: 3252

[2787] Saheeh Muslim: Al Jannah: H7139(2828)

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(57) Tafseer Surah al Hadeed

Imam Mujahid ne kaha: "جَعَلَكُمْ مُّسْتَخْلَفِيْنَ"[2788] ke maane hain: Usne tumhe'n zameen mein aabaad kiya. " مِنَ الظُّلُمٰتِ اِلَىٰ النُّوْرِ" ke maane hain: Gumrahi se hidaayat ki taraf. "وَمَنَافِعُ لِلنَّاسِ"[2789] yaane log us lohe se dhaale'n aur hathiyaar banaate hain. "مَوْلٰكُمْ"[2790] ke maane hain: (Ye aag) tumhare liye ziyaada sazawaar hai. "لِئَلَّا يَعْلَمَ أَهْلُ الْكِتٰبِ"[2791] ke maane hain: Taake ahle kitaab maaloom kar le'n, yaane la (لا) zaaida hai. "وَالظَّاهِرُ"[2792] ke maane hain: Har cheez par uska zuhoor ilm ke etebaar se hai. "وَالْبَاطِنُ" ke maane hain: Wo har cheez se makhfi hai, ilm ke etebaar se, yaane kisi aqal o khayaal ki uski zaat tak rasaai nahi hai. "اُنْظُرُوْنَا"[2793] ke maane hain: Zara hamara intizaar karlo.

Wazaahat: Imam Bukhari ﷺ ne Surah al Hadeed ki tafseer mein koi hadees bayaan nahi ki, sirf chand alfaaz ki tashreeh par iktefa[2794] kiya hai, mumkin hai ke Hazrat Abdullah bin Masood ﷺ ki hadees iske tahat zikr ki jaa sakey. Wo farmate hain ke hamaare islaam lane aur darj-e-zel aayaat ke zariye se itaab[2795] karne mein sirf chaar (4) saal ka waqfa tha. Wo aayaat ye hain: "Jo Log Imaan Laate Hain Kya Unke Liye Aisa Waqt Nahi Aaya Ke Allah Ke Zikr Aur Jo Haq Naazil Hua Ha, Usse Unke Dil Paseej Jaae'n…".[2796]

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(58) Tafseer Surah al Mujaadila

Imam Mujahid ne farmaya: "يُحَادُّوْنَ"[2797] ke maane hain: Allah ki mukhaalifat karte hain. "كُبِتُوْا"[2798] ke maane "أُخْزُوْا" hain, jo "خِزْيٌ" se maakhuz hai, yaane zaleel o ruswa kiye gae. "اِسْتَحْوَذَ"[2799] ke maane hain: "غَلَبَ" yaane shaitan un par ghaalib aagaya.

[2788] Surah al Hadeed: 7
[2789] Surah al Hadeed: 25
[2790] Surah al Hadeed: 15
[2791] Surah al Hadeed: 29
[2792] Surah al Hadeed: 3
[2793] Surah al Hadeed: 13
[2794] T: (اِكْتِفا) Kifaayat, qanaa-at, kaafi [Rekhta]
[2795] T: (عِتاب) Khafgi, naaraazi, ghussa, qahar, malaamat karna [Rekhta]
[2796] Surah al Hadeed: 16; Saheeh Muslim: at Tafseer: H7139(7550)
[2797] Surah al Mujaadila :20
[2798] Surah al Mujaadila: 5
[2799] Surah al Mujaadila: 19

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(59) Tafseer Surah al Hashr

"اَلْجَلَاءَ"3 ke maane hain: Ek (1) zameen se doosri zameen ki taraf nikalna, jise jila-watan kaha jaata hai.

Baab 1: Bila-unwaan

[4882] Hazrat Saeed bin Jubair ؒ se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ؓ se poocha: Aap Surah Tauba ke mutaalliq kya kehte hain? Unho'n ne farmaya: Ye Surah Tauba to ruswa karne waali hai. Us surah mein to musalsal yehi naazil hota raha ke un mein se kuch log aise hain, un mein se kuch log aise hain, hatta ke logo'n ko gumaan hua ke ye surah kisi ka kuch bhi nahi chodegi, balke sab ke bhed khol degi. Maine Surah al Anfaal ke mutaalliq dariyaaft kiya to unho'n ne bataaya ke ye jung-e-badr ke mutaalliq naazil hui thi. Maine Surah al Hashr ke mutaalliq arz kiya to unho'n ne farmaya: Ye yahood ke qabila-e-banu nazeer ke mutaalliq naazil hui thi.[2800]

[4883] Hazrat Saeed bin Jubair ؒ se riwayat hai, unho'n ne kaha ke maine Hazrat Ibne Abbas ؓ se Surah al Hashr ke mutaalliq poocha to unho'n ne kaha ke is Surah ko Surah an Nazeer kaha karo.[2801]

Faaeda: Surah Tauba mein munafiqeen ke ruswa-kun kirdaar ko badi tafseel se bayaan kiya gaya hai. Hazrat Ibne Abbas ؓ ka matlab ye hai ke us surah ne to bohot saare bad-kirdaar logo'n ko zaleel kiya aur unki haqeeqat-e-haal se parda uthaya hai. Sahaba Ikram ؓ ko intehaai wara'[2802] aur taqwa ki wajah se khayaal guzra ke shayad ye surah ab kisi ko nahi chodegi aur sab ke haalaat bayaan kar degi, lekin us mein to munafiqeen aur Allah ke hukum par amal na karne waalo'n ka zikr-e-shar kiya gaya hai. Isi tarah Hazrat Ibne Abbas ؓ ne Surah al Hashr ko Hashr kehna is liye accha khayaal nahi kiya ke shayad logo'n ka zehen qiyaamat ki taraf muntaqil ho jaae, halaa'nke hashr se muraad qiyaamat ka hashr nahi, balke is mein banu nazeer ki jilaa-watani ka zikr hai. والله أعلم

Baab 2: Irshad-e-Baari Ta'ala "Jo Bhi Khajoor Ka Darakht Tum Ne Kaat Diya..."[2803] Ka Bayaan

Is aayat-e-karima mein "لِّينَةٍ" ke maane "نَخْلَةٍ" hain, yaane khajor ka wo darakht jo ajwa ya barni na ho.

[4884] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne banu nazeer ki khajooro'n ke darakht jala diye the aur kuch kaat daale the. Ye darakht muqaam-e-buwairah mein the. Allah Ta'ala ne unke mutaalliq ye aayaat naazil farmaai: "Jo Bhi Khajoor Ka Darakht Tum Ne Kaat Diya Ya Usey Uski Jado'n Par Qaaem Rehne Diya, Ye Dono Kaam Allah Ke Hukum Ke Mutaabiq The, Taake Allah Ta'ala Naa-farmaano'n Ko Zaleel Kare".[2804]

Baab 3: Irshad-e-Baari Ta'ala "Allah Ta'ala Jo Maal Bhi Apne Rasool Ko Muft Mein Dilaa De"[2805] Ka Bayaan

[4885] Hazrat Umar ؓ se riwayat hai, unho'n ne farmaya ke banu nazeer ke amwaal Allah Ta'ala ne ladaai ke baghair apne Rasool ﷺ ko ataa farmae the. Musalmano ne unke liye apne ghode aur oont nahi daudaae. Un amwaal ka kharch karna khaas taur par Rasool Allah ﷺ ke sawaab-deedi[2806] ikhtiyaraat par mauqoof tha. Chunache aap un mein se azwaaj-e-mutahharaat ko saala kharch dete the aur jo baaqi bachta usse saamaan-e-jung khareedte aur ghodo'n par kharch karte the, taake Allah Ta'ala ke raaste mein jihaad ke mauqa par kaam aae'n.[2807]

Faaeda: Jo maal dauraan-e-jung mein musalmano ki ladaai aur mehnat o mashaqqat ke nateeje mein haasil ho, usey maal-e-ghanimat kaha jaata hai. Uske mutaalliq tafseeli ahkaam Surah al Anfaal mein bayaan hue hain, aur jo maal jung ke baghair haath aajaae usey maal-e-fae kehte hain.

[2800] راجع: 4029
[2801] راجع: 4029
[2802] T: (وَرَع) Ghalati karne ka dar, khuda ka khauf, taqwa, parhezgaari [Rekhta]
[2803] Surah al Hashr: 5
[2804] راجع: 2326
[2805] Surah al Hashr: 7
[2806] T: (صَواب دید) Salah, mashwara, tajweez [Rekhta]
[2807] راجع: 2904

Baab 4: Irshad-e-Baari Ta'ala "Aur Jo Kuch Rasool Tumhe'n De Wo Le Lo"[2808] Ka Bayaan

[4886] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Allah Ta'ala ne godne-waali[2809] aur gudwaane waali, khoobsoorti ke liye chehre ke baal ukhaadne waali, uar daanto'n mein kushaadgi karne waali aurto'n par laanat ki hai, jo Allah ki khalqat ko badalti hain. Ye baat banu asad ki ek (1) aurat ko pohonchi, jiski kunniyat Umme Yaqoob thi. Wo (Hazrat Abdullah bin Masood ﷺ ke paas) aakar kehne lagi: Mujhe ye khabar pohonchi hai ke aap ne aisi-aisi aurto'n par laanat ki hai. Unho'n ne farmaya: Main aisi aurto'n par laanat kyou'n na karu'n, jin par Rasool Allah ﷺ ne laanat ki hai, aur jo Allah ki kitaab ke hukum ke mutaabiq bhi mal-oon hai? Us aurat ne kaha: Main to saara quran jo do (2) takhtiyo'n ke darmiyan hai padh daala hai, us mein to kahee'n un aurto'n par laanat nahi aai. Unho'n ne farmaya: Agar tum ne quran ko (baghaur) padha hota to tumhe'n ye masla zaroor mil jaata. Kya tum ne ye aayat nahi padhi: "Rasool, Tumhe'n Jo Kuch De'n Usey Le Lo Aur Jisse Manaa Kare'n Usse Baaz Raho". Us aurat ne kaha: Maine ye aayat to padhi hai. (Hazrat Abdullah bin Masood ﷺ ne) farmaya: Aap ﷺ ne un tamaam kaamo'n se manaa farmaya hai. Us aurat ne kaha: Mere khayaal ke mutaabiq aap ki biwi bhi ye kaam karti hogi. Unho'n ne farmaya: Jaao, mere ghar jaa kar dekh lo, chunache wo aurat gai aur ghar mein dekha, lekin is tarah ki (maa-yoob[2810]) cheez na mil saki. Hazrat Abdullah bin Masood ﷺ ne farmaya: Agar meri biwi aise kaam karti to bhala mere saath kaise reh sakti thi.[2811]

[4887] Hazrat Abdullah bin Masood ﷺ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne sar ke qudrati baalo'n ke saath masnooi baal lagaane waali aurat par laanat ki hai. Raawi-e-hadees Abdur Rahman bin Aaabis ne kaha: Maine bhi Umme Yaqoob naami ek (1) aurat se suna tha, wo Hazrat Abdullah bin Masood ﷺ se is tarah bayan karti thi, jaisa ke Mansoor ki hadees mein hai.[2812]

Faaeda: Is hadees se ye maaloom hua ke Sahaba Ikram ﷺ Rasool Allah ﷺ ke irshadaat ko kitabullah hi ka hissa shumaar karte the, is binaa par jo shakhs sunnat ya hadees ki hujjiyat ka munkir hai wo dar-asl quran ka munkir hai.

Baab 5: Irshad-e-Baari Ta'ala "Aur (maal-e-fae) Un Logo'n Ke Liye Hai Jinho'n Ne (madina ko) Ghar Bana Liya Tha, Aur Imaan (qubool kar liya tha)"[2813] Ka Bayaan

[4888] Hazrat Amr bin Maimoon se riwayat hai, unho'n ne kaha: Hazrat Umar Farooq ﷺ ne farmaya: Main hone waale khalifa ko wasiyyat karta hoo'n ke wo aawaaleen muhajireen ka haq pohonchaae aur us khalifa ko ansaar ke mutaalliq bhi wasiyyat karta hoo'n ke wo unke haq ko pehchaane jinho'n ne Nabi ﷺ ki hijrat se pehle madina taiyyaba mein jagah pakdi aur imaan ko sambhaala. Us (khalifa) par laazim hai ke wo ansaar mein se jo nek ho'n unki qadr kare aur jo gunahgaar hain, unki buraai se darguzar kare.[2814]

Baab 6: Irshad-e-Baari Ta'ala "Wo Doosro'n Ko Apni Zaat Par Tarjeeh Dete Hain"[2815] Ka Bayaan

"اَلْخَصَاصَةُ" ke maane hain: "فَاقَةٌ". "اَلْمُفْلِحُوْنَ" ke maane hain: Hamehsa kaamyaab rehne waale. "اَلْفَلَاحُ" ke maane hain: Baaqi rehna. "حَيَّ عَلَى الْفَلَاحِ" kaamyaabi ki taraf jaldi aao. Imam Hasan Basri ne kaha: "حَاجَةً" se muraad hasad hai.

[4889] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool ﷺ! Main faaqa-zada hoo'n. Aap ﷺ ne usey azwaaj-e-mutahharaat ke paas bhej diya, lekin unke paas khaane ki koi cheez na thi. Tab Rasool Allah ﷺ ne farmaya: "*Kya koi shakhs aisa hai jo aaj raat is mehmaan ki mezbaani kare, Allah us par rahem karega?*" Ye sun kar ek (1) ansari sahabi khade hue aur arz ki: Allah ke Rasool ﷺ! Ye aaj mere mehmaan hain. Phir wo unhe'n apne saath ghar le gae aur apni biwi se kaha: Ye Rasool Allah ﷺ ke mehmaan hain, inse koi cheez bacha aur chupa kar na rakhna. Wo kehne lagi: Mere paas to sirf

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[2808] Surah al Hashr: 7

[2809] T: (گُودْنے وَالی) Jis ke kisi hisse par sooi se kachokne ke baad naqsh o nigaar mein surma ya tel bharne waali, tattoo banaane waali [RSB]

[2810] T: (مَعْيُوب) Kharaab, baais-e-sharam, qaabil-e-sharm [Rekhta]

[2811] Dekhiye: 4887 5931 5939 5943 5948

[2812] راجع: 4886

[2813] Surah al Hashr: 9

[2814] راجع: 1392

[2815] Surah al Hashr: 9

baccho'n ki khuraak padi hai. Ansari Sahabi ne kaha: Jab bacche khaana maangne lage'n to unhe'n (behla-phusla kar) sula dena aur chiraagh bhi gul kar dena. Aaj raat ham bhooke hi reh le'nge. Biwi ne aisa hi kiya. Phir wo shakhs subah ke waqt Aap ﷺ ki khidmat mein haazir hua to Rasool Allah ﷺ ne farmaya: "*Falaa'n mard aur falaa'n aurat par Allah bohot khush hua hai*" ya aap ne farmaya: "*Allah Ta'ala falaa'n-falaa'n par muskuraaya hai*". Phir Allah Ta'ala ne ye aayat naazil farmaai: "وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ"[2816]

[2816] راجع: 3798

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(60) Tafseer Surah al Mumtahana

Imam Mujahid ne kaha: "لَا تَجْعَلْنَا فِتْنَةً"[2817] ke maane hain: (Aye Allah!) Hame'n un (kaafiro'n) ke haatho'n takleef na pohoncha, ke wo you'n kehne lage'n: Agar ye (musalman) haq par hote to hamaare haatho'n takleef kyou'n uthaate. "بِعِصَمِ الْكَوَافِرِ"[2818] se muraad ye hai ke Nabi ﷺ ke ashaab ko hukum diya gaya ke un kaafir aurto'n ko chod de'n jo makkah mein ba-haalat-e-kufr reh gaee'n hain.

Baab 1: Irshad-e-Baari Ta'ala "Mere Aur Apne Dushmano Ko Dost Na Banaao"[2819] Ka Bayaan

[4890] Hazrat Ali ؓ se riwayat hai, unho'n ne kaha: Mujhe, Hazrat Zubair aur Hazrat Miqdaad ؓ ko Rasool Allah ﷺ ne rawaana kiya aur farmaya: "*Jaao, jab tum raudha-e-khaakh par pohoncho to wahaa'n tumhe'n haudaj mein sawaar ek (1) aurat milegi. Uske paas ek (1) khat hoga, tum ne wo khat usse haasil karna hai*". Chunache ham rawaana hue aur hamaare ghode tezi ke saath hame'n manzil-e-maqsood ki taraf le jaa rahe the. Aakhir jab ham raudha-e-khaakh pohonche to waaqai wahaa'n ham ne haudaj mein sawaar ek (1) aurat ko paaya. Ham ne usse kaha: Khat ko nikaal do. Usne kaha: Mere paas to koi khat nahi. Ham ne kaha: Khat nikaal do, ba-soorat-e-deegar ham tere kapde utaar (kar teri talaashi) le'nge. Aakhir us ne apni choti se khat nikaal kar hamaare hawaale kar diya. Ham wo khat le kar Nabi ﷺ ki khidmat mein haazir hue. Us khat mein likha tha: Haatib bin Abi Balta'a ki taraf se mushrikeen ke chand afraad ke naam, jo makkah mein the. Us khat mein unho'n ne Nabi ﷺ ki kuch (jungi) taiyyaari ka zikr kiya tha. Nabi ﷺ ne unse dariyaaft farmaya: "*Aye Haatib! Ye kya hai?*" Unho'n ne arz ki: Allah ke Rasool ﷺ! Mere muaamale mein jaldi na farmae'n! Asal baat ye hai ke main makkah mein quraish ke saath bataur-e-haleef raha karta tha. Unke khandaan aur qabile se mera koi taalluq nahi thai. Iske bar-aks aap ke saath jo muhajireen hain, unki quraish mein rishtedaariyaa'n hain. Is wajah se quraish, makkah mein reh jaane waale unke ahel o ayaal aur unke maal o mataa ki hifaazat karte hain. Maine chaaha ke jab mera unse koi nasabi[2820] taalluq nahi hai to us mauqa par un par ek (1) ehsaan kar du'n, taake uski wajah se wo makkah mein muqeem mere rishtedaaro'n ki hifaazat kare'n. Maine ye kaam kufr ya apne deen se bar-gashta[2821] ho jaane ki wajah se nahi kiya. Nabi ﷺ ne farmaya: "*Bila-shubha isne tum se sacchi baat keh di hai*". Hazrat Umar ؓ ne arz ki: Allah ke Rasool ﷺ! Aap mujhe ijaazat de'n, main iski gardan udaa du'n. Aap ne farmaya: "*Ye badr ki jung mein hamaare saath shareek the, tumhe'n kya maaloom Allah Ta'ala to ahle badr ke haalaat se muttala tha, iske baawujood usne unke mutaalliq farma diya: Jo ji chaahe karo, maine tumhe'n moaaf kar diya hai*".

(Raawi-e-hadees) Amr bin Dinar kehte hain ke Haatib bin Abi Balta'a ke baare mein ye aayat naazil hui: " يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ" Sufyan bin Uyayna ne kaha: Mujhe iska ilm nahi ke is aayat ka zikr hadees ka hissa hai ya Amr bin Dinar ka apna qaul hai.

Sufyan bin Uyayna se poocha gaya: Kya "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ", Hazrat Haatib bin Abi Balta'a ke mutaalliq naazil hui thi? Sufyan ne jawaab diya: Logo'n ki riwayat mein to isi tarah hai, lekin maine Amr bin Dinar se jo hadees yaad ki hai, us mein se ek (1) harf bhi maine nahi choda aur main nahi samajhta ke mere siwa kisi aur ne Amr ki hadees ko ziyaada yaad rakha ho.

Baab 2: Irshad-e-Baari Ta'ala "Jab Tumhare Paas Ahle Imaan Khwateen (hijrat karke) Aaee'n"[2822] Ka Bayaan

[4891] Nabi ﷺ ki zauja-e-motharma Hazrat Ayesha ؓ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ is aayat ke nuzool ke baad un momin khawateen ka imtihaan liya karte the jo hijrat karke Aap ﷺ ke paas (madina taiyyaba)

[2817] Surah al Mumtahana: 5
[2818] Surah al Mumtahana: 10
[2819] Surah al Mumtahana: 1
[2820] T: (نَسَبی) (Nasab se mansoob, saga rishtedaar, nisbati [Rekhta]
[2821] T: (بَر گَشْتَہ) Phir hua, badla hua, munharif, baaghi, ghaddaar [Rekhta]
[2822] Surah al Mumtahana: 10

aati thee'n. Irshad-e-Baari Ta'ala hai: "Aye Nabi! Jab Aap Ke Paas Momin Khawateen Bait Karne Ke Liye Aae'n … Ghafoor-ur-Raheem" tak.[2823] Hazrat Urwah ne kaha: Hazrat Ayesha ﵂ farmati hain: Jo musalman aurat in sharaaet[2824] ka iqraar kar leti to Rasool Allah ﷺ zubaani taur par usse farmaate: "*Maine tumhari bait qubool Karli hai*". Allah ki qasam! Aisa kabhi nahi hua ke Aap ﷺ ke haath ne bait lete waqt kisi aurat ka haath chua ho. Aap unse sirf zubaani bait lete the: "*Tum in mazkoora baato'n par qaaem rehna*".

Yunus, Ma'mar, aur Abdur Rahman bin Ishaq ne Zohri se riwayat karne mein unke bhatije ki mataaba-at ki hai.

Ishaq bin Raashid ne kaha: Wo Zohri se bayaan karte hain, unho'n ne Urwah aur Amrah dono se riwayat ki hai.[2825]

Baab 3: Irshad-e-Baari Ta'ala "(Aye Nabi!) Jab Aap Ke Paas Momin Khawateen Bait Karne Ke Liye Aae'n"[2826] Ka Bayaan

[4892] Hazrat Umme Atiya ﵂ se riwayat hai, unho'n ne kaha: Ham ne Rasool Allah ﷺ se bait ki, to aap ne hamaare saamne is aayat ki tilaawat farmaai: "Ke Wo Allah Ke Saath Kisi Ko Shareek Nahi Kare'ngi…" Aur hame'n nauha[2827] karne se mana farmaya. (Aap ki us mumaaneat par) Ek (1) aurat ne apna haath kheench liya aur kaha ke falaa'n aurat ne (nauha karne mein) meri madad ki thi. Ab main chaahti hoo'n ke uska badla chuka aau'n. Nabi ﷺ na uska koi jawaab na diya, chunache wo gai aur phir waapas laut aai to Aap ﷺ ne usey bait kar liya.[2828]

[4893] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne aayat-e-karima "Mashroo[2829] Baato'n Mein Aap Ki Naa-farmaani Nahi Kare'ngi" ki tafseer mein farmaya ke ye ek (1) shart hai jo Allah Ta'ala ne aurto'n par aaed[2830] ki hai.

Faaeda: Mazkoora shart aurto'n se khaas nahi, balke mard hazraat bhi is shart mein daakhil hain. Jaisa ke aksar ahkaam-e-shariyat mardo'n ke etebaar se mashroo hain, lekin us mein aurte'n bhi shaamil hain. Rasool Allah ﷺ ne ye shart bait-e-aqaba mein ansaar par bhi aaed ki thi, jaisa ke aainda hadees mein iski saraahat hai.

[4894] Hazrat Ubadah bin Saamit ﵁ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ki khidmat mein haazir the, ke aap ne farmaya: "*Kya tum mujhse is baat par bait karoge ke Allah Ta'ala ke saath kisi ko shareek na thehraaoge, na zina karoge, na chori karoge?*" Phir aap ne aurto'n se (bait ke) mutaalliq aayat padhi …Sufyan askar taur par is hadees mein you'n kaha karte the… Phir aap ne ye aayat padhi: "Phir tum mein se jo shakhs is shart ko poora karega to uska ajar Allah ke zimme hai aur jo koi un mein se kisi shart ki khilaaf-warzi kar baitha aur us par usey saza mil gai to wo saza uske liye kaffaara ban jaaegi. Lekin agar kisi ne is ehed ki khilaaf-warzi ki aur Allah ne usey chupa liya to ye muaamala Allah ke hawaale hai, Allah chaahe to usey azaab de aur agar chaahe to use moaaf kar de".

(Sufyan ke saath) Is hadees ko Abdur Razzaq ne bhi Ma'mar se riwayat kiya hai.[2831]

Faaeda: Bait-e-amal ka silsila choo'nke Rasool Allah ﷺ tak mahdood nahi, balke ummat ka ameer ya khalifa waghaira bhi bait le sakte hain. Lehaaza Allah Ta'ala ne itaa-at ke saath maaroof ki shart lagaa di hai. Halaa'nke Rasool Allah ﷺ se ye baat naa-mumkin thi, ke aap maasiyat ya ghair-maaroof kaam par bait le'n. Is silsile mein aap ne ek (1) waazeh hidayat di hai: "*Itaa-at sirf bhalaai ke kaamo'n mein hai*".[2832]

[4895] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Maine eid-ul-fitr ki namaz Rasool Allah ﷺ, Abu Bakar ﵁, Hazrat Umar ﵁, aur Hazrat Usman ﵁ sab ke saath padhi hai. Wo sab khutba se pehle namaz padhaate, phir uske baad khutba sunaate the. Nabi ﷺ ek (1) martaba khutba ke baad mimbar se utre, goya main aap ko dekh raha hoo'n, jabke aap haath ke ishaare se logo'n ko bitha rahe the. Phir unki safe'n cheerte hue aage badhe aur aurto'n ke paas

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[2823] Surah al Mumtahana: 10-12

[2824] T: (شَرائِط) Paabandiyaa'n, quyood, waade [Rekhta]

[2825] راجع: 2713

[2826] Surah al Mumtahana: 12

[2827] T: (نَوحَہ) Maatam karna, murde par chilla ke rona [Rekhta]

[2828] راجع: 1306

[2829] T: (مَشْرُوع) (Shariyat ki roo-se) mutaiyyan, muqarrar [Rekhta]

[2830] T: (عائِد) Naafiz karna, jaari karna [Rekhta]

[2831] راجع: 18

[2832] Saheeh Bukhari: Al Ahkaam: H7145

aae. Hazrat Bilal ﷺ aap ke saath the. Aap ne unke saamne ye aayat padhi: “Aye Nabi! Jab Aap Ke Paas Ahle Imaan Khwateen In Umoor Par Bait Karne Aae’n Ke Wo Allah Ke Saath Kisi Ko Shareek Na Banaae’ngi, Na Chori Kare’ngi, Na Zina Kare’ngi, Na Apni Aulaad Ko Qatl Kare’ngi, Apne Haatho’n Aur Paao’n Ke Darmiyaan Koi Bohtan Ghadkar Na Laae’ngi…”.[2833] Is aayat se faraaghat ke baad aap ne aurto’n se poocha: “*Kya tum in sharaaet par qaaem hoti ho?*” Ek (1) aurat ke siwa kisi ne bhi jawaab na diya. Us aurat ne kaha: Haa’n, Allah ke Rasool ﷺ! (Raawi-e-hadees) Hasan ko maaloom nahi ke wo kaun thee’n! Uske baad aap ne unse farmaya: “*Tum sadqa kiya karo*”. Phir Bilal ﷺ ne kapda bicha diya aur aurte’n us mein challe aur angothiyaa’n daalne lagee’n.[2834]

[2833] Surah al Mumtahana: 12

[2834] راجع: 98

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(61) Tafseer Surah as Saff

Imam Mujahid ne kaha: "مَنْ أَنْصَارِىَ إِلَىٰ اَللهِ"[2835] se muraad ye hai ke Allah ke raaste mein kaun meri pairawi karega. Hazrat Ibne Abbas ﷺ ne farmaya: "مَرْصُوْصٌ"[2836] ke maane hain ke uska ek (1) hissa doosre se juda hua ho. Yahya (bin Ziyaad) ne kaha ke seesa pilaaya hua muraad hai.

Baab 1: Irshad-e-Baari Ta'ala "Mere Baad (aaega) Jiska Naam Ahmad Hoga"[2837] Ka Bayaan

[4896] Hazrat Jubair bin Muti'm ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Bila-shubha mere kai-ek naam hain: Main Muhammad hoo'n, main Ahmad hoo'n, main Maahi hoo'n. Meri wajah se Allah Ta'ala kufr ko mitaaega. Main Haashir hoo'n, sab log mere qadmo'n par jamaa kiye jaae'nge aur main Aaqib hoo'n*".[2838]

[2835] Surah as Saff: 14
[2836] Surah as Saff: 4
[2837] Surah as Saff: 6
[2838] راجع: 3532

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(62) Tafseer Surah al Juma

Baab 1: Irshad-e-Baari Ta'ala "Aur Unhi Ke Kuch Doosre Logo'n Ki Taraf Bhi Jo Abhi Unse Nahi Milega"[2839] Ka Bayaan

Hazrat Umar ﷺ ne "فَاسْعَوْا إِلَىٰ ذِكْرِ اللهِ" ko "فَامْضُوْا إِلَىٰ ذِكْرِ اللهِ"

[4897] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Surah al Juma naazil hui to ham Nabi ﷺ ke paas baithe hue the. Aap ne ye aayat padhi: "Aur Unhi Mein Se Kuch Doosre Log Hain Jo Abhi Tak Unse Nahi Mile". Maine arz ki: Allah ke Rasool ﷺ! Is aayat ka misdaaq kaun log hain? Aap ne koi jawaab na diya. Maine teen (3) martaba yehi sawaal kiya, us waqt ham logo'n mein Hazrat Salman Faarsi ﷺ baithe hue the, Rasool Allah ﷺ ne apna dast-e-mubarak un par rakh kar farmaya: "*Agar imaan suraiyya sitaare ki bulandi par bhi hota to (un mein se) kai log wahaa'n tak pohonch jaate aur imaan ko wahaa'n se haasil karte*". Ya farmaya: "*Un mein se ek (1) aadmi wahaa'n tak pohonch jaata*".[2840]

[4898] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ﷺ ne farmaya: "*Un logo'n mein se kai aadmi wahaa'n tak pohonch kar imaan ko haasil karte*".[2841]

Faaeda: Rasool Allah ﷺ ne pehle do (2) baar sawaal karne par iska koi jawaab na diya, kyou'nke isse muraad koi khaas log nahi the, phir jab Hazrat Abu Huraira ﷺ ne teesri martaba sawaal kiya to aap ne uska misdaaq Ahle Faaras ko thehraaya, ke ye log doosro'n se badh kar deen-e-islaam ki khidmat kare'nge.

Baab 2: Irshad-e-Baari Ta'ala "Jab Unho'n Ne Dekha (saamaan e) Tijaarat Ya Koi Tamaasha"[2842] Ka Bayaan

[4899] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke juma ke din ek (1) tijaarati qaafila saamaan le kar aaya, jabke ham us waqt Nabi ﷺ ke hamraah (khutba-e-juma mein) the. Unhe'n dekh kar baara (12) aadmiyo'n ke alaawa sab log udhar daud pade. Us par Allah Ta'ala ne ye aayat naazil farmaai: "Jab Logo'n Ne Saamaan-e-Tijarat Ya Khel-tamaasha Dekha To Sab Usi Taraf Daud Pade".[2843]

[2839] Surah al Juma: 3

[2840] Dekhiye: 4898

[2841] راجع: 4897

[2842] Surh al Juma: 11

[2843] راجع: 936

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(63) Tafseer Surah al Munafiqoon

Baab 1: Irshad-e-Baari Ta'ala "Jab Aap Ke PAas Munaafiq Aate Hain To Kehte Hain: Ham Gawaahi Dete Hain Ke Bila-shubha Aap Yaqeenan Allah Ke Rasool Hain"[2844] Ka Bayaan

[4900] Hazrat Zaid bin Arqam ﷺ se riwayat hai, unho'n ne kaha: Maine ek (1) ladaai ke mauqa par Abdullah bin Ubai ko kehte hue suna. Jo log Rasool Allah ﷺ ke paas jamaa hain, un par tum kharch na karo, taake wo khud hi Aap ﷺ ko chod kar tittar-bittar ho jaae'n. (Usne ye bhi kaha ke) Ab ham jab madina laut kar jaae'nge to izzat waala wahaa'n se zillat waalo'n ko nikaal-baahar karega. Maine un baato'n ka zikr apne chacha ya Syedna Umar ﷺ se kar diya. Un hazraat ne ye baate'n Nabi ﷺ ko bata dee'n. Aap ne mujhe bulaya to maine ye baate'n aap se keh dee'n. Rasool Allah ﷺ ne Abdullah bin Ubai aur uske saathiyo'n ko bula-bheja, unho'n n qasam uthaai ke ham ne is tarah ki koi baat nahi ki thi. Chunache Rasool Allah ﷺ ne mujhe jhoota samjha aur usey saccha khayaal kiya. Mujhe is baat se itna dukh hua ke utna kisi aur baat se nahi hua tha. Main apne ghar mein baith gaya. Mujhe mere chacha ne kaha: Toone ye kya kiya, ke Rasool Allah ﷺ tujhe jhoota kahe'nge aur tum par naaraaz ho'nge. Phir Allah Ta'ala ne ye surah naazil farmaai: "Jab Munaafiq Aap Ke Paas Aate Hain", to Nabi ﷺ ne mujhe bulaya aur is surah ki tilaawat farmaai aur farmaya: "*Aye Zaid! Allah Ta'ala Ne Tujhe Saccha Kar Diya Hai*".[2845]

Baab 2: Irshad-e-Baari Ta'ala "Unho'n Ne Apni Qasmo'n Ko Dhaal Bana Rakha Hai"[2846] Ka Bayaan

(Yaane unke zariye se wo apne kufr o nifaaq ki) Parda-poshi karte hain.

[4901] Hazrat Zaid bin Arqam ﷺ se riwayat hai, unho'n ne kaha: Main apne chacha ke hamraah tha, maine raees-ul-munafiqeen Abdullah bin ubai ko ye kehte suna ke jo log Rasool Allah ﷺ ke paas jamaa hain, un par tum kharch mat karo, taake wo unke paas se bhaag jaae'n. Aur ye bhi kaha: Yaqeenan ham madina waapas jaae'nge to izzat waala wahaa'n se zaleel logo'n ko nikaal baahar kar de ga. Maine apne chacha se in baato'n ka zikr kiya, unho'n ne Rasool Allah ﷺ se ye baate'n keh dee'n. Rasool Allah ﷺ ne Abdullah bin ubai aur uske saathiyo'n ko bulaya to unho'n ne qasam utha kar keh diya ke ham ne koi aisi baat nahi ki. Rasool Allah ﷺ ne unhe'n saccha samjha aur mujhe jhoota khayaal kiya. Mujhs iska itna sadma pohoncha ke aisa kabhi nahi pohoncha hoga. Main to apne ghar mein baith gaya, phir Allah Ta'ala ne ye aayaat naazil farmae'n: "إِذَا جَاءَكَ الْمُنَافِقُونَ ... لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ"[2847] Iske baad Rasool Allah ﷺ ne mujhe bulaya aur inhe'n mere saamne tilaawat kiya aur farmaya: "*Allah Ta'ala ne tumhare bayan ko saccha kar diya hai*".[2848]

Baab 3: Irshad-e-Baari Ta'ala "Ye Is Liye Ke Wo Imaan Laae, Phir Unho'n Ne Kufr Kiya to Unke Dilo'n Par Mohr Laga Di Gai, Ab Wo Kuch Nahi Samajhte"[2849] Ka Bayaan

[4902] Hazrat Zaid bin Arqam ﷺ se riwayat hai, unho'n ne kaha ke jab Abdullah bin Ubai ne kaha: Jo log Allah ke Rasool ke paas hain, un par kharch na karo. Aur ye bhi kaha: Ab agar ham madina waapas gae (to ham mein se izzat waala zaleel logo'n ko nikaal baahar karega). Maine ye baate'n Nabi ﷺ ko pohoncha dee'n. Us par ansar ne mujhe malaamat ki aur Abdullah bin Ubai ne to qasam khaali, ke usne ye baat nahi kahi thi. Taaham main ghar waapas aagaya aur so gaya. Uske baad Mujhe Rasool Allah ﷺ ne talab farmaya, main haazir-e-khidmat hua to aap ne farmaya: "Allah Ta'ala ne tumhari tasdeeq kardi hai" aur ye aayaat naazil huee'n: "...هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا"[2850]

Faaeda: Is riwayat mein hai ke unho'n ne khud Rasool Allah ﷺ ko is waaqie ki ittela di thi, jabke pehli riwayaat mein hai ke Hazrat Zaid bin Arqam ﷺ ne apne chacha ko bataaya, unho'n ne Rasool Allah ﷺ se kaha. In riwayaat mein koi

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[2844] Surah al Munafiqoon: 1
[2845] Dekhiye: 4901 4902 4903 4904
[2846] Surah al Munafiqoon: 2
[2847] Surah al Munafiqoon: 1-8
[2848] راجع: 4900
[2849] Surah al Munafiqoon: 3
[2850] Surah al Munafiqoon: 7

tazaad nahi, kyou'nke pehle Hazrat Zaid bin Arqam ﷺ ne apne chacha se waaqia bayaan kiya, phir jab munafiqeen ne uska inkaar kiya to aap ne Zaid bin Arqam se poocha to unho'n ne aap ko haqeeqat-e-haal se aagaah kiya.

Baab: Irshad-e-Baari Ta'ala "Aur Jab Aap Unhe'n Dekhe'n To Unke Jism Aap Ko Khushnuma Maaloom Ho'n Aur Agar Wo Baat Karte Hain To Aap Unki Baato'n Par Kaan Lagaae'n"[2851] Ka Bayaan

[4903] Hazrat Zaid bin Arqam ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah ek (1) safar mein the, jis mein logo'n ko bohot shiddat ka saamna karna pada. Us safar mein Abdullah bin Ubai ne apne saathiyo'n se kaha: Jo log Rasool Allah ﷺ ke paas jamaa hain, un par kharch mat kiya karo, taake wo khud unke paas se muntashir ho jaae'n aur usne ye bhi kaha: Yaqeenan agar ham madina laut kar jaae'nge to izzat waala un zaleel logo'n ko nikaal baahar karega. Maine Nabi ﷺ ki khidmat mein haazir ho kar aap ko us guftagu ki ittela di. Aap ﷺ ne Abdullah bin Ubai ko bula kar poocha to usne badi-badi qasme'n khaa kar kaha: Maine aisi koi baat nahi ki. Logo'n ne kaha: Zaid bin Arqam ne Rasool Allah ﷺ se ghalat-bayaani ki hai. Mujhe unki is baat se bohot takleef pohonchi, yahaa'n tak ke Allah Ta'ala ne meri tasdeeq utaar di aur ye aayaat naazil farmae'n: "إِذَا جَاءَكَ الْمُنَافِقُونَ" aakhir tak. Phir Nabi ﷺ ne unhe'n bulaya taake (unke eteraaf-e-jurm ke baad) unke liye Allah Ta'ala se maghfirat talab kare'n, lekin unho'n ne apne sar pher liye.

Irshad-e-Baari Ta'ala "Sahare Se Lagaai Hui Lakdiyaa'n" Iske maane hain: Wo khoobsoorat aur acche qadd o qaamat ke the.[2852]

Baab 4: Irshad-e-Baari Ta'ala "Aur Jab Unhe'n Kaha Jaae Ke Aao! Allah ke Rasool ﷺ Tumhare Liye Maghfirat Talab Kare'n To Wo Apne Sar Jhatak Dete Hain … Iz-raah[2853]-e-Takabbur"[2854] Ka Bayaan

Apne sar hasi aur mazaaq ke taur par hilaane lagte hain, yaane Nabi ﷺ se istehza[2855] karte hain. "لَوَّوْا" ko wao "واو" ki takhfeef ke saath bhi padha gaya hai, jo "لَوَيْتُ" se maakhuz hai, yaane sar jod lete hain.

[4904] Hazrat Zaid bin Arqam ﷺ se riwayat hai, unho'n ne kaha: Main apne chacha ke hamraah tha, achaanak maine Abdullah bin Ubai ko ye kehte hue suna: Un logo'n par kharch na karo, jo Rasool Allah ﷺ ke paas hain, hatta ke wo aap se muntashir ho jaae'n aur yaqeenan agar ham madina laut kar gae to jo izzat waala hoga wo zaleel ko wahaa'n se nikaal de ga. Maine apne chacha se iska tazkira kiya to unho'n ne Nabi ﷺ se ye baate'n keh dee'n. Aap ﷺ ne Abdullah bin Ubai aur uske saathiyo'n ko bulaya aur poocha to unho'n ne halfan kaha: Ham ne aisi baate'n nahi kahi hain. Nabi ﷺ ne mujhe jhoota khayaal kiya aur unhe'n saccha kaha. Isse mujhe sakht gham laahiz hua. Aisa, jaisa gham mujhe pehle kabhi laahiq nahi hua tha. Main apne ghar mein baith gaya. Mere chacha ne mujhse kaha: Toone kya kirdaar anjaam diya hai ke Nabi ﷺ ne tujhe jhutla diya hai aur tujh se naaraaz ho gae hain? Phir Allah Ta'ala ne ye aayaat naazil farma dee'n: "إِذَا جَاءَكَ الْمُنَافِقُونَ..." Rasool Allah ﷺ ne mujhe bulaya aur farmaya: "*Allah Ta'ala ne teri tasdeeq kardi hai*".[2856]

Baab 5: Irshad-e-Baari Ta'ala "Aap Unke Liye Bakhshish Ki Dua Kare'n (ya na kare'n) Unke Haq Mein Baraabar Hai"[2857] Ka Bayaan

[4905] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke ham ek (1) ladaai par gae hue the, wahaa'n ek (1) muhajir ne ek (1) ansari ki dubur par laat maari hai. Ansari ne fariyaad ki: Aye Ansaar! Daodo. Udhar se muhaajir ne fariyaad ki: Aye Muhajireen! Tum bhi daodo! Jab Rasool Allah ﷺ ne ye aawaaze'n sunee'n to farmaya: "*Ye daur-e-jaahiliyyat ki si pukaar kaisi hai?*" Logo'n ne kaha: Allah ke Rasool ﷺ! Ek (1) muhaajir ne ek (1) ansari ke suren[2858] par laat maari hai. Aap ne farmaya: "*Aisi baate'n chod do, ye gandi aur bad-boo-daar hain*". Jab Abdullah bin Ubai ne ye baat suni to kehne laga: Kya un logo'n ne ye harkat ki hai? Allah ki qasam! Yaqenan agar ham laut kar madina

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[2851] Surah al Munafiqoon: 4

[2852] راجع: 4900

[2853] T: (اَز راہِ تَکَبُّر) Takabbur, ghamand, badaai ke saath [RSB]

[2854] Surah al Munafiqoon: 5

[2855] T: Mazaakh udaana, tamaskhur [Rekhta]

[2856] راجع: 4900

[2857] Surah al Munafiqoon: 6

[2858] T: (سُرین) Chootad [Rekhta]

pohonche to izzat waala zaroor zillat waale ko wahaa'n se baahar nikaal de ga. Nabi ﷺ tak ye baat pohonchi to Hazrat Umar رضی اللہ عنہ khade ho kar arz karne lagey: Allah ke Rasool ﷺ! Mujhe is munaafiq ki gardan udaane ki ijaazat de'n. Nabi ﷺ ne farmaya: "*Aisa na karo, log kahe'nge: Dekho, Muhammad apne hi saathiyo'n ko qatl karne lagey hain*". Muhajir log jab hijrat karke madina ae to us waqt taadaad mein thode the aur ansaar ziyaada the, magar baad mein muhajireen bhi bohot ho gae.

Sufyan ne kaha: Maine ye hadees Amr bin Dinar se yaad ki, Hazrat Amr ne kaha: Maine Hazrat Jaabir رضی اللہ عنہ ko ye kehte hue suna ke ham Nabi ﷺ ke hamraah the.[2859]

Faaeda: Jaahiliyyat ke naaro'n ka matlab ye hai ke har ek apne-apne qabile, biraadari, ya ilaaqe ke naam par logo'n ko pukaare. Is qism ki pukaar par labbaik kehne waala ye nahi dekhta ke zaalim kaun hai, mazloom kaun? Wo haq o insaaf ki binaa par mazloom ki madad karne ke bajaae apne giroh ke afraad ki madad karega, khwah wo zaalim hi kyou'n na ho. Ye jaahilyat ka fe'l hai, jisse duniya mein fasaad barpa hota hai. Usey Rasool Allah ﷺ ne gandi aur ghinaauni cheez qaraar diya hai.

Baab 6: Irshad-e-Baari Ta'ala "Yehi Wo Log Hain Jo Kehte Hain Ke Rasool Allah ﷺ Ke Saathiyo'n Par Kharch Na Karo, Taake Ye Muntashir Ho Jaae'n"[2860] Ka Bayaan

"يَنْفَضُّوْا" ke maane hain: Mutafarriq hona

Baab: "Aur Aasmaano'n Aur Zameen Ke Khazaane Allah Hi Ke Liye Hain, Lekin Munaafiq Nahi Samajhte"[2861] Ka Bayaan

[4906] Hazrat Anas bin Maalik رضی اللہ عنہ se riwayat hai, wo farmate hain: Harra[2862] ke roz jo log shaheed kar diye gae, unke mutaalliq mujhe bohot gham hua. Hazrat Zaid bin Arqam رضی اللہ عنہ ko jab mere ghamzada hone ki ittela pohonchi to unho'n ne taaziyat o tasalli ke taur par mujhe ek (1) khat likha aur farmaya ke maine Rasool Allah ﷺ ko ye dua karte hue suna hai: "*Aye Allah! Ansaar ki maghfirat farma aur ansaar ke beto'n ki bhi maghfirat farma*". (Raawi-e-hadees) Hazrat Abdullah bin Fazal ko shak tha ke Aap ﷺ ne ansaar ke poto'n ka bhi zikr kiya tha ya nahi. Us majlis mein haazireen mein se kisi ne Hazrat Anas رضی اللہ عنہ se poocha (Hazrat Zaid bin Arqam رضی اللہ عنہ kaun hain?) To unho'n ne jawaab diya: Ye wohi hain jin ke mutaalliq Rasool Allah ﷺ farmate the: "*Ye wohi saahab hain jin ke kaan se suni hui khabar ki Allah Ta'ala ne tasdeeq ki hai*".

Faaeda: "حَرَّہ" Madina Taiyyaba ke aas-paas ke ek (1) ilaaqe ka naam hai. Uske maidaan mein siyaah patthar pade hain. Jab ahle madina ye yazeed ki bait se inkaar kar diya to wahaa'n qatl o ghaarat ka bazaar garam hua. Ye taareekh ka siyaah-tareen waaqia hai, lekin iske mutaalliq muarrikheen ne bohot mubaalagha-aamezi[2863] se kaam liya hai. Hazrat Anas رضی اللہ عنہ us waqt Basra mein the, unhe'n is waaqie ka bohot dukh hua to unhe'n tasalli dene ke liye Hazrat Zaid bin Arqam رضی اللہ عنہ ne kufa se khat likha.

Baab 7: Irshad-e-Baari Ta'ala "Wo (munafiqeen) Kehte Hain: Yaqeenan Agar Ham Madina Waapas Gae To Wahaa'n Ka Aziz-tar Aadmi, Zaleel-tar Ko Baahar Nikaal De Ga"[2864] Ka Bayaan

[4907] Hazrat Jaabir bin Abdullah رضی اللہ عنہ se riwayat hai, unho'n ne farmaya ke ham ek (1) ghazwe mein the, ke muhajireen mein se ek (1) shakhs ne ek (1) ansari ki dubur par laat maar di. Ansari ne kaha: Aye Ansar! Meri madad ke liye daodo. Muhajir ne muhajireen ko pukaara: Aye muhaajiro! Meri madad ke liye daodo. Allah Ta'ala ne jab apne Rasool ﷺ ko ye baat sunaai to aap ne farmaya: "*Ye kya hai?*" Logo'n ne kaha ke ek (1) muhaajir ne ek (1) ansari ki peeth par laat maari hai to ansari ne kaha: Aye Ansaar! Meri madad ke liye daodo aur muhajir ne kaha: Aye muhajiro! Meri madad ke liye aao. Nabi ﷺ ne farmaya: "*Ise chodo, ye bad-boo-daar naara hai*". Hazrat Jaabir رضی اللہ عنہ ne

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[2859] راجع: 3518

[2860] Surah al Munafiqoon: 7

[2861] Surah al Munafiqoon: 7

[2862] T: Harra "حَرَّہْ" (check individually anything with history then change it to Harra)

T: Waaqia-e-karbala ke baad islaami taareek ka doosara sharmnaak saaneha tha. Ye 63 hijri mein pesh aaya [RSB]

[2863] T: (مُبالَغَہ آمیز) Badha-chadha ka bayaan karna, hadd se badh kar badaai ya buraai karna [Rekhta]

[2864] Surah al Munafiqoon: 8

bayaan kiya ke jab Nabi ﷺ madina tashreef laae the, to ansaar ki taadaad ziyaada thi, phir baad mein muhajireen ziyaada ho gae. Abdullah bin Ubai ne kaha: Kya unho'n ne aisa kiya hai? Allah ki qasam! Agar ham madina waapas gae to izzat waala, zaleel-tar ko baahar nikaal de ga. Us par Hazrat Umar ؓ ne arz ki: Allah ke Rasool ﷺ! Mujhe ijaazat de'n, main is munaafiq ki gardan udaa du'n. Nabi ﷺ ne farmaya: "*Usey chod do, log charcha na kare'n ke Muhammad ne apne saathiyo'n ko qatl karna shuru kar diya hai*".[2865]

Faaeda: Imam Bukhari ؒ ne Surah al Munafiqoon par 8 unwaan qaaem kiye hain, har unwaan ke tahat usi waaqia ko mukhtalif andaaz se bayaan kiya hai. Aap ka maqsood ye hai ke in tamaam aayaat ki shaan-e-nuzool ek (1) hi waaqia hai, taaham is waaqie ki munaasebat se do (2) baato'n ki wazaahat zaroori hai. Pehli baat ye hai ke ek (1) shakhs ki buri baat doosre shakhs tak poho'chana, agar kisi deeni maslahat[2866] ke liye ho to ye chughli nahi hai. Doosri baat ye ke jo tarz-e-amal Abdullah bin Ubai mal-oon ne ikhtiyaar kiya tha, agar koi shakhs muslim muaashre mein rehte hue us tarah ka rawaiyya ikhtiyaar kare to wo waaqai qaabil-e-giraft hai, lekin is qism ke faisle se pehle dekh lena chaahiye ke is qism ka qatl kisi azeem-tar fitne ka baais na ban jaae.

[2865] راجع: 3518

[2866] T: (مَصْلَحَت) Hikmat o daanaai, door-andeshi, bhalaai, tadbeer, gharz, maqsad [Rekhta]

بسم الله الرحمان الرحيم

(64) Tafseer Surah at Taghaabun

Hazrat Alqama ne Hazrat Abdullah bin Masood ﷺ se is aayat ki tafseer ke mutaalliq bayaan kiya hai: “Jo Shakhs Allah Par Imaan Laae To Allah Uske Dil Ko Hidaayat Bakhshta Hai”.[2867] Farmate hain: Ke isse muraad wo shakhs hai ke agar us par koi museebat aapade to wo us par bhi raazi rehta hai aur ye samajhta hai ke ye Allah hi ki taraf se hai. Imam Mujahid ne farmaya: “ٱلتَّغَابُنِ” se muraad ahle jannat ka ahle naar se ghaban[2868] karna hai.

Wazaahat: Is surah mein ahle jannat aur ahle dozakh ke taghaabun (baahami ghaban) ka zikr hai, ke qiyamat ke din ahle jannat ahle dozakh ka wo hissa maar le jaae’nge jo unko jannat mein milta agar wo jannat ke se amal karte aur ahle dozakh ahle jannat ka wo hissa le le’nge jo unhe’n dozakh mein milna tha, agar wo ahle dozakh ke se amal karte. واللہ أعلم Haafiz Ibne Hajar ne is baat ki taraf sirf ishaara kiya hai.[2869]

[2867] Surah at Taghaabun: 11

[2868] T: (غَبَن) Khareed o farokht mein nuqsaan ya khasaara, dhokha, khiyaanat [Rekhta]

[2869] Fath-ul-Baari: V8 P832

بسم الله الرحمان الرحيم

(65) Tafseer Surah at Talaaq

"اِنِ ارْتَبْتُمْ"[2870] ke maane hain: Jo aurte'n haiz se maayoos ho chuki ho'n, agar tumhe'n unke haiz ka ilm na ho, ke unhe'n haiz aaya hai ya nahi. Yaane jo aurte'n haiz se maayoos ho chuki hoo'n aur jin aurto'n ko abhi tak haiz aana shuru nahi hua to unki iddat teen (3) maah hai.

Imam Mujahid ne farmaya: "وَبَالَ أَمْرِهَا"[2871] se muraad apne kaam ki saza hai.

Wazaahat: Arbi nuskho'n mein "اِنِ ارْتَبْتُمْ" ki tafseer Surah at Taghaabun ke tahat hai, lekin iska mahel Surah at Talaaq hai. Is liye ham ne iski tafseer aur tarjuma yahaa'n bayaan kiya hai.

Baab 1: Bila-unwaan

[4908] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne apni biwi ko haalat-e-haiz mein talaaq de di to Hazrat Umar ﷺ ne uska zikr Rasool Allah ﷺ se kiya. Us par Rasool Allah ﷺ sakht naaraaz hue, phir aap ne farmaya: "*Usey chaahiye ke apni biwi se rujoo kare, phir usey apne paas roke rakhe, hatta ke wo haiz se paak ho jaae, phir usey haiz aae aur phir usse paak ho jaae, phir agar talaaq dena chaahe to usse jimaa kiye baghair usey talaaq de de. Yehi wo waqt hai jis mein Allah Ta'ala ne talaaq dene ka hukum diya hai*".[2872]

Baab 2: Irshad-e-Baari Ta'ala "Aur Hamal Waali Aurto'n Ki Iddat Waz'-e-hamal Hai Aur Jo Shakhs Allah Se Darega To Allah Uske Kaam Mein Aasaani Paida Kar De Ga" Ka Bayaan

"أُوْلَاتُ ٱلْأَحْمَالِ" ka mufrad "ذَاتُ حَمْلٍ" hai, yaane hamal waali.

Wazaahat: Is aayat mein haamela aurato'n ki iddat bayaan ki gai hai, khwah unhe'n talaaq mili ho ya unke shauhar faut ho chuke ho'n. Dono soorato'n mein unki iddat waz'-e-hamal hai, khwah ek (1) mah ho ya aath (8) maah ke baad baccha janam de.

[4909] Hazrat Abu Salama bin Abdur Rahman se riwayat hai, unho'n ne kaha: Ek (1) shakhs Hazrat Ibne Abbas ﷺ ke paas aaya, jabke us waqt Hazrat Abu Huraira ﷺ bhi unke paas baithe hue the. Aane waale ne masla poocha ke aap mujhe us aurat ke mutaalliq bataaiye jisne apne shauhar ki wafaat ke chaalees raate'n baad baccha janab diya ho? Hazrat Ibne Abbas ﷺ ne farmaya: Uski iddat dono iddato'n mein se door-tar, yaane taweel-tar iddat hai. Maine kaha: "Hamal Waali Aurto'n Ki Iddat Unke Waza-e-ehamal Tak Hai". Hazrat Abu Huraira ﷺ ne farmaya: Main apne bhatije, (Abu Salama) ke saath hoo'n. Aakhir Hazrat Ibne Abbas ﷺ ne apne Ghulam Kuraib ko Ummul Momineen Hazrat Umme Salama ﷺ ki khidmat mein ye masla dariyaaft karne ke liye bheja. Ummul Momineen ne bataaya ke Sabeea Aslamiya ﷺ ke shauhar Shaheed kar diye gae the, jabke wo us waqt haamela thee'n. Shauhar ki wafaat ke waqt chaalees (40) raate'n baad usne baccha janam diya, phir unke paas nikah ka paighaam bheja gaya to Rasool Allah ﷺ ne unka nikah kar diya. Ha Abu Sanaabil ﷺ bhi unhe'n paighaam-e-nikah bhejne waalo'n mein se the.

[4910] Hazrat Muhammad bin Sireen se riwayat hai, unho'n ne kaha: Main ek (1) aisi majlis mein haazir tha jaha'n Hazrat Abdur Rahman bin Abi Laila bhi the. Unke shaagird unki bohot izzat karte the. Unho'n ne haamela ki iddat-e-wafaat "ابعد الاجلين" (taweel-tar) bayaan ki to maine wahaa'n Sabeea bint Haaris ﷺ ki hadees Abdullah bin Utbah ke hawaale se bayaan kardi. Unke shaagirdo'n mein se kisi ne mujhe khamosh rehne ka ishaara kiya. Main baat samajh

[2870] Surah at Talaaq: 4
[2871] Surah at Talaaq: 9
[2872] Dekhiye: 5251 5252 5253 5258 5264 53332 5333 7160

gaya aur kaha ke Abdullah bin Utbah abhi kufa mein ba-qaid-e-hayaat [2873] hain. Agar main unki taraf koi jhooti baat mansoob karta hoo'n to badi jur-at ki baat hogi. Us par mujhe tambeeh karne waale sahib sharminda ho gae. Abdur Rahman bin Abi Laila kehne lagey: Lekin unke chacha (Abdullah bin Masood) ne to ye baat nahi kahi. Phir main Abu Atiya Maalik bin Aamir se mila aur unse main yehi masla poocha to wo bhi Sabeea Aslamiya waali hadees bayaan karne lagey. Maine unse kaha: Aap ne Hazrat Abdullah bin Masood ﷺ se is silsile mein kuch suna hai? Unho'n ne kaha: Ham Hazrat Abdullah bin Masood ﷺ ki khidmat mein haazir the, to unho'n ne farmaya: Tum us par sakhti karna chaahte ho aur usey rukhsat o sahoolat dene ke liye taiyyaar nahi ho? Halaa'nke choti Surah Nisa (Surah at Talaaq) badi surah Nisa (Surah al Baqara) ke baad naazil hui hai. (Us mein hai ke) "Aur Hamal Waali Khwateen Ki Iddat Unke Hamal Ka Paida Ho Jaana Hai".[2874]

[2873] T: (بَقَيْدِ حَيات) Zinda, jeeta-jaagta, zindagi mein [Rekhta]

[2874] راجع: 4532

بسم الله الرحمان الرحيم

(66) Tafseer Surah at Tahreem

Baab 1: Irshad-e-Baari Ta'ala "Aye Nabi! Jis Cheez Ko Allah Ta'ala Ne Aap Ke Liye Halaal Kiya Hai, Usey Aap Haraam Kyou'n Karte Hain"[2875] Ka Bayaan

[4911] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Agar kisi ne apne oopar ko halaal cheez haram Karli to uska kaffaara dena hoga. Phir unho'n ne ye aayat tilaawat farmaai: "Beshak Tumhare Liye Rasool Allah ﷺ Mein Behtareen Namoona Hai".[2876]

[4912] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ Hazrat Zainab bint Jahash ﷺ ke yahaa'n shahed peete aur unke paas theherte the. Chunache maine aur Hazrat Hafsa ﷺne baahami ittefaaq se tae kar liya ke Rasool Allah ﷺ ham mein se jiske paas bhi aae'n to wo kahe ke aap ne maghafeer[2877] khaai hai, kyou'nke main aap se maghafeer ki boo mehsoos karti hoo'n. (Chunache jab aap tashreef laae to mansoobe ke mutaabiq yehi kaha gaya). Aap ne farmaya: "*Aisa nahi hai, lekin maine Zainab bint Jahash ke yahaa'n shahed piya tha, ab nahi piyu'nga. Maine uski qasam uthali hai, lekin tum ne iska kisi se zikr nahi karna*".[2878]

Faaeda: Rasool Allah ﷺ bade lateef-mizaaj[2879] aur nafaasat-pasand[2880] the. Aap ko ye baat intehaai naapasand thi ke aapke jism-e-mubarak ya kapdo'n se koi naagawaar boo aae. Aap hamesha khushboo ko pasand karte aur khusbhoo lagaya karte the. Hazrat Ayesha ﷺ ne ye program is liye tashkeel diya tha, taake aap Hazrat Zainab ﷺ ke yahaa'n jaana aur wahaa'n qiyaam karna kuch kam kar de'n.

Baab 2: Irshad-e-Baari Ta'ala "Aap Apni Biwiyo'n Ki Khushi Chaahte Hain"[2881] "Allah Ta'ala Ne Tumhare Liye Tumhari Qasmo'n Ka Kaffaara Muqarrar Kar Diya Hai"[2882] Ka Bayaan

[4913] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) aayat ke mutaalliq Hazrat Umar ﷺ se poochne ke liye ek (1) saal tak thehra raha, lekin unki haibat ki wajah se meri himmat na padti thi. Aakhir wo ek (1) martaba hajj ke liye tashreef le gae to main bhi unke saath gaya. Waapsi ke waqt jab ham raaste mein the to aap rafa-e-haajat ke liye ek (1) pehlu ke darakht ke paas gae. Main unke intizaar mein khada raha. Jab aap faarigh ho kar aae to main bhi aap ke saath chala. Us waqt maine arz ki: Aye Ameer-ul-Momineen! Ummahaat-ul-Momineen mein se wo kaun do (2) aurte'n thee'n jinho'n ne Nabi ﷺ ke mutaalliq ek (1) mansooba tashkeel diya tha? Unho'n ne bataaya ke wo Syeda Hafsa aur Hazrat Ayesha ﷺ thee'n. Maine kaha: Allah ki qasam! Main aap se ye sawaal karne ke liye ek (1) saal se iraada kar raha tha, lekin aap ke rob ki wajah se poochne ki himmat nahi hui thi. Hazrat Umar ﷺ ne farmaya: Aisa na kiya karo, jis masle ki baabat tumhara khayaal ho ke mere paas uske mutaalliq maaloomaat hain to pooch liya karo. Agar mere paas uske mutaalliq kuch ilm hoga to main tumhe'n zaroor bata diya karu'nga.

Phir h Umar ﷺ ne farmaya: Allah ki qasam! Daur-e-jaahiliyyat ke waqt hamari nazar mein aurto'n ki koi haisiyat na thi, hatta ke Allah Ta'ala ne unke mutaalliq wo ahkaam naazil farmae jo naazil karne the. Aur unke huqooq muqarrar kiye jo karne the. Ek (1) din you'n hua ke main kuch soch-bichaar mein thake meri biwi ne mujhse kaha: Behtar hai ke tum ye muaamala falaa'n-falaa'n tarah hal karo. Maine usey kaha: Tumhara is kaam mein kya dakhal? Ye muaamala mujhse mutaalliq hai, tumhe'n dakhal-andaazi karne ki chandaa'n zaroorat nahi. Meri biwi ne kaha: Aye Khattab ke bete! Tumhare is tarz-e-amal par mujhe hairat hai ke tum apni baato'n ka jawaab bardaasht nahi karte, jabke tumhari beti to Rasool Allah ﷺ ko bhi jawaab de deti hain. Yahaa'n tak ke wo saara-saara din usse naaraaz rehte hain. Ye sun kar Umar khada ho gaya aur apni chaadar odh kar Hafsa ﷺ ke ghar pohoncha aur kaha: Beti! Tum

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[2875] Surah at Tahreem: 1
[2876] Dekhye: 5266
[2877] T: (مَغافِير) Ek khaas qism ka gondh jis mein kuch badboo hoti hai [Rekhta]
[2878] Dekhiye: 5216 5267 5268 5431 5599 5614 5682 6691 6972
[2879] T: (لَطيف مِزاج) Naram-mizaaj [Rekhta]
[2880] T: (نَفاسَت پَسَنَد) Acchaai aur khoobi ko azeez rakhne waala, aala aur umda zauq rakhne waala [Rekhta]
[2881] Surah at Tahreem: 1
[2882] Surah at Tahreem: 2

Rasool Allah ﷺ se takraar karti ho, yahaa'n take ke wo saara-saara din tumse naaraaz rehte hain? Hafsa رضي الله عنها ne jawaab diya: Haa'n, Allah ki qasam! Ham Rasool Allah ﷺ se baaz auqaat takraar karti hain. Maine kaha: Tumhe'n maaloom hona chaahiye ke main tumhe'n Allah aur uske Rasool ﷺ ki naaraazi se khabardaar karta hoo'n. Aye beti! Tum us aurat ki wajah se dhoke mein na aana jise apne husn par bada naaz hai aur Rasool Allah ﷺ ko bhi wo pyaari hai. Unka ishaara Syeda Ayesha رضي الله عنها ki taraf tha. Phir main wahaa'n se nikal kar Ummul Momineen Syeda Umme Salama رضي الله عنها ke paas aaya jo meri rishtedaar thee'n. Maine is muaamale mein unse baat ki to Syeda Umme Salama رضي الله عنها ne jawaab diya: Aye Ibne Khattab! Tum ajeeb aadmi ho! Har muaamale mein dakhal-andaazi karte ho, yahaa'n tak ke Rasool Allah ﷺ aur unki azwaaj-e-mutahharaat ke mutaalliq bhi dakhal dene chale ho. Allah ki qasam! Unki is baat ne meri himmat pasth kardi, chunache main unke ghar se baahar nikal aaya.

Mere ek (1) ansari dost the, jab main Rasool Allah ﷺ ki majlis mein haazir na hota to wo majlis ki tamaam baate'n aakar mujhe bataate aur jab wo haazir na hote to main unhe'n majsli ki baato'n se aagaah karta tha. Ye wo zamaana tha ke hame'n Ghassaan ke ek (1) baadshah ke hamle ka khatra laga hua tha, kyou'nke hame'n ittela mili thi ke wo madina par chadhaai karne ka iraada rakhe hue hai. Uske khauf se hamaare seene bhare hue the. Ek (1) din achaanka mere dost ne darwaaza khat-kataaya aur kaha ke darwaza kholo, darwaza kholo. Maine kaha: Kya ghassaani chadh aae? Usne kaha: Usse bhi ahem muaamala pesh aagaya hai, wo ye ke Rasool Allah ﷺ ne apni biwiyo'n se alaahedgi ikhtiyaar Karli hai. Maine kaha: Hafsa aur Ayesha ki naak khaak aalooda ho. Chunache maine apna libaas pehna aur baahar nikal aaya. Jab main pohoncha to Rasool Allah ﷺ apne baala-khaane mein tashreef farma the, jis par aap seedhi se chadhte the. Rasool Allah ﷺ ka ek (1) habshi Ghulam seedhi ke kinaare par maujood tha. Maine usey kaha: Rasool Allah ﷺ se arz karo ke Umar bin Khattab aaya hai aur andar aane ki ijaazat chaahta hai. Chunache aap ne mujhe ijaazat de di. Maine Rasool Allah ﷺ ki khidmat mein pohonch kar saara waaqia gosh-guzaar kiya. Jab main Umme Salama رضي الله عنها ki guftagu par pohoncha to aap muskurane lagey. Us waqt aap khajoor ki ek (1) chataai par tashreef rakhte the. Aap ke jism-e-mubarak aur chataai ke darmiyan koi aur cheez na thi. Aap ke sar ke neeche ek (1) chamde ka takiya tha, jis mein khajoor ki chaal bhari hui thi, paao'n ki taraf keekar ke patto'n ka dher tha, aur sar ki taraf ek (1) mashkeeza latak raha tha. Maine jab aap ke pehlu par chataai ke nishanaat dekeh to aab-deeda ho gaya. Aap ne farmaya: "*Tum kis baat par rone lagey ho?*" Maine arz ki: Allah ke Rasool ﷺ! Qaisar o Kisra ko duniya ki tamaam sahuliyaat muyassar hain aur aap to Allah Ta'ala ke Rasool hain. Aap ﷺ ne (ye sun kar) farmaya: "*Kya tum is par khush nahi ho ke unke hisse mein duniya hai aur hamaare hisse mein aakhirat hai?*"[2883]

Baab 3: Irshad-e-Baari Ta'ala "Aur Jab Nabi Ne Apni Kisi Biwi Se Posheeda Taur Par Ek (1) Baat Kahi … Har Cheez Se Baa-khabar Ne Mujhe Bataa Diya Hai"[2884] Ka Bayaan

Is baab mein Hazrat Ayesha رضي الله عنها ki Nabi ﷺ se marwi hadees hai.

Wazaahat: Wo posheeda baat ye thi ke main aainda Zainab رضي الله عنها ke ghar mein shahed nahi piyu'nga aur saath taakeed bhi kardi thi ke aage kisi ko meri baat na bataana. Aap ka maqsad ye tha ke mabaada Zainab aazarda-khaatir[2885] hogi, lekin Hazrat Hafsa رضي الله عنها ne us raazdaari ke ehed ko poora na kiya. Unho'n ne Zainab رضي الله عنها ko to na bataaya, lekin Hazrat Ayesha رضي الله عنها se raaz ifsha kar diya.

[4914] Hazrat Ibne Abbas رضي الله عنه se riwayat hai, unho'n ne kaha: Maine Hazrat Umar رضي الله عنه se ek (1) baat poochne ka iraada kiya aur arz ki: Aye Ameer-ul-Momineen! Wo do (2) aurte'n kaun thee'n, jinho'n ne Rasool Allah ﷺ ko sataane ke liye mansooba banaaya tha? Abhi maine apni baat poori bhi nahi ki thi ke unho'n ne farmaya: Wo Ayesha aur Hafsa رضي الله عنهما thee'n.[2886]

[2883] راجع: 89

[2884] Surah at Tahreem: 3

[2885] T: (آزرْده خاطِر) Ranjeeda, malool, naaraaz, naa-khush [Rekhta]

[2886] راجع: 89

Baab 4: Irshad-e-Baari Ta'ala "Agar Tum Dono Allah Ke Huzoor Tauba Karo to (ye behtar hai) Yaqeenan Tumhare Dil (haq se) Hat Gae Hain..."[2887] Ka Bayaan

"صَغَوْتُ" aur "أَصْغَيْتُ" ke maane hain: Maael ho gaya. "لِتَصْغٰى"[2888] ke maane hain: Taake jhuk jaae'n. " وَ إِنْ تَظٰهَرَا عَلَيْهِ فَإِنَّ ... بَعْدَ ذٰلِكَ ظَهِيْرٌ" aur "اَللّٰهَ"[2889] ke maane hain: Madadgaar. "تَظٰخَرُوْنَ" ke maane hain: Tum ek-doosre ki madad karte ho. Imam Mujahid ne farmaya: "قُوْا أَنفُسَكُمْ"[2890] ke maane hain: Tum apne aap ko aur apne ahle-khaana ko Allah ka dar ikhtiyaar karne ki naseehat karo aur unhe'n adab sikhaao.

[4915] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Umar ﷺ se un do (2) aurto'n ke mutaalliq sawaal karna chaaha jinho'n ne Rasool Allah ﷺ ke khilaaf eka[2891] kiya tha. Main ek (1) saal isi fikr mein raha aur mujhe koi mauqa nahi milta tha. Aakhir main unke saath ek (1) martaba hajj ke liye nikla, waapsi par jab ham muqaam-e-zahraan mein the to Hazrat Umar ﷺ rafa-e-haajat ke liye baahar gae. Aap ne mujh se farmaya: Mere liye wazoo ka paani laao. Main ek (1) bartan mein paani lay aur aap ko wazoo karaane laga. Us waqt mauqa mila to maine arz ki: Ameer-ul-Momineen! Wo aurte'n kaun thee'n jinho'n ne Rasool Allah ﷺ ke khilaaf mansooba-saazi ki thi? Abhi maine apni baat poori na ki thi ke unho'n ne farmaya: "*Wo Ayesha aur Hafsa ﷺ thee'n*".[2892]

Baab 5: Irshad-e-Baari Ta'ala "Kuch Baeed Nahi Ke Agar Nabi Tumhe'n Talaaq De De To Uska Rabb Usey Tumse Behtar Biwiyaa'n Ataa Kar De"[2893] Ka Bayaan

[4916] Hazrat Umar ﷺ se riwayat hai, unho'n ne farmaya: Azwaaj-e-mutahharaat ne Nabi ﷺ ke khilaaf ghairat ka rob jamaane ke liye baahami ittefaaq kar liya, to maine unse kaha: "Agar Nabi Tum Ko Talaaq De De, To Baeed Nahi Ke Allah Ta'ala Tumhare Badle Mein Unhe'n Tum Se Behtar Biwiyaa'n Ataa Kar De". Us waqt ye aayat naazil hui (jo baab mein mazkoor hai).[2894]

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(67) Tafseer Surah al Mulk

"اَلْتَّفَاوُتُ" ke maane hain: Ikhtelaaf aur farq. "اَلْتَفَوُّتُ" aur "اَلْتَفَاوُتُ" dono ke ek (1) hi maane hain. "تَمَيَّزُ"[2895] se muraad hai tukde-tukde ho jaae. "مَنَاكِبِهَا"[2896] se muraad zameen ke atraaf o aknaaf hain. "تَدَّعُوْنَ"[2897] (daal (د) ki shadd (ّ)) aur "تَدْعُوْنَ" (daal (د) ki jazam (ْ)) dono ke ek (1) hi maane hain, yaane jiska tum mutaalba karte the, jaisa ke "تَذَكَّرُوْنَ" (zaal (ذ) ki shadd (ّ)) aur "تَذْكُرُوْنَ" (zaal (ذ) ki jazam (ْ)) dono ke ek (1) hi maane hain. "وَيَقْبِضْنَ"[2898] ke maane hain: Wo apne paro'n ko samet lete hain. Imam Mujahid ne kaha: "صٰفّٰتٍ" ke maane hain: Apne paro'n ko phaila lete hain. "وُنُفُوْرٍ"[2899] se muraad kufr hai, yaane haq se bhaagna aur nafrat karna.

Wazaahat: Imam Bukhari ﷺ ne iski tafseer ke mutaalliq koi marfoo hadees zikr nahi ki, sirf chand alfaaz ke lughawi maane bataane par iktefa kiya hai. Ek (1) hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Quran-e-Majeed mein ek (1) aisi surah hai jiski tees (30) aayaat hain, wo apne padhne waale ki sifaarish karegi, hatta ke uske gunah bakhsh diye jaae'nge aur wo Surah* "تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ" *hai*".[2900]

[2887] Surah at Tahreem: 4
[2888] Surah al Anaam: 113
[2889] Surah at Tahreem: 4
[2890] Surah at Tahreem: 6
[2891] T: (ایکا) Saaz-baaz, mili-bhagat [Rektha]
[2892] راجع: 89
[2893] Surah at Tahreem: 5
[2894] راجع: 402
[2895] Surah al Mulk: 8
[2896] Surah al Mulk: 15
[2897] Surah al Mulk: 27
[2898] Surah al Mulk: 19
[2899] Surah al Mulk: 21
[2900] Sunan Abu Dawood: As Salah: H1400

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(68) Tafseer Surah al Qalam

Hazrat Ibne Abbas ﷺ ne farmaya: "يَتَخَافَتُوْنَ"[2901] ke maane hain: Wo aahista-aahisa sargoshiyaa'n karte hue chale. Hazrat Qatada ne kaha: "حَرْدٍ"[2902] ke maane hain: Dil se koshish karna. Hazrat Ibne Abbas ﷺ ne farmaya: " اِنَّا لَضَآلُّوْنَ"[2903] ke maane hain, ham apne baagh ka raasta bhool gae. Ibne Abbas ﷺ ke alaawa doosro'n ne kaha: "كَالصَّرِيم"[2904] ke maane hain: Wo subah jo raat se kat kar alag ho jaati hai, ya raat jo din se kat kar alag ho jaati hai. "صَّرِيْمُ" reit ke us chote teele ko bhi kehte hain jo bade teele se kat kar alag ho jaae. "صَّرِيْمُ" ka lafz "مَصْرُوْمٌ" ke maane mein hai, yaane kata hua, jaisa ke "قَتِيْلٍ" ka lafz "مَقْتُوْلٍ" ke maane mein aata hai.

Baab 1: Irshad-e-Baari Ta'ala hai: "Akkhad Mizaaj, Iske Alaawa Haraam-zaada Hai"[2905] Ka Bayaan

[4917] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne darj-e-zel aayat: "Wo Akkhad-mizaaj Hone Ke Saath Saath Bad-asl Bhi Hai" ke mutaalliq famraya: Ye quraish ke ek (1) aadmi ke mutaalliq naazil hui thi. Uski gardan par ek (1) alaamat thi, jis tarah bakri ke nishaani hoti hai.

[4918] Hazrat Haaritha bin Wahab Khuzaai ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap farma rahe the: "*Kya main tumhe'n ahle jannat ki khabar na du'n? Wo dekhne mein kamzor o naatawaa'n, lekin agar kisi baat par qasam utha le'n to Allah Ta'ala usey zaroor poora kar deta hai. Aur kya main tumhe'n ahle jahannum ki khabar na du'n? Wo sakht-mizaaj, bad-khu*[2906]*, aur takabbur karne waala hai*".[2907]

Baab 2: Irshad-e-Baari Ta'ala "Jis Din Pindli Khol Di Jaaegi"[2908] Ka Bayaan

[4919] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Qiyamat ke din Allah Ta'ala apni pindli ko kholega to har momin mard aur aurat usko sajda kare'nge aur jo duniya mein riyakaari aur shohrat ke liye sajde karte the, wo baaqi reh jaae'nge. Ye (riyakaar) sajda karne ki koshish kare'nge to unki kamar ek (1) takhta ban jaaegi*".[2909]

Faaeda: Is jagah pindli kholne se muraad shiddat ko door karna nahi, balke Allah Rabbul Izzat ka apni pindli kholna hi muraad hai, jaisa ke hadees mein iski saraahat hai. والله أعلم

[2901] Surah al Qalam: 23
[2902] Surah al Qalam: 25
[2903] Surah al Qalam: 26
[2904] Surah al Qalam: 20
[2905] Surah al Qalam: 13
[2906] T: (بَد خُو) Bad-seerat, bad-akhlaaq, bad-mizaaj [Rekhta]
[2907] Dekhiye: 6071 6657
[2908] Surah al Qalam: 42
[2909] راجع: 22

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(69) Tafseer Surah al Haaqqa

"عِيْشَةٍ رَّاضِيَةٍ"[2910] se muraad raza hai, yaane wo us zindagi mein raazi hoga. "اَلْقَاضِيَةَ"[2911] se muraad pehli maut jo aai thi, uske baad zinda na hua hota. "مِنْ أَحَدٍ عَنْهُ حَاجِزِيْنَ"[2912] "احد" ka lafz mufrad aur jamaa dono ke liye aata hai. Hazrat Ibne Abbas ﷺ ne farmaya: "اَلْوَتِيْنَ"[2913] se muraad dil ki (wo) rag hai (jiske ghutne se aadmi mar jaata hai) Hazrat Ibne Abbas ﷺ hi ne farmaya: "طَغَىٰ"[2914] ke maane hain: Paani bohot chadh gaya. "بِالطَّاغِيَةِ"[2915] wo apni sarkashi ki wajah se halaak kiye gae. Ye bhi kaha jaata hai ke "طاغيه" se muraad aandhi hai. Us aandhi ne itna zor lagaaya ke (farishto'n ke ikhtiyaar se baahar ho gai) jaisa ke Hazrat Nuh ﷺ ke zamane mein paani ne zor lagaaya tha.

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(70) Tafseer Surah al Ma'aarij (Surah "سَأَلَ سَآئِلٌ")

"اَلْفَصِيْلَةُ" se muraad aadmi ke qaribi, baap-dada, jin ki taraf wo mansoob ho. "لِلشَّوٰى"[2916] se muraad dono haath, dono paao'n, badan ke atraaf aur sar ki khaal hai. Un sab ko "شَوَاةٌ" kehte hain. Aur jis a'zoo (عُضْو) ke kaatne se aadmi marta nahi wo bhi "شَوًى" hai. "عِزِيْنَ"[2917] aur "عِزُوْنَ" se muraad halqe aur jamaate'n hain, iska mufrad "عِزَّةٌ" hai.

[2910] Surah al Haaqqa: 21
[2911] Surah al Haaqqa: 27
[2912] Surah al Haaqqa: 47
[2913] Surah al Haaqqa: 46
[2914] Surah al Haaqqa: 11
[2915] Surah al Haaqqa: 5
[2916] Surah al Ma'aarij: 16
[2917] Surah al Ma'aarij: 37

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(71) Tafseer Surah Nuh

"أَطْوَارًا"[2918] ye "طَوْرًا" ki jamaa hai, yaane tum ko kabhi aise taur par paida kiya aur kabhi aise taur par. Matlab ye hai ke insaan pehle nutfe ki shakl mein tha, phir wo khoon bana, phir dam-basta[2919] ho gaya, phir mudgha "مضغه" hua, aakhir insaan ban gaya. Kaha jaata hai: "عَدَا طَوْرَهُ" wo apne andaaze se badh gaya. "اَلْكُبَّارُ" ise tasdeed (ّ) aur takhfeef se dono tarah padha gaya hai, lekin tashdeed ki soorat mein mubaalagha ziyaada hai, yaane bohot hi bada. Isi tarah "جُمَّال" aur "جميل" hain. "جميل" ke maane hain: Khoobsoorat aur Jamaal bohot hi khoobsoorat, yaane us mein mubaalagha ziyaada hai. Arab log kehte hain: "رَجُلٌ حُسَّانٌ وَ جُمَّالٌ" aur "حُسانٌ وَجُمَالٌ" yaane mushaddad[2920] aur mukhaffaf[2921] dono tarah hai. "دَيَّارًا"[2922] "دور" se nikla hai. Uska wazan feaal (فيعال) hai, yaane asal mein "دَيْوَار" tha, jo dauran se musthaq hai (uska wazan "فَعَّال" nahi hai, kyou'nke us soorat mein ye "دَوَّار" hota) Jaisa ke Hazrat Umar ﷺ ne "اَلْحَيُّ الْقَيُّوْمُ" ko "اَلْحَيُّ الْقَيَّامُ" padha hai, jo asal mein "قَيْوَام" tha. Unke alaawa ne kaah: "دَيَّارًا", "اَحَدًا" ke maane meinhai, yaane kisi ko na choda. "تَبَارًا"[2923] ke maane hain: Halaakat. Hazrat Ibne Abbas ﷺ ne farmaya: "مِدْرَارًا"[2924] ke maane hain: ek (1) ke baad doosra, yaane lagataar bearish. "وَقَارًا"[2925] se azmat aur badaai muraad hai.

Baab 1: Irshad-e-Baari Ta'ala "Wadd, Sawaa, Yaghuth, Yaooq (aur nasar)"[2926] Ka Bayaan

[4920] Hazrat Ibne Abbas ﷺ se riwayat hai, ke jo buth Hazrat Nuh ﷺ ki qaum mein pooje jaate the, baad mein unhi ki arab ke yahaa'n ibaadat hone lagi. Chunache *Wadd*, doomah al jandal ka buth tha. *Sawaa*, banu huzail ka, aur *Yaghuth* muraad qabile ki shaakh banu ghutaif ka buth tha, jo waadi-e-jurf mein qaum-e-saba ke paas rehte the. *Yaooq*, banu hamdaal ka buth tha, aur *Nasar* ki qaum-e-hameer ibaadat karti thi, jo dhul kalaa ki aulaad se the. Ye paancho'n Hazrat Nuh ﷺ ki qaum ke nek logo'n ke naam the. Jab un par maut aai to shaitaan ne unke dil mein daala ke jin muqamaat par ye buzurg tashreef farmaya karte the wahaa'n unki moortiyaa'n banalo aur unka naam unhi buzurugo'n ke naam par rakho, chunache unho'n ne aisa hi kiya. Us waqt unki pooja-paat nahi hoti thi, lekin jab wo log bhi mar gae jinho'n ne buth qaaem kiye the, aur logo'n mein ilm na raha to unki pooja-paat hone lagi.

[2918] Surah Nuh: 14
[2919] T: (دَم بَسْتَہ) Jamaa hua ya mujamid khoon [RSB]
[2920] T: (مُشَدَّد) Wo harf ya lafz jis par tashdeed ho, tashdeed diya gaya [Rekhta]
[2921] T: (مُخَفَّف) Wo harf jis par bajaae lambe araba ke chota eraab diya jaae ya tashdeed khatam ki jaae [Rekhta]
[2922] Surah Nuh: 26
[2923] Surah Nuh: 28
[2924] Surah Nuh: 11
[2925] Surah Nuh: 13
[2926] Surah Nuh: 23

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(72) Tafseer Surah al Jinn

Hazrat Ibne Abbas ﷺ farmate hain: "لِبَدًا"[2927] ke maane hain: Awaan o madadgaar.

Baab 1: Bila-unwaan

[4921] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne apne Sahaba Ikram ke hamraah sooq-e-okaz ka qasd kiya. Un dino'n shaitaano'n ko aasmano ki khabre'n milna band ho gai thee'n aur un par aasmaan se aag ke angaare chode jaate the. Jab shaitan laut kar aae to unho'n ne apni qaum se poocha ke kya baat hui? Hamaare aur aasmaan ki khabro'n ke darmiyan rukaawat khadi kardi gai hai aur ham par aasmaan se angaare barsaae gae hain. Unho'n ne kaha ke aasmaani khabro'n aur tumhare darmiyan rukaawat paida hone ki wajah ye hai ke koi nai baat waaqe hui hai. Ab you'n karo ke mashriq o maghrib mein saari zameen mein phail jaao aur talaash karo ke kaunsi baat pesh aagai hai. Chunache shayateen mashriq o maghrib mein phail gae, taake us bat ki toh[2928] lagaae'n ke aasmaani khabro'n tak unki rasaai kis wajah se naa-mumkin ho gai hai. Jo shayateen us khoj mein nikle the, unka ek (1) giroh waadi-e-tihaama ki taraf bhi nikla, jaha'n Rasool Allah ﷺ mandi okaz jaate hue khajoor ke ek (1) baagh mein thehre hue the aur us waqt aap apne sahaba ko subah ki namaz padha rahe the. Jab unho'n ne quran suna to udhar kaan lagaa diye. Phir kehne lagey: Yehi wo cheez hai jiski wajah se tumhare aur aasmaani khabro'n ke darmiyan rukaawat paida hui hai. Uske baad wo apni qaum ki taraf laut aae aur unse kaha: Aye hamari qaum! "Bila-shubha Ham Ne Ek (1) Ajeeb Quran Suna Hai Jo Neki Ki Raah Dikhaata Hai, Ham Us Par Imaan Laae Aur Ab Ham Apne Rabb Ke Saath Kisi Ko Shareek Nahi Banaae'nge". Us waqt Allah Ta'ala ne apne Nabi ﷺ par ye surah naazil farmaai: " قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ". Hazrat Ibne Abbas ﷺ kehte hain ke jinno'n ki ye guftagu aap ko ba-zariya-e-wahee maaloom hui thi.[2929]

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(73) Tafseer Surah al Muzzammil

Imam Mujahid ne kaha: "وَتَبَتَّلْ إِلَيْهِ"[2930] ke maane hain: Khaalis usi ka hoja. Imam Hasan Basri ne kaha: "أَنْكَالًا"[2931] ke maane hain: Bediyaa'n. "مُنْفَطِرٌ بِهِ"[2932] Aasmaan uski wajah se bhaari ho jaaega. Hazrat Ibne Abbas ﷺ ne farmaya: "كَثِيبًا مَّهِيلًا"[2933] se muraad ye hai ke pahad bhur-bhuri reit ke teele ban jaae'nge. "وَبِيلًا"[2934] ke maane hain: Sakht.

Wazaahat: Imam Bukhari ﷺ ne is surah ke hatah bhi koi marfoo hadees bayaan nahi ki, mumkin hai ke darj-e-zel aayat: "Tum Us Din Ki Sakhti Se Kaise Bachoge Agar Tum Ne Us Din Ka Inkaar Kiya Jo Baccho'n Ko Boodha Bana De Ga".[2935] Ke that darj-e-zel hadees bayaan kardi jaae, jise Imam Bukhari ﷺ ne hi riwayat kiya hai: "Qiyamat ke din Allah Ta'ala Hazrat Aadam ﷺ se farmaega: Aye Aadam! Apni aulaad mein se jahannum mein jaane waale alag kar do. Hazrat Aadam arz kare'nge: Aye Allah! Dozakh ke liye kitna hissa nikaalu'n? Allah Ta'ala hukum de ga: Har hazaar (1000) mein se nau-sau-ninaanwe (999). Ye aisa sakht waqt hoga ke pait waali apna baccha giraa degi aur baccha boodha ho jaaega".[2936]

[2927] Surah al Jinn: 19
[2928] T: (ٹوہ) Khoj, justaju, talab, talaashi [Rekhta]
[2929] راجع: 773
[2930] Surah al Muzzammil: 8
[2931] Surah al Muzzammil: 12
[2932] Surah al Muzzammil: 18
[2933] Surah al Muzzammil: 14
[2934] Surah al Muzzammil: 16
[2935] Surah al Muzzammil: 17
[2936] Saheeh Bukhari: at Tafseer: H4741

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(74) Tafseer Surah al Muddassir

Baab 1: Bila-unwaan

Hazrat Ibne Abbas ﷺ ne farmaya: "عَسِيْرٌ"[2937] ke maane hain: Mushkil aur giraa'n. "قَسْوَرَةٍ"[2938] ke maane hain: Logo'n ka shor o ghul. Aur har zordaar aur sakht cheez ko bhi "قَسْوَرَةٍ" kehte hain. Hazrat Abu Huraira ﷺ ne farmaya: "قَسْوَرَةٍ" sher ko kehte hain. "الرِّكْزُ" ke maane hain: Aawaaz. "مُسْتَنْفِرَةٌ"[2939] ke maane hain: Khaufzada ho kar bhaagne waale.

[4922] Hazrat Yahya bin Abi Kaseer se marwi hai ke maine Abu Salama bin Abdur Rahman se poocha ke Quran-e-Majeed ki kaunsi aayat sab se pehle naazil hui? Unho'n ne kaha: "يَا أَيُّهَا الْمُدَّثِّرُ", maine kaha: Log kehte hain: " اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ"[2940] sab se pehle naazil hui. Hazrat Abu Salama ne farmaya: Maine Hazrat Jaabir ﷺ se poocha tha aur jo baat abhi tum ne mujhse kahi hai wohi maine unse kahi thi. Lekin Hazrat Jaabir ﷺ ne farmaya: Main tum se wohi hadees bayaan karta hoo'n jo ham se Rasool Allah ﷺ ne bayaan farmaai thi. Aap ne farmaya tha: "*Main ghar-e-hira mein ek (1) muddat ke liye khilwat nasheen tha, jab main wo din poore karke pahad se utra to mujhe aawaaz di gai. Maine us aawaaz par apni daaee'n taraf dekha to koi cheez dikhaai na di, phir baaee'n taraf dekha to bhi koi cheez nazar na aai. Saamne dekha, udhar bhi koi cheez dikhaai na di. Peeche ki taraf dekha to udhar bhi koi cheez nazar na aai. Ab maine apna sar oopar ki taraf uthaaya to mujhe ek (1) cheez dikhaai di, phir main Khadeeja ﷺ ke paas aaya to unse kaha: Mujhe kapda udhaa do aur mujh par thanda paani daalo. Unho'n ne mujhe kapda udhaa diya aur mujh par thanda paani bahaa diya, phir ye aayaat naazil huee'n: "يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ"*[2941].[2942]

Faaeda: Quran-e-Majeed ki sab se pehle kaun si aayaat naazil huee'n iske mutaalliq do (2) mash-hoor qaul hasb-e-zel hain: ❁ Jamhoor ahle ilm ka qaul hai ke Surah al Alaq ki ibtedaai paanch (5) aayaat sab se pehle naazil huee'n. ❁ Sab se pehle Surah al Muddassir ka nuzool hua, jaisa ke Hazrat Jaabir ﷺ ka mauqif hai. In dono aqwaal mein tatbeeq ki hasb-e-zel soorate'n bayaan ki gai hain: ❁ A'alal-itlaaq[2943] pehle Surah al Alaq ki aayaat naazil huee'n, lekin poori kaamil surah pehle Surah al Muddassir naazil hui. ❁ Zamaana-e-fitrat se pehle Surah al Alaq ki aayaat naazil huee'n aur zamaana-e-fitrat ke baad sab se pehle Surah al Muddassir naazil hui. Iske alaawa aqwaal bhi hain. Waise tarjeeh pehle mauqif ko hai. والله أعلم

Baab 2: Irshad-e-Baari Ta'ala "Uth Kahde Ho'n Aur (logo'n ko bure anjaam se) Daraae'n"[2944] Ka Bayaan

[4923] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Main ghaar mein tanhaai ikhtiyaar kiye hue tha*". Ye riwayat bhi Usman bin Umar ki hadees ki tarah hai, jo unho'n ne Ali bin Mubarak se bayaan ki hai.[2945]

Faaeda: Imam Bukhari ﷺ ne Usman bin Umar ki hadees ko Saheeh Bukhari mein bayaan nahi kiya hai, albatta Imam Muslim ﷺ ne us riwayat[2946] ko zikr kiya hai.

Baab 3: Irshad-e-Baari Ta'ala "Aur Apne Rabb Ki Kibriyaai (buzurgi o azmat) Bayaan Kare'n"[2947] Ka Bayaan

[4924] Hazrat Yahya bin Abi Kaseer se marwi hai ke maine Abu Salama bin Abdur Rahman se poocha: Quran-e-Majeed ki kaunsi aayat sab se pehle naazil hui thi? Unho'n ne farmaya: "يَا أَيُّهَا الْمُدَّثِّرُ". Maine arz ki: Mujhe bataaya gaya hai ke "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ"[2948] sab se pehle naazil hui thi. Abu Salama ne bayaan kiya ke maine Hazrat Jaabir

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[2937] Surah al Muddassir: 9
[2938] Surah al Muddassir: 51
[2939] Surah al Muddassir: 50
[2940] Surah al Alaq: 1
[2941] Surah al Muddassir: 1-3
[2942] راجع: 4
[2943] T: (عَلَى الإِطْلاَق) Mutlaq, aazaad, qatai [Rekhta]
[2944] Surah al Muddassir: 2
[2945] راجع: 4
[2946] Saheeh Muslim: Kitab-ul-Imaan H161
[2947] Surah al Muddassir: 3
[2948] Surah al Alaq: 1

bin Abdullah ﷺ se poocha tha, ke quran ki kaun si aayat sab se pehle naazil hui thi, to unho'n ne farmaya tha: "يَا أَيُّهَا الْمُدَّثِّرُ". Maine unse kaha tha ke mujhe: "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ" ke pehle naazil hone ki khabar mili hai. To unho'n ne farmaya: Main tumhe'n uski khabar de raha hoo'n jo Rasool Allah ﷺ ne khud bayaan farmaya tha. Rasool Allah ﷺ ne farmaya tha: "*Maine ghaar-e-hira mein khilwat-gazni ikhtiyaar ki, jab wo muddat poori kar chuka to neeche utra, aur waadi ke darmiyan mein pohoncha to mujhe aawaaz di gai. Maine apne aage-peeche, daae'n-baae'n dekha. Mujhe dikhaai diya ke wo (farishta-e-wahee) aasmaan aur zameen ke darmiyan takht par baitha hua hai. Phir main Khadeeja ﷺ ke paas aaya aur unse kaha: Mujhe kapda udhaa do aur mere oopar thanda paani daalo. Phir mujh par ye aayaat naazil huee'n: "يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ"*[2949]".[2950]

Baab 4: Irshad-e-Baari Ta'ala "Aur Apne Kapdo'n Ko Paak Rakhe'n"4 Ka Bayaan

[4925] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna …jabke aap darmiyan mein wahee ka silsila ruk jaane ka haal bayaan farma rahe the… Aap ne farmaya: "*Main chal raha tha, ke achaanak aasmaan ki taraf se ek (1) aawaaz suni. Maine apna sar oopar uthaaya to wohi farishta nazar aaya jo ghar-e-hira mein mere paas aaya tha. Wo aasmaan aur zameen ke darmiyaan ek (1) kursi par baitha hua tha. Maine uske dar se ghabra gaya. Phir main ghar waapas aaya to maine (Khadeeja ﷺ se) kaha: Mujhe kapda udhaa do. Mujhe kapda udaa do. Unho'n ne mujhe kapda udhaa dya, phir Allah Ta'ala ne ye wahee naazil ki: "يَا أَيُّهَا الْمُدَّثِّرُ... وَالرُّجْزَ فَاهْجُرْ*"[2951]. Ye wahee namaz farz kiye jaane se pehle naazil hui thi. "وَالرُّجْزَ" se muraad buth hain.[2952]

Baab 5: Irshad-e-Baari Ta'ala "Aur (butho'n ki) Gandagi Se Door Raho"[2953] Ka Bayaan

Kaha gaya hai ke "الرُّجْزُ" aur "اَلرِّجْسُ" azaab ke ham-maane hain.

[4926] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap bandish-e-wahee ka tazkira farma rahe the. Farmaya: "*Ek (1) dafa maine chalte-chalte aasmaan se ek (1) aawaaz suni. Maine apni nazar aasmaan ki taraf uthaai to wohi farishte nazar aaya jo mere paas ghaar-e-hira mein aaya tha. Wo aasmaan o zameen ke darmiyaan ek (1) kursi par baitha tha. Usey dekh kar main is qadr khaufzada hua ke maare dark-e-zameen par gir pada, phir main apne ghar aaya to apne ahle-khaana se kaha: Mujhe kambal udhaa do, mujhe kambal udhaa do. Chunache unho'n ne mujhe kambal udhaa diya to Allah Ta'ala ne ye aayaat naazil farmaee'n: "*يَا أَيُّهَا الْمُدَّثِّرُ" se le kar "*فَاهْجُرْ*"[2954] *tak*". Abu Salama kehte hain ke "اَلرُّجْزَ" se muraad buth hain. Phir wahee ka silsila tez ho gaya aur musalsal aana shuru ho gai.[2955]

Faaeda: Rasool Allah ﷺ ne kabhi buth-parasti nahi ki thi, magar aap ki qaum buth-parast thi. Ye hukum dar-asl logo'n ko aap ke zariye se diya jaa raha hai. Tarjumatul Baab ke hatah "اَلرُّجْزَ" azaab ka ham-maane bataaya gaya hai. Kyou'nke unki pooja karne se insaan azaab tak pohonch jaata hai. Goya ye azaab-e-Ilaahi ka sabab hain. Is liye unhe'n azaab ke ham-maane qaraar diya gaya hai.

[2949] Surah al Muddassir: 1-3

[2950] راجع: 4

[2951] Surah al Muddassir: 1-5

[2952] راجع: 4

[2953] Surah al Muddassir: 5

[2954] Surah al Muddassir: 1-5

[2955] راجع: 4

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(75) Tafseer Surah al Qiyaama

Baab 1: Irshad-e-Baari Ta'ala "Aap Quran Ko Jaldi Yaad Kar Lene Ki Niyyat Se Zubaan Ko Harkat Na De'n"[2956] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: "لِيَفْجُرَ أَمَامَهُ"[2957] se muraad ye hai ke insaan hamesha gunaah karta hai aur kehta hai ke anqareeb tauba kar lu'nga, ab acche aamaal kar lu'nga. "لَا وَزَرَ"[2958] ke maane hain: Wahaa'n koi panaah-gaah nahi hogi. "سُدًى"[2959] ke maane hain: Muhmal (bekaar) aur aazaad.

[4927] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ par wahee naazil hoti to aap (usko yaad karne ke liye) apni zubaan ko harkat diya karte the. Sufyan ne bayaan kiya ke aap ka maqsad us wahee ko yaad karna hota. Us par Allah Ta'ala ne ye aayaat naazil farmae'n: "Aap Quran Ko Jaldi Yaad Karn Lene Ki Niyyat Se Apni Zubaan Ko Harkat Na De'n".[2960] [2961]

Baab: Irshad-e-Baari Ta'ala "Is Wahee Ko (aap ke seene mein) Jamaa Karna Aur (zuban se) Padha Dena Hamari Zimmedaari Hai"[2962] Ka Bayaan

[4928] Hazrat Moosa bin Abu Ayesha se riwayat hai, unho'n ne Hazrat Saeed bin Jubair se Allah Ta'ala ke farmaan: "لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ" ke mutaalliq poocha to unho'n ne bayaan kiya ke Hazrat Ibne Abbas ﷺ ne farmaya: Jab Aap ﷺ par wahee naazil hoti to aap apne hont hilaaya karte the, is liye aap se kaha gaya: Ise yaad karne ke liye apni zubaan ko harkat na de'n …Aap kisi lafz ke choot jaane ke khauf se aisa karte the… Iska jama kar dena aur padha dena hamaare zimme hai, yaane ham khud aap ke dil mein isko mehfooz kar de'nge aur aap ko padha bhi de'nge. Lehaaza jab ham isko padh chuke'n to aap uske peeche-peeche padhe'n. Phir uska bayaan kar dena bhi hamaare zimme hai. Yaane ham ise aap ki zubaan par jaari kar de'nge.[2963]

Baab 2: Irshad-e-Baari Ta'ala "Ham Jab Ise Padh Le'n To Aap Us Padhne Ki Pairawi Kare'n"[2964] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne farmaya: "قَرَأْنَاهُ" ke maane hain: Ham ne ise bayaan kiya aur "فَاتَّبِعْ" ke maane hain: Aap us par amal-paira ho jaae'n.

[4929] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne "لَا تُحَرِّكْ بِهِ لِسَانَكَ"[2965] ki tafseer karte hue farmaya ke Hazrat Jibraeel ﷺ jab wahee le kar aate to Rasool Allah ﷺ usey yaad karne ke liye apni zubaan aur ho'nto'n ko hilaate the. Usse aap ko badi dushwaari pesh aati aur ye dushwaari, aap se pehchaani jaati thi. Us par Allah Ta'ala ne wo aayat utaari jo "لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ"[2966] mein hai: "Ke Aap Jaldi Karte Hue Zubaan Ko Na Hilaaya Kare'n, Iska Aap Ke Seene Mein Jamaa Dena Aur Usey Padha Dena Hamari Zimmedaari Hai".[2967] "فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ"[2968] ka matlab hai ke jab ham quran ko utaar rahe ho'n to aap ghaur se suna kare'n. "ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ"[2969] ka matlab hai ke ham aap ki zubaan ke zariye se uski wazaahat kara de'nge. Uske baad aap ki aadat-e-mubarak ye thi ke jab bhi Hazrat Jibraeel (1) aap ke paas aate to aap sar jhuka kar baith jaate. Jab wo chale jaate to Allah Ta'ala ke waade ke mutaabiq aap uski qirat karte.

[2956] Surah al Qiyaama: 16
[2957] Surah al Qiyaama: 5
[2958] Surah al Qiyaama: 11
[2959] Surah al Qiyaama: 36
[2960] Surah al Qiyaama: 16
[2961] راجع: 5
[2962] Surah al Qiyaama: 17
[2963] راجع: 5
[2964] Surah al Qiyaama: 18
[2965] Surah al Qiyaama: 16
[2966] Surah al Qiyaama: 1
[2967] Surah al Qiyaama: 16-17
[2968] Surah al Qiyaama: 18
[2969] Surah al Qiyaama: 19

(Is surah ke aakhir mein hai:) "أَوْلَىٰ لَكَ فَأَوْلَىٰ"[2970] isse dhamki aur daraana maqsood hai, yaane tere liye tabaahi ho, phir tere liye barbaadi ho.[2971]

Faaeda: Allah Ta'ala ne sirf Quran-e-Kareem ke alfaaz hi ki hifaazat ka zimma nahi liya, balke quran ke bayaan ki hifaazat ki zimmedaari bhi uthaai hai, jaisa ke is aayat mein saraahat hai. Is liye waajib-ul-ittiba hone mein quran aur uske bayaan, yaane Sunnat-e-Rasool ﷺ mein koi farq nahi.

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(76) Tafseer Surah al Insaan (Dahar)

"هَلْ أَتَىٰ عَلَى الْإِنسَانِ"[2972] ke maane hain ke insaan par ye waqt aachuka hai. "هَلْ" ka lafz kabhi to inkaar ke liye aata hai, aur kabhi khabar ke maane deta hai, aur yahaa'n khabar ke maane de raha hai. Allah Ta'ala ne farmaya hai ke insaan kabhi koi cheez tha lekin qaabil-e-tazkira nahi tha, aur ye mitti se uski paidaaish ke baad us mein rooh phoonke jaane tak ki muddat hai. "اَمْشَاجٍ"[2973] ke maane hain: Ikhlaat, yaane mila hua, mard ka paani aur aurat ka paani makhloot hua, phir usse khoon, aur "علقه" bana. Jab koi cheez doosri cheez se mila di jaae to usey "مَشِيْجٌ" kaha jaata hai. "مَشِيْجٌ" fa-eel[2974] ka wazan maf-ool[2975] ke maane deta hai, jaisa ke "خَلِيْطٌ" ba-maane makhloot hai.

"سَلٰسِلَا وَاَغْلٰلًا"[2976], baaz hazraat ne "سَلٰسِلَا" ko tanween ke saath padha hai aur kuch ahle ilm usey naajaaez kehte hain. "مُسْتَطِيْرًا"[2977] ke maane hain: Uski buraai phaili hui aur aam hai. "قَمْطَرِيْرٌ" ke maane hain: Sakht. Kaha jaata hai: " يَوْمٌ قَمْطَرِيْرٌ" aur "يَوْمٌ قُمَاطِرٌ" sakht museebat ka din. "عَبُوْسٌ", "قُمَاطِرٌ", aur "عَصِيْبٌ" museebat ke talkh-tareen ayyaam ke liye istemaal hote hain.

Imam Hasan Basri ne kaha: "اَلنَّضْرَةُ" se muraad wo taazgi hai jo chehre par hoti hai aur "اَلسُّرُوْرُ" se muraad wo farhat[2978] hai jo dil mein hoti hai.

Hazrat Ibne Abbas ؓ ne farmaya: "اَلْاَرَآئِكَ"[2979] se muraad takht hain.

Imam Muqaatil ne kaha: "اَلسُّرُرُ" se muraad here aur jawahiraat se jade hue takht hain.

Hazrat Baraa bin Aazib ؓ ne kaha: "وَذُلِّلَتْ قُطُوْفُهَا"[2980] se muraad ye hai ke wo jis tarah chaahe'nge phalo'n ko tode'nge.

Imam Mujahid ne farmaya: "سَلْسَبِيْلًا"[2981] ke maane hain: Wo chashma[2982] jiska paani rawaa'n-dawaa'n ho. Hazrat Ma'mar ne kaha: "اَسْرَهُمْ"[2983] ke maane ye hain ke ham ne unki khalqat khoob mazboot ki hai aur har wo cheez jisko tu mazboot baandhe jaise kajaawa[2984] waghaira usey "مَأْسُوْرٌ" kaha jaata hai.

Wazaahat: Haafiz Ibne Hajar ؒ likhte hain ke is surah mein bhi Imam Bukhari ؒ ne koi marfoo hadees pesh nahi ki, sirf chand alfaaz ke lugwi maane bayaan kiye hain. Iski tafseer mein wo hadees bayaan ki jaa sakti hai jiske raawi Hazrat Ibne Abbas ؓ hain ke Rasool Allah ﷺ juma ke din subah ki namaz mein Surah al Insaan padha karte the.[2985]

[2970] Surah al Qiyaama: 34

[2971] راجع: 5

[2972] Surah al Insaan: 1

[2973] Surah al Insaan: 2

[2974] T: فعيل

[2975] T: (مَفعُول) Wo ism jis par koi fe'l waaqe hua ho, wo kalma jis par fe'l ka asar hua ho [Rekhta]

[2976] Surah al Insaan: 4

[2977] Surah al Insaan: 7

[2978] T: (فَرْحَت) Khushi, masarrat, taazgi, sukoon [Rekhta]

[2979] Surah al Insaan: 13

[2980] Surah al Insaan: 14

[2981] Surah al Insaan: 18

[2982] T: (چشمہ) ki jamaa, zameen se paani nikalne ki jagah [Rekhta]

[2983] Surah al Insaan: 28

[2984] T: (کجاوَہ) Sawariyo'n ke baithne ke liye oont ki kamar ke dono taraf latki hui tokre ki shakl ki nashiste'n. Jis mein ek-ek (1-1) ya do-do (2-2) sawariyaa'n baith sake'n [Rekhta]

[2985] Saheeh Bukhari: Al Juma: H891

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(77) Tafseer Surah al Mursalaat

"جِمٰلَتٌ"[2986] ba-maane "جِبَالٌ" hai, muraad aisi moti rassiyaa'n jin se badi-badi kashtiyo'n ko baandha jaata hai. Imam Mujahid ne farmaya: "اِرْكَعُوْا"[2987] ke maane hain: Namaz padho. "لَا يَرْكَعُوْنَ" ke maane hain: Wo namaz nahi padhte. Hazrat Ibne Abbas ﷺ se poocha gaya: Quran mein aata hai: "لَا يَنْطِقُوْنَ"[2988] wo guftagu nahi kare'nge aur doosre muqaam par hai (ke unka qaul ye hoga): "Allah Ki Qasam! Ham Shirk Nahi Karte The".[2989] Teesre muqaam par hai: "Ham Unke Muho'n Par Mohr Laga De'nge".[2990] To inka kya mafhoom hai? Unho'n ne farmaya: Qiyamat ke din kaafiro'n ke mukhtalif haalaat ho'nge: Kabhi to wo bole'nge aur kabhi unke mu'n par mohr laga di jaaegi.

Baab 1: Bila-unwaan

[4930] Hazrat Abdullahb in Masood ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah the, to aap par Surah al Mursalaat naazil hui aur ham usey aap ke mu'n se seekh rakhe the. Itne mein ek (1) saanp nikal aaya. Ham log uski taraf daude, lekin wo ham se bach kar nikal dauda aur apne bil mein ghus gaya. Rasool Allah ﷺ ne farmaya: "*Wo tumhare shar se bach gaya aur tum uske shar se mehfooz rahe*".[2991]

[4931] Hazrat Abdullah bin Masood ﷺ hi se ek-doosri sanad se riwayat hai, unho'n ne kaha: Ham Rasool Allah ﷺ ke hamraah ek (1) ghaar mein the, ke aap par Surah al Mursalaat naazil hui. Ham ne usko aap ke mubarak dahan se yaad kar liya. Abhi uski qurat se aap ke mu'n ki taazgi khatam nahi hui thi, ke ek (1) saanp nikal aaya. Rasool Allah ﷺ ne farmaya: "*Usey zinda na chodo*". Ham usey maarne ke liye uski taraf daude, lekin wo ham se bach nikla. To Aap ﷺ ne farmaya: "*Wo tumhare shar se bach gaya jis tarah tum uske shar se mehfooz rahe*".[2992]

Baab 2: Irshad-e-Baari Ta'ala "Bila-shubha Wo Jahannum Bade-bade Mahallaat Jaise Sharaare Phenkegi"[2993] Ka Bayaan

[4932] Hazrat Abdur Rahman bin Aabis se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ ko aayat: " إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ" ki tafseer karte hue suna. Unho'n ne farmaya: Ham teen-teen (3-3) haath ya usse bhi kam miqdaar ki lakdiyaa'n sardiyo'n ke dino'n mein uthaa kar rakh lete the aur ham aisi lakdiyo'n ko "قَصَرٍ" kehte the.[2994]

Baab 3: Irshad-e-Baari Ta'ala "Wo Chingaariyaa'n Goya Ke Zard Oont Hain"[2995] Ka Bayaan

[4933] Hazrat Abdur Rahman bin Aabis se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ ko aayat: " إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ" ki tafseer bayaan karte hue suna, unho'n ne farmaya: Ham teen-teen (3-3) haath ya usse bhi ziyaada lambi lakdiyaa'n sardi ke mausam ke liye utha kar rakh lete the aur ham aisi lakdiyo'n ko "قصر" kehte the. " كَأَنَّهُ جِمَالَتٌ صُفْرٌ"[2996] se muraad kashti ki wo rassiyaa'n hain jinhe'n jod-jod kar rakha jaata hai, yahaa'n tak ke wo aadmi ki kamar ke baraabar ho jaae'n.[2997]

Baab 4: Irshad-e-Baari Ta'ala "Ye Din Aisa Hoga Jis Mein Wo (kuffaar) Kuch Bol Na Sake'nge"[2998] Ka Bayaan

[4934] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah ek (1) ghaar mein the. Us dauraan mein aap par Surah al Mursalaat naazil hui. Aap usko tilaawat karte jaate the aur main aap ke mu'n se usko suntan aur usey yaad karta jaata tha. Abhi aap ka dahan-e-mubarak uski tilaawat ki shadab hi tha ke achaanak ek (1) saanp nikal aaya. Nabi ﷺ ne hame'n uske qatl karne ka hukum diya. Ham uski taraf chapte, lekin wo nikal

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[2986] Surah al Mursalaat: 33
[2987] Surah al Mursalaat: 48
[2988] Surah al Mursalaat: 35
[2989] Surah al Anaam: 23
[2990] Suray Yaseen: 65
[2991] راجع: 1830
[2992] راجع: 1830
[2993] Surah al Mursalaat: 32
[2994] Dekhiye: 4933
[2995] Surah al Mursalaat: 33
[2996] Surah al Mursalaat: 33
[2997] راجع: 4932
[2998] Surah al Mursalaat: 35

bhaaga. Phir Nabi ﷺ ne farmaya: "*Jis tarah tum uske shar se mehfooz rahe wo bhi tumhare shar se bach gaya*". (Raawi-e-hadees) Umar bin Hafs ne kaha: Maine apne baap se ye hadees baae'n-alfaaz yaad ki thi: Wo ghaar mina mein tha.[2999]

[2999] راجع: 1830

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(78) Tafseer Surah an Naba (Amma Yatasaa-aloona)

(Imam Mujahid ne kaha:) "لَا يَرْجُوْنَ حِسَابًا"[3000] ke maane hain: Wo hisaab se nahi darte. "لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا"[3001] ke maane hain: Allah Ta'ala se baat nahi kar sake'nge, magar jab unko uski ijaazat di jaae. "صَوَابًا"[3002] se muraad jisne duniya mein saheeh baat ki aur uske mutaabiq amal kiya. Hazrat Ibne Abbas ﷺ ne farmaya: "وَهَّاجًا"[3003] ke maane hain: Raushnat, chamakta hua. Doosro'n ne kaha: "غَسَّاقًا"[3004] ka lafz "غَسَقَتْ عَيْنُهُ" se maakhuz hai, yaane uski aankh beh-padi, nez "يَغْسِقُ الْجُرْحُ" ke maane hain: Uska zakhm behne laga, goya "غَسَاقَ" aur "غَسِيْقَ" ke ek (1) hi maane hain, yaane dozakhiyo'n ke zakhmo'n se behne waali peep. "عَطَآءً حِسَابًا"[3005] ke maane hain: Poora-poora badla. Arab kehte hain: "أَعْطَانِيْ مَا أَحْسَبَنِيْ" usne mujhe itna diya jo mujhe kaafi ho gaya.

Baab 1: Irshad-e-Baari Ta'ala "Jis Din Soor Mein Phoonke Jaaega To Tum Fauj-dar-fauj Aaoge"[3006] Ka Bayaan

"زُمَرًا" ke maane hain: Giroh-dar-giroh

[4935] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Dono soor phoonkne ke darmiyaan chaalees (40) ka waqfa hoga*". (Hazrat Abu Huraira ﷺ ke shaagirdo'n mein se) kisi ne kaha: Kya chaalees (40) din muraad hain? Unho'n ne kaha: Mujhe maaloom nahi. Usne kaha: Chaalees (40) mahine muraad hain? Aap ne kaha: Mujhe maaloom nahi. Usne poocha: Phir chaalees (40) saal muraad hain? Unho'n ne farmaya: Mujhe maaloom nahi. Aap ﷺ ne farmaya: "*Phir Allah Ta'ala aasmaan se paani barsaega jisse log is tarah uge'nge jis tarah sabza ugta hai. Insaan ki koi cheez baaqi nahi rahegi, sab gal-sadh jaaega, siwaae reedh ki haddi ke aur usi se qiyaamat ke din tamaam makhlooq dobaara banaai jaaegi*".[3007]

Faaeda: Ulama ne kaha hai ke hadees ke umoom[3008] se Hazraat-e-Ambiya ﷺ ke ajsaad mustashna[3009] hain. Kyou'nke unke ajsaam ko zameen nahi khaaegi, jaisa ke hadees mein uski saraahat hai. والله أعلم

[3000] Surah an Naba: 27
[3001] Surah an Naba: 37
[3002] Surah an Naba: 38
[3003] Surah an Naba: 13
[3004] Surah an Naba: 25
[3005] Surah an Naba: 36
[3006] Surah an Naba: 18
[3007] راجع: 4814
[3008] T: (عُمُوم) aam hona [Rekhta]
[3009] T: (مُسْتَثْنٰى) Alag, judaa [Rekhta]

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(79) Tafseer Surah an Naaziaat

Imam Mujahid ne kaha: "اَلْاٰيَةَ الْكُبْرٰى"[3010] se muraad Hazrat Moosa ﷺ ka asaa aur unka yadd-e-baiza[3011] hai. "اَلنَّاخِرَةُ" aur "اَلنَّخِرَةُ" ke ek (1) hi maane hain, jaise "اَلطَّامِعِ" aur "اَلاٰبِاخِلِ". Nez, "اَلْبَاخِلُ" aur "اَلْبَخِيْلُ" se ek (1) hi muraad hai. Baaz ahle ilm ne farq kiya hai. "اَلنَّخِرَةُ" gali-sadi haddi ko kehte hain. Jabke "اَلنَّاخِرَةُ" wo khokhli haddi jiske andar hawaa jaae to usse aawaaz nikle. Hazrat Ibne Abbas ﷺ ne farmaya: "اَلْحَافِرَةِ"[3012] se muraad hamaari wo haalat jo duniya ki zindagi mein hai, unke alaawa ne doosro'n ne kaha: "اَيَّانَ مُرْسٰهَا"[3013] ke maane hain: Qiyamat ki intiha kaha'n hain? Ye lafz "مُرْسَى السَّفِيْنَةِ" se nikla hai, yaane jahaa'n kashti jaa kar ruk jaati hai.

Baab 1: Bila-unwaan:

[4936] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko dekha aap apni darmiyani ungli aur anghote ke qareeb waali ungli ke ishaare se farma rahe the: "*Main aise waqt mein mab-oos hua hoo'n ke mere aur qiyamat ke darmiyan sirf in do (2) ke faasle baraabar faasla hai*".

"اَلطَّآمَّةُ"[3014] ke maane hain: Jo har cheez par chaa jaae aur ghaalib aajaae.[3015]

[3010] Surah an Naaziaat: 20

[3011] T: (يَدِ بَيْضَا) Hazrat Moosa ﷺ ke mo'jaze ki talmeeh, jab Hazrat Moosa ﷺ apna haath baghal mein daal kar nikaalte to wo bohot tez chamakta aur dekhne waalo'n ki aankhe'n chundhiya jaatee'n [Rekhta]

[3012] Surah an Naaziaat: 10

[3013] Surah an Naaziaat: 42

[3014] Surah an Naaziaat: 34

[3015] Dekhiye: 5301 6503

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(80) Tafseer Surah Abasa

"عَبَسَ وَتَوَلّٰى"[3016] wo chee'n-ba-jabee'n hue aur mutwajje na hue. Unke alaawa ne kaha: "مُطَهَّرَةٌ"[3017] ka matlab hai ke unhe'n wohi haath lagaate hain jo paak hain aur isse muraad farishte hain. Ye bilkul "فَالْمُدَبِّرَاتِ أَمْرًا"[3018] ki tarah hai. Allah Ta'ala ne farishto'n aur saheefo'n ko mutahhar aur paak farmaya hai. Is liye ke paak hona darasal saheefo'n ki sifat hai to unke haamileen farishto'n ko bhi mutahhar farmaya hai. "سَفَرَةٍ"[3019] se muraad bhi farishte hain. Ye "سَافِرٌ" ki jamaa hai. Kaha jaata hai: "سَفَرْتُ" yaane maine qaum ke darmiyan sulah kara di. Wahee-e-Ilaahi laane waale farishte choo'nke Allah ka paighaam ambiya tak pohonchate hain to goya wo safeer hain, jo logo'n ke darmiyan sulah karaate hain. Doosro'n ne kaha ke "تَصَدّٰى"[3020] ke maane hain: Usse ghaafil hua. Imam Mujahid ne kaha: "لَمَّا يَقْضِ"[3021] ke maane ye hain ke aadmi ko jis baat ka hukum diya gaya tha wo kisi ne poora adaa nahi kiya. Hazrat Ibne Abbas ﷺ ne farmaya: "تَرْهَقُهَا قَتَرَةٌ"[3022] us par sakhti baras rahi hogi. "مُسْفِرَةٌ"[3023] ke maane raushan aur chamakdaar ke hain. " بِأَيْدِيْ سَفَرَةٍ"[3024] iske mutaalliq Hazrat Ibne Abbas ﷺ ne farmaya: Isse muraad likhne waale hain, jaisa ke "اَسْفَارًا" se muraad kitaabe'n hain. "تَلَهّٰى"[3025] ke maane hain: Be-etinaai[3026] karna aur be-rukhi baratna. Kaha jaata hai: "اَلْأَسْفَارِ" ka mufrad "سِفْرٌ" hai.

[4937] Hazrat Ayesha ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karti hain, aap ne farmaya: "*Us shakhs ki misaal jo quran padhta hai aur wo uska hafiz bhi hai, mukarram aur nek likhne waale (farishto'n) jaisi hai aur jo shakhs Quran-e-Majeed baar-baar padhta hai aur wo uske liye dushwaar hai to usey dugna sawaab milega*".

Faaeda: Ek (1) riwayat mein hai ke Quran-e-Majeed ka maahir qiyamat ke din mukarram, nek aur likhne waale farishto'n ke saath hoga.[3027]

[3016] Surah Abasa: 1
[3017] Surah Abasa: 14
[3018] Surah an Naaziaat: 5
[3019] Surah Abasa: 15
[3020] Surah Abasa: 6
[3021] Surah Abasa: 13
[3022] Surah Abasa: 41
[3023] Surah Abasa: 38
[3024] Surah Abasa: 15
[3025] Surah Abasa: 10
[3026] T: (بے اعتنائی) Tawajjo na dena, dehaan na dena, Nazar-andaaz karna [Rekhta]
[3027] Saheeh Muslim: Salaat-ul-Musafireen: H1862(798)

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(81) Tafseer Surah at Takweer

"اِنْكَدَرَتْ"[3028] ke maane hain: Sitaare bikhar jaae'nge aur toot jaae'nge. Imam Hasan Basri ne kaha: "سُجِّرَتْ"[3029] ke maane hain: Paani khatam ho jaaega aur ek (1) qatra bhi baaqi nahi rahega. Imam Mujahid ne kaha: "اَلْمَسْجُوْرِ"[3030] ke maane hain: Bhara hua. Doosro'n ne kaha hai ke "سُجِّرَتْ" ke maane hain: Samandar toot kar ek-doosre se mil jaae'nge, goya ek (1) samandar ban jaae'nge. "خُنَّسُ" ke maane ye hain ke sitaare chalne ke muqaam mein phir laut aane waale hain. "كَنَّسِ" ke maane hain: Wo apne gharo'n mein hiran ki tarah chup jaate hain. "تَنَفَّسَ"[3031] ke maane hain: Din chadh aae. "اَلظَّنِيْنُ" (ظاke saath) aur "اَلضَّنِيْنُ" (ضادke saath), do (2) qirate'n hain. Pehli ka matlab ye hai ke wo Rasool ﷺ, Allah Ta'ala ka paighaam pohonchane mein muttahim[3032] nahi hai. Aur "اَلضَّنِيْنُ" (ضادke saath) ki soorat mein maane ho'nge: Wo Rasool ﷺ, Allah Ta'ala ka paighaam pohonchane mein bakheel nahi hai. Hazrat Umar ؓ ne farmaya: "اَلنُّفُوْسُ زُوِّجَتْ"[3033] ke maane hain har aadmi ka jod laga diya jaaega, yaane jannati ko jannati ke saath aur dozakhi ko dozakhi ke saath rakha jaaega. Phir unho'n ne ye aayat tilaawat farmaai: "اُحْشُرُوْا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ"[3034]. "عَسْعَسَ"[3035] ke maane hain: Jab wo peeth pher jaae.

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(82) Tafseer Surah al Infitaar

Rabee bin Khuthaim ne kaha: "فُجِّرَتْ"[3036] ke maane hain: Jab sab dariya beh pade'nge. Imam Amash aur Imam Aasim ne "فَعَدَلَكَ"[3037] ko takhfeef se padha hai, jabke ahle hijaaz ne usey tashdeed ke saath padha hai. Jab tashdeed ke saath ho to uske maane hain ke uski takhleeq badi munaasib aur motadil thi. Aur takhfeef ke saath padhne ke ye maane hain ke jis soorat mein chaaha bana diya, khoobsoorat ho ya bad-soorat, taweel-qaamat[3038] ho ya pasth-qadd.[3039]

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(83) Tafseer Surah al Mutaffifeen

Imam Mujahid ne kaha: "بَلْ رَانَ"[3040] ke maane hain: Uske dil par gunah sabat[3041] ho gae. "ثُوِّبَ"[3042] ke maane hain: Badla diye gae. "اَلرَّحِيْقُ" ke maane hain: Sharaab-e-tahoor. "خِتٰمُهُ مِسْكٌ"[3043] iske neeche baithne waale zarraat kastoori ke ho'nge. "تسنيم" ek (1) lateef arq jo ahle jannat ki sharaab par daala jaaega. Unke alaawa doosro'n ne kaha: "اَلْمُطَفِّفُ" wo hai jo doosro'n ko poora maap-tol kar na de.

Baab: Irshad-e-Baari Ta'ala "Jab Sab Log Rabb-ul-Aalameen Ke Huzoor Khade Ho'nge"[3044] Ka Bayaan

[4938] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jis din log Rabbul Aalameen ke huzoor khade ho'nge to un mein se kai nisf kaano'n tak paseene mein doob jaae'nge*".[3045]

[3028] Surah at Takweer: 2
[3029] Surah at Takweer: 6
[3030] Surah at Toor: 6
[3031] Surah at Takweer: 18
[3032] T: (مُتَّہم) Kisi par tohmat ya ilzaam lagaane waala [Rekhta]
[3033] Surah at Takweer: 7
[3034] Surah as Saaffaat: 22
[3035] Surah at Takweer: 17
[3036] Surah al Infitaar: 3
[3037] Surah al Infitaar: 7
[3038] T: (طویلُ القامت) Lambi daraaz qad waala, ooncha [RSB]
[3039] T: (پَسْت قَد) Thagna, bona, naata, chote qad waala [Rekhta]
[3040] Surah al Mutaffifeen: 14
[3041] T: (ثَبْت) Likha hua, tehreer kiya hua [Rekhta]
[3042] Surah al Mutaffifeen: 36
[3043] Surah al Mutaffifeen: 26
[3044] Surah al Mutaffifeen: 6
[3045] Dekhiye: 6531

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(84) Tafseer Surah al Inshiqaaq

Imam Mujahid ne kaha: "كِتٰبَهٗ بِشِمَالِهٖ"[3046] ka matlab ye hai ke wo apna aamaal-naama apni peeth ke peeche se le ga. Yaane us kaafir ka baayaa'n haath uski pusht ki taraf nikaal diya jaaega. "وَسَقَ"[3047] raat chaupaae waghair ko jamaa kar leti hai, yaane sab ko samet kar thikaane par pho'ncha deti hai. "ظَنَّ أَنْ لَّنْ يَحُوْرَ"[3048] ke maane hain: Hamari taraf hargiz nahi lautega.

Baab 1: Irshad-e-Baari Ta'ala "Uska Jald Hi Aasaan Sa Hisaab Liya Jaaega"[3049] Ka Bayaan

[4939] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din jis shakhs se hisaab liya gaya, wo tabaah hua*". Maine arz ki: Allah ke Rasool! Allah Ta'ala mujhe aap par qurbaan kare, kya Baari Ta'ala ye nahi farmaata: "Jisko Aamaal-naama Uske Daae'n Haath Mein Diya Gaya Usse Jaldi Aasaan Sa hisaab Liya Jaaega". Aap ﷺ ne farmaya: "*Isse muraad ye hai ke sirf aamaal ki peshi hogi, unhe'n sirf unke aamaal bata diye jaae'nge aur jiske hisaab ki tehqeeq shuru ho gai, wo waaqai tabaah hua*".[3050]

Baab 2: Irshad-e-Baari Ta'ala "Tum Ko Zaroor Darja-ba-darja Ek (1) Haalat Se Doosri Haalat Ki Taraf Guzarte Chale Jaana Hai"[3051] Ka Bayaan

[4940] Hazrat Mujahid se riwayat hai, unho'n ne kaha ke Hazrat Ibne Abbas ﵄ ne is aayat "Yaqeenan Tum Ek (1) Haalat Se Doosri Haalat Mein Pohonchoge" ki tafseer karte hue farmaya: Tum par ek (1) haalat ke baad doosri haalat taari hogi. Ye baat tumhare Nabi-e-Mukarram ﷺ ne farmaai hai.

بسم الله الرحمان الرحيم

(85) Tafseer Surah al Burooj

Imam Mujahid ne kaha: "اَلْأُخْدُوْدِ"[3052] ke maane hain: Zameen mein ghadha khodna. "فَتَنُوْا"[3053] ke maane hain: Unho'n ne (ahle imaan ko) takleef pohonchaai. Hazrat Ibne Abbas ﵄ ne farmaya: "اَلْوَدُوْدُ"[3054] ke maane hain: Bohot mohabbat karne waala. "اَلْمَجِيْدُ"[3055] ke maane hain: Oonchi shaan waala, intehaai buzurgi o azmat waala.

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(86) Tafseer Surah at Taariq

"طَارِق" se muraad sitaara hai aur "طَارِق" usko bhi kehte hain jo raat ko tere paas aae. "اَلنَّجْمُ الثَّاقِبُ"[3056] ke maane hain: Raushan sitaara. Imam Mujahid ne kaha: "ذَاتِ اَلرَّجْعِ"[3057] se muraad baadal hai, jo bearish ko lautaata rehta hai. "ذَاتِ اَلصَّدْعِ"[3058] se muraad zameen hai, jo beej ugne ke waqt phat jaati hai. Hazrat Ibne Abbas ﵄ ne farmaya: "لَقَوْلٌ فَصْلٌ"[3059] se muraad haq baat hai. "لَمَّا عَلَيْهَا حَافِظٌ"[3060] mein "لَمَّا" ba-maane "اِلَّا" hai. Yaane koi nafs aisa nahi hai, jis par Allah ki taraf se koi nigehbaan maamoor na ho.

[3046] Surah al Haaqqa: 25
[3047] Suah al Inshiqaaq: 17
[3048] Suah al Inshiqaaq: 14
[3049] Suah al Inshiqaaq: 8
[3050] راجع: 103
[3051] Suah al Inshiqaaq: 19
[3052] Surah al Burooj: 4
[3053] Surah al Burooj: 10
[3054] Surah al Burooj: 14
[3055] Surah al Burooj: 15
[3056] Surah at Taariq: 3
[3057] Surah at Taariq: 11
[3058] Surah at Taariq: 12
[3059] Surah at Taariq: 13
[3060] Surah at Taariq: 4

بسم الله الرحمان الرحيم

(87) Tafseer Surah al A’laa

Imam Mujahid ne kaha: “فَقَدَّرَ فَهَدٰى”[3061] ke maane hain: Allah Ta’ala ne insaan ke liye saadat o shaqaawat[3062] ki taqdeer muqaddar kardi aur jaanwaro’n ko unki charaah-gaaho’n ka raasta bataa diya.

[4941] Hazrat Baraa ﷺ se riwayat hai, unho’n ne kaha: Nabi ﷺ ke Sahaba Ikram mein sab se pehle hamaare paas (madina taiyyaba mein) Hazrat Mus’ab bin Umair aur Ibne Umme Maktoom ﷺ tashreef laae. Un buzurgo’n ne madina pohonch kar hame’n quran padhana shuru kar diya. Uske baad Hazrat Ammaar, Hazrat Bilal, aur Hazrat Saad ﷺ tashreef laae. Phir Hazrat Umar ﷺ bees (20) Sahaba Ikram ko apne hamraah le kar aae. Aakhir mein Rasool Allah ﷺ ki tashreef-aawari hui. Maine kabhi ahle madina ko utna khush nahi dekha jis qadar wo Aap ﷺ ki aamad par khush hue the. Bacchiyaa’n aur bacche khushi se kehne lagey the: Ye Allah ke Rasool ﷺ hain, jo hamaare yahaa’n tashreef laae hain. Maine Aap ﷺ ki tashreef-aawari se pehle hi “سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى” aur us tarah ki deegar surah padh li thee’n.

بسم الله الرحمان الرحيم

(88) Tafseer Surah al Ghaashiya

Hazrat Ibne Abbas ﷺ ne farmaya: “عَامِلَةٌ نَّاصِبَةٌ”[3063] se muraad isaai hain. Imam Mujahid ne kaha: “عَيْنٍ ءَانِيَةٍ”[3064] ke maane hain: Uski garmi intihaa ko pohonch gai aur uske peene ka waqt aagaya. “حَمِيْمٍ اٰنٍ”[3065] ke bhi yehi maane hain, ke uski garmi intihaa ko pohonch gai. “لَا تَسْمَعُ فِيْهَا لَاغِيَةً”[3066] Jannat mein koi gaali-galoch nahi sune’nge. “ضَرِيْعٌ” ek (1) ghaas hai, jisko “شِبْرِقُ” kaha jaata hai, aur jab wo khushk ho jaati hai to ahle hijaaz usey “ضَرِيْعَ” kehte hain aur ye zaher hai. “بِمُسَيْطِرٍ”[3067] Aap un par musallat nahi hain. Ise saad (صاد) aur seen (س) dono tarah padha gaya hai. Hazrat Ibne Abbas ﷺ ne farmaya: “إِيَابَهُمْ”[3068] se muraad unki waapsi hai.

[3061] Surah al A’laa
[3062] T: (شَقَاوَت) Bad-bakhti, nahoosat [Rekhta]
[3063] Surah al Ghaashiya: 3
[3064] Surah al Ghaashiya: 5
[3065] Surah ar Rahman: 44
[3066] Surah al Ghaashiya: 11
[3067] Surah al Ghaashiya: 22
[3068] Surah al Ghaashiya: 25

بسم الله الرحمان الرحيم

(89) Tafseer Surah al Fajr

Imam Mujahid ne kaha: "إِرَمَ ذَاتِ الْعِمَادِ"[3069] isse muraad puraani qaum-e-aad hai. "الْعِمَادُ" se muraad khemo'n waale, jo ek (1) jagah qiyaam nahi karte. "سَوْطَ عَذَابٍ"[3070] se muraad wo cheez hai jiske zariye se unhe'n azaab diya gaya. " أَكْلًا لَّمًّا"[3071] ka matlab hai: Samet kar khaa jaana. "جَمًّا"[3072] ke maane hain: Bohot ziyaada. Imam Mujahid ne farmaya: Allah Ta'ala ne jis cheez ko paida kiya wo "شَفْعٌ" (joda) hai. Aasmaan joda hai aur "اَلْوَتْرُ" se muraad Allah Ta'ala hai. Unke alaawa ne kaha: "سَوْطَ عَذَابٍ"[3073] ye ek kalma hai jise ahle arab har qism ke azaab ke liye istemaal karte hain. Is mein kode ka azaab bhi shaamil hai. "لَبِالْمِرْصَادِ"[3074] ke maane hain: Usi ki taraf sab ko laut jaana hai. "تَحٰضُّوْنَ"[3075] (Alif (ا) ke saath): tum huqooq ki hifaazat nahi karte aur "تَحُضُّوْنَ" (Alif (ا) ke baghair) ke maane hain: tum khilaane ka hukum nahi dete. "اَلْمُطْمَئِنَّةُ"[3076] Allah ke sawaab par yaqeen rakhne waala.

Imam Hasan Basri ne kaha: "يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ"[3077] se muraad ye hai ke jab Allah Ta'ala usko bulaana chaahe to wo uski taraf mutmaeen ho, aur Allah uski taraf se mutmaeen ho. Wo Allah se raazi ho aur Allah usse khush ho, aur Allah uski rooh qabz karke usey apne nek bando'n mein shaamil farma le. Hazrat Hasan Basri ke alaawa ne kaha: "جَابُوْا"[3078] ke maane hain: Kured[3079] aur ye "جِيْبَ الْقَمِيْصُ" se maakhuz hai, jab uska girebaan kaata jaaega. Log kehte hain: " يَجُوْبُ الْفَلَاةَ" Wo jungle qata[3080] kar raha hai. "لَمَّا": Maine sab khatam kar diya, yaane uske aakhir tak pohonch gaya.

بسم الله الرحمان الرحيم

(90) Tafseer Surah al Balad

Imam Mujahid ne kaha: "وَأَنْتَ حِلٌّ بِهٰذَا الْلَلَدِ"[3081] se muraad makkah mukarrama hai. Matlab ye hai ke khaas aap ke liye ye shahr halaal hua, doosro'n ko wahaa'n ladna gunaah hai. "وَوَالِدٍ"[3082] se muraad Hazrat Aadam ﷺ hain. "وَمَا وَلَدَ" se muraad unki tamaam aulaad hai. "لُبَدًا"[3083] ke maane hain: Bohot ziyaada. "اَلنَّجْدَيْنِ"[3084] ke maane hain: Acche aur burey, do (2) raaste. "مَسْغَبَةٍ"[3085] ke maane hain: Bhook. "مَتْرَبَةٍ"[3086] se muraad mitti mein pada rehna hai. "فَلَا اقْتَحَمَ الْعَقَبَةَ"[3087] Usne duniya mein koi ghaati uboor[3088] nahi ki, phir ghaati ki wazaahat ki aur farmaya: " وَمَا أَدْرَاكَ مَا الْعَقَبَةُ فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ"[3089] Ghulam aazaad karna, bhook waale din gharibo'n ko khaana khilaana, "فِيْ كَبَدٍ"[3090] se muraad shiddat aur takleef hai.

[3069] Surah al Fajr: 7
[3070] Surah al Fajr: 13
[3071] Surah al Fajr: 19
[3072] Surah al Fajr: 20
[3073] Surah al Fajr: 13
[3074] Surah al Fajr: 14
[3075] Surah al Fajr: 18
[3076] Surah al Fajr: 27
[3077] Surah al Fajr: 27
[3078] Surah al Fajr: 9
[3079] T: (کُرید) Kisi ka raaz jaanne ki betaabi, chaan-been, talaash, justajoo [Rekhta]
[3080] T: (قَطْعْ) Kaatna, inqtetaa ka amal, ya munqata hona [Rekhta]
[3081] Surah al Balad: 2
[3082] Surah al Balad: 3
[3083] Surah al Balad: 6
[3084] Surah al Balad: 10
[3085] Surah al Balad: 14
[3086] Surah al Balad: 16
[3087] Surah al Balad: 11
[3088] T: (عَبُوْر) Raasta ya pul waghaira paar karne ka amal, guzarna, paar utarna [Rekhta]
[3089] Surah al Balad: 12-14
[3090] Surah al Balad: 4

بسم الله الرحمان الرحيم

(91) Tafseer Surah ash Shams

Imam Mujahid ne farmaya: "ضُحٰهَا" ke maane hain: Uski raushni. "اِذَا تَلٰهَا"[3091] ke maane hain: (Chaand) uske baad aata hai. "طَهٰهَا"[3092] se muraad zameen ko hamwaar karna hai. "دَسّٰهَا"[3093] se muraad nafs ko aghwa aur gumraah karna hai. "فَاَلْهَمَهَا"[3094] Neki aur badi ki rahnumaai ki. Imam Mujahid ne kaha: "بِطَغْوٰهَآ"[3095] Apne gunaho'n ki wajah se. " وَلَا يَخَافُ عُقْبٰهَا"[3096] ke maane hain: Allah Ta'ala kisi ke badla lene se nahi darta.

[4942] Hazrat Abdullah bin Zama'h ﷺ se riwayat hai, unho'n ne Nabi ﷺ se suna, aap ne apne ek (1) khutbe mein Hazrat Saaleh ﷺ ki oontni ka zikr farmaya aur us shakhs ka bhi zikr kiya jisne uski kooche'n kaat daali thee'n. Rasool Allah ﷺ ne "اِذِ انْبَعَثَ اَشْقٰهَا" ki tafseer karte hue farmaya: "*Us oontni ko maarne ke liye ek (1) bad-bakht aur fasaadi utha, jo apni qaum mein Abu Zama'h ki tarah ghaalib aur taaqatwar tha*". Phir Aap ﷺ ne us majlis mein aurto'n ka zikr kiya to farmaya: "*Tum mein se kuch log apni biwiyo'n ko naukaro'n aur ghulamo'n ki tarah peet-te hain, phir din ke ikhtitaam par usse ham-bistari bhi karte hain*". Phir aap ne paadne (insaani hawaa khaarij hone) par hasne se manaa kiya aur farmaya: "*Tum mein se koi us fe'l par kyou'n hasta hai jo wo khud bhi karta hai*".

Abu Muawiya ne kaha: Hame'n Hisham ne bataaya: Wo apne baat se riwayat karte hain, wo Abdullah bin Zama'h se, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Abu Zama'h ki tarah jo Zubair bin Awwaam ﷺ ka chacha tha*".[3097]

بسم الله الرحمان الرحيم

(92) Tafseer Surah al Lail

Hazrat Ibne Abbas ﷺ ne farmaya: "وَكَذَّبَ بِالْحُسْنٰى"[3098] mein "حُسْنٰى" se muraad badla hai. Jisne badle ki takzeeb ki, yaane usko yaqeen nahi ke wo Allah ki raah mein jo kharch karega Allah usko uska badla de ga. Imam Mujahid ne kaha. "تَرَدّٰى"[3099] ke maane hain: Jab wo mar jaaega. Aur "تَلَظّٰى"[3100] ke maane hain: Wo aag bhadakti hai aur shola-zan hoti hai. Obaid bin Umair ne is lafz ko "تَتَلَظّٰى", yaane do (2) ta (تاء) se padha hai.

Baab 1: Irshad-e-Baari Ta'ala "Din Ki Qasam Jab Wo Raushan Ho"[3101] Ka Bayaan

[4943] Hazrat Alqama bin Qais se riwayat hai, unho'n ne kaha: Main Hazrat Abdullah bin Masood ﷺ ke chand talaameza[3102] ke hamraah shaam ki ilaaqe mein gaya. Hazrat Abu Darda ﷺ ne jab hamaari aamad ka suna to hamaari mulaqaat ke liye tashreef laae aur farmaya: Kya tum mein se koi Quran-e-Majeed ke qaari bhi hain? Ham ne arz ki: Ji haa'n. Phir farmaya: Tum mein sab se accha qaari kaun hai? Saathiyo'n ne meri taraf ishaara kiya to unho'n ne farmaya: Padho. Maine tilaawat shuru ki: "وَاللَّيْلِ إِذَا يَغْشٰى وَالنَّهَارِ إِذَا تَجَلّٰى وَالذَّكَرَ وَالْأُنْثٰى". Hazrat Abu Darda ﷺ ne poocha: Kya tumne khud apne ustad-e-mohtaram ki zubaani isi tarah suna hai? Maine arz ki: Ji haa'n. Unho'n ne farmaya ke maine bhi Nabi ﷺ ki zubaani ye aayat isi tarah suni hai, lekin ye Shaam waale hazraat iska inkaar karte hain.

Faaeda: Ahle Shaam ke yahaa'n mash-hoor qirat is tarah hai: "وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثٰى", choo'nke Hazrat Abu Darda aur Hazrat Abdullah bin Masood ﷺ khud Rasool Allah ﷺ ki zubaani "وَالذَّكَرَ وَالْأُنْثٰى" sun chuke the, is liye ye dono hazrat kisi doosre ki qirat ko tasleem nahi karte the, lekin us qirat ko tawaatur ka darja haasil nahi tha. Is liye jab Hazrat

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[3091] Surah ash Shams: 2
[3092] Surah ash Shams: 6
[3093] Surah ash Shams: 10
[3094] Surah ash Shams: 8
[3095] Surah ash Shams: 11
[3096] Surah ash Shams: 15
[3097] راجع: 3377
[3098] Surah al Lail: 9
[3099] Surah al Lail: 11
[3100] Surah al Lail: 14
[3101] Surah al Lail: 2
[3102] T: (تَلامِذَه) Shaagird, talaba [Rekhta]

Usman ﷺ ne masaahif[3103] likhwaae to aap ne mutawaatir qirat ke alaawa deegar qirat ko hazaf kar diya. Mushaf-e-Usmani mein jamhoor ki qirat par ittefaaq ho gaya, lekin shayad Hazrat Abu Darda ﷺ ko jamhoor ki qirat nahi pohonchi hogi, is liye unho'n ne doosri qirat ko tasleem na kiya. واللہ أعلم

Baab 2: Irshad-e-Baari Ta'ala "Aur Qasam Hai Us Zaat Ki Jisne Nar Aur Maada Ko Paida Kiya"[3104] Ka Bayaan

[4944] Hazrat Ibrahim Nakhai se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Masood ﷺ ke kuch talaameza Hazrat Abu Darda ﷺ ke yahaa'n (shaam) aae. Hazrat Abu Darda ﷺ ne talaash ke baad unhe'n paa liya, phir poocha ke tum mein se kaun Hazrat Abdullah bin Masood ﷺ ki qirat ke mutaabiq qirat kar sakta hai? Unho'n ne kaha: Ham sab kar sakte hain. Phir unho'n ne dariyaaft kiya: Tum mein se kisko unki qirat ziyaada mehfooz hai? Sab ne Hazrat Alqama ki taraf ishaara kiya. Hazrat Abu Darda ﷺ ne poocha ke tum ne Hazrat Abdullah bin Masood ﷺ ko " سُوْرَة وَالَّيْلِ إِذَا يَغْشٰى" ki qirat karte kis tarah suna hai? Alqama ne kaha: Wo "وَالذَّكَرَ وَالْأُنْثٰى" padhte hain. Hazrat Abu Darda ﷺ ne farmaya: Main gawaahi deta hoo'n ke maine bhi Nabi ﷺ ko isi tarah padhte suna hai, lekin ye shaam ke log chaahte hain ke main "وَمَا خَلَقَ الذَّكَرَ وَالْأُنثٰى" padhu'n. Allah ki qasam! Main kisi soorat mein unki pairawi nahi karu'nga.[3105]

Baab 3: Irshad-e-Baari Ta'ala "Aur Jis ne Allah Ki Raah Mein Diya Aur Rabb Se Dar Gaya"[3106] Ka Bayaan

[4945] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah baqee-e-garqad[3107] mein ek (1) janaze ke saath the, to aap ne us mauqa par farmaya: "*Tum mein se koi aisa nahi, magar uska thikaana jannat mein aur dozakh mein rakh diya gaya hai*". Sahaba Ikram ne arz ki: Allah ke Rasool ﷺ! Kya phir ham usi par bharosa na kar le'n? Aap ﷺ ne farmaya: "*Tum amal karte raho, har insaan jiske liye paida kiya gaya hai, uske mutaabiq usey taufeeq di jaaegi*". Phir aap ne ye aayat padhi: "Jis Ne Maal Diya Aur Taqwa Ikhtiyaar Kiya Aur Bhali Baato'n Ki Tasdeeq Ki (to ham usey aasaan raah par chalne ki sahoolat de'nge aur jisne bukhl kiya aur be-parwaah raha aur bhalaai jo jhutlaaya to ham usey tangi ke raaste par chalne ki sahoolat de'nge)".[3108]

Baab: Irshad-e-Baari Ta'ala "Aur Acchi Baat Ki Tasdeeq Ki"[3109] Ka Bayaan

Hazrat Ali ﷺ se marwi ek (1) riwayat mein hai ke ham Nabi ﷺ ke paas baithe hue the, phir raawi ne wohi hadees bayaan ki jo pehle guzri hai.

Baab 4: Irshad-e-Baari Ta'ala "To Ham Usko Aasaan Raaste Par Chalne Ki Sahoolat De'nge"[3110] Ka Bayaan

[4946] Hazrat Ali ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ek (1) janaaze mein the. Aap ne ek (1) lakdi uthaai aur usse zameen kuredne lagey, phir farmaya: "*Tum mein se koi shakhs aisa nahi jiska jannat ya dozakh mein thikaana na likha jaa chuka ho*". Sahaba Ikram ne arz ki: Allah ke Rasool ﷺ! Kya phir ham usi par bharosa na kar le'n? Aap ne farmaya: "*Tum amal karte raho, har shakhs ko (jiske liye wo paida gaya[3111] hai uski) taufeeq di gai hai*". "Jis Shakhs Ne Diya Aur Allah Se Dara Aur Acchi BAat Ki Tasdeeq Ki To Usey Ham Aasaan Raaste Ki Sahoolat De'nge".

Shu'ba ne kaha: Mujh se ye hadees Mansoor ne bayaan ki, unho'n ne bhi Sulaiman Amash se marwi hadees ke koi khilaaf nahi kaha.[3112]

[3103] T: (مَصاحِف) Kitaabe'n, nuskhe, auraaq [Rekhta]

[3104] Surah al Lail: 3

[3105] راجع: 3287

[3106] Surah al Lail: 5

[3107] T: (بقيع غرقد) Jannat-ul-baqee [RSB]

[3108] راجع: 1362

[3109] Surah al Lail: 6

[3110] Surah al Lail: 7

[3111] T: Urdu pdf mein, shayad "paida gaya" ke beech mein kiya, yaane paida "kiya" gaya choot gaya hai. [RSB]

[3112] راجع: 1362

Baab 5: Irshad-e-Baari Ta'ala "Aur Jis Ne Bukhl Kiya Aur Be-parwaai Barti"[3113] Ka Bayaan

[4947] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke paas baithe hue the, ke Aap ne farmaya: "*Tum mein se koi shakhs aisa nahi jiska jahannum mein aur jannat mein thikaana likha na jaa chuka ho*". Ham ne arz ki: Allah ke Rasool ﷺ! Phir ham usi par bharosa kyou'n na kar le'n? Aap ne farmaya: "*Nahi, tum amal karte raho, kyou'nke har aadmi ko taufeeq di gai hai (jiske liye wo paida kiya gaya hai).*" Phir aap ne ye aayaat padhee'n: " فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ... فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ".[3114]

Baab 6: Irshad-e-Baari Ta'ala "Aur Jis Ne Acchi Baat Ko Jhutla Diya"[3115] Ka Bayaan

[4948] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Ham baqee-e-garqad mein ek (1) janaze ke saath the. Hamaare paas Rasool Allah ﷺ tashreef laae aur baith gae aur ham bhi aap ke ird-gird baith gae. Aap ke haath mein ek (1) chadi thi. Aap ne sar-e-mubarak jhuka liya, phir chadi se zameen kuredne lagey aur farmaya: "*Tum mein se koi shakhs aisa nahi, balke koi paida hone waali jaan aisi nahi jiska jannat mein aur jahannum mein thikaana likha na jaa chuka ho. Yaane ye likha jaa chuka hai ke kaun nek-bakht hai aur kaun bad-bakht hai*". Ek (1) aadmi ne arz ki: Allah ke Rasool ﷺ! Agar ham us noshte (likhe hue) par bharosa kar le'n aur amal chod de'n to us mein kya harj hai? Jo ham mein se nek hoga wo neko'n ke saath jaa milega aur jo bura hoga wo buro'n ke se amal karega. Aap ﷺ ne farmaya: "*Jo log nek hote hain unhe'n nekiyo'n hi ke amal ki taufeeq milti hai aur jo bure hote hain unhe'n buro'n ke amal karne ki taufeeq milti hai*". Phir aap ne ye aayaat padhee'n: "Phir Jis Ne Maal Diya Aur Parhezgaari Ikhtiyaar Ki Aur Bhali Baato'n Ki Tasdeeq Ki…".[3116]

Baab 7: Irshad-e-Baari Ta'ala "To Ham Usey Tangi Ke Raaste (gunah) Ke Liye Sahoolat De'nge"[3117] Ka Bayaan

[4949] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ek (1) janaze mein tashreef rakhte the. Phir aap ne koi cheez pakdi aur usse zameen kuredne lagey, phir farmaya: "*Tum mein se koi shakhs aisa nahi jiska jahannum mein thikaana ya jannat mein thikaana likha na jaa chuka ho*". Sahaba Ikram ne arz ki: Allah ke Rasool ﷺ! To phir us navishta-e-taqdeer (taqeer ke likhe) par bharosa kar le'n aur amal karna chod de'n? Aap ﷺ ne farmaya: "*Tum amal karte raho, har shakhs ko un aamaal ki taufeeq di jaati hai jin ke liye wo paida kiya gaya hai. Jo shakhs nek hoga usey neko'n ke amal ki taufeq mili hoti hai aur jo bad-bakht hoga usey bad-bakhto'n ke amal ki taufeeq mili hoti hai*". Phir aap ne ye aayaat padhee'n: "Jis Ne Diya Aur Taqwa Ikhtiyaar Kiya, Phir Acchi Baat Ki Tasdeeq Ki…".[3118]

[3113] Surah al Lail: 8
[3114] Surah al Lail: 5-10
[3115] Surah al Lail: 9
[3116] راجع: 1362
[3117] Surah al Lail: 10
[3118] راجع: 1362

بسم الله الرحمان الرحيم

(93) Tafseer Surah ad Duhaa

Imam Mujahid ne kaha: "إِذَا سَجٰى"[3119] ke maane hain: Jab baraabar ho jaae, yaane jab raat, din ke baraabar ho jaae. Aur Mujahid ke alaawa doosro'n ne kaha: "سَجٰى" ke maane hain: Jab taareek ho jaae aur qaraar pakad le. "عَآئِلًا"[3120] ke maane hain: Ayaal-daar, baa-baccho'n waala.

Baab 1: Irshad-e-Baari Ta'ala "Aap Ke Rabb Ne Na To Aap Ko Choda Hai Aur Na Naaraaz Hua Hai"[3121] Ka Bayaan

[4950] Hazrat Jundub bin Sufyan ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ bimaar ho gae aur do (2) ya teen (3) raate'n na uth sakey to ek (1) aurat aai aur kehne lagi: Aye Muhammad! Mera khayaal hai ke tujhe tere shaitan ne chod diya hai, do (2) ya teen (3) raato'n se main usey nahi dekh saki hoo'n, ke wo aap ke paas aaya ho. Us par Allah Ta'ala ne ye aayaat naazil farmaee'n: "Chaasht Ke Waqt Ki Qasam! Raat Ki Qasam Jab Wo Chaa Jaae! Aap Ko Aap Ke Rabb Ne Na To Choda Hai Aur Na Wo (aap se) Naaraaz Hi Hua Hai".[3122]

Baab 2: Irshad-e-Baari Ta'ala "Na To Tere Rabb Ne Tujhe Choda Hai Aur Na Usne Tujhe Naa-pasand Kiya Hai"3123 Ka Bayaan

"وَدَّعَكَ" ko tashdeed aur takhfeef, dono tarah se padha gaya hai. Dono ke maane ek (1) hi hain: "Aap Ke Rabb Ne Aap Ko Choda Nahi". Hazrat Ibne Abbas ﷺ farmate hain ke Allah Ta'ala ne aap ko na to choda hai, aur na wo aap se naaraaz hi hua hai.

[4951] Hazrat Jundub bin Sufyan Bajali ﷺ se riwayat hai, ke ek (1) aurat ne kaha: Allah ke Rasool ﷺ! Main samajhti hoo'n ke aap ke dost ne aap ke paas aane mein der laga di hai. Us par ye aayat naazil hui: "Aap Ke Rabb Ne Na To Aap Ko Choda Hai Aur Na Wo Aap Se Naaraaz Hi Hua Hai".[3124]

[3119] Surah ad Duhaa: 3
[3120] Surah ad Duhaa: 8
[3121] Surah ad Duhaa: 3
[3122] راجع: 1124
[3123] Surah ad Duhaa: 3
[3124] راجع: 1124

بسم الله الرحمان الرحيم

(94) Tafseer Surah ash Sharh, Surah al Inshirah, Surah Alam-Nashrah

Imam Mujahid ne kaha: "وِزْرَكَ"[3125] se muraad wo umoor hain jo (Rasool Allah ﷺ se) zamaana-e-jaahiliyyat mein saadir hue. "أَنْقَضَ"[3126] ke maane hain: Bojhal kar diya. "مَعَ ٱلْعُسْرِ يُسْرًا"[3127] Ibne Uyayna ne kaha ke mushkil ke saath ek aur aasaani hai, yaane ek (1) museebat ke saath do (2) nemate'n milti hain, jaisa ke is aayat-e-karima: " هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ"[3128] mein musalmano ke liye do (2) acchaaiyaa'n muraad hain. Nez, ye ke ek (1) museebat do (2) aasaaniyo'n par ghaalib nahi aasakti. Imam Mujahid ne kaha hai: "فَانْصَبْ"[3129] ke maane hain: Apne Rabb se apni haajat talab karne mein mehnat kare'n. Hazrat Ibne Abbas ﷺ se manqool hai: "أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ" ka matlab hai ke Allah Ta'ala ne aap ka seena islaam ke liye khol diya.

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(95) Tafseer Surah at Teen

Imam Mujahid ne kaha: "التِّيْنُ" aur "الزَّيْتُوْن" se muraad wohi mash-hoor mewe hain jo log khaate hain. Kaha jaata hai ke "فَمَا يُكَذِّبُكَ"[3130] ke maane hain: Phir wo kaunsi cheez hai (aye insaan!) jo tujhe is baat ki takzeeb par aamaada karti hai ke log apne aamaal ka badla paae'nge? Goya you'n kaha: Sawaab o iqaab[3131] ke mutaallliq aap ki takzeeb karne ki kaun qudrat rakhta hai?

Baab 1: Bila-unwaan

[4952] Hazrat Baraa ﷺ se riwayat hai ke Nabi ﷺ ek (1) safar mein the, aap ne namaz-e-isha ki ek (1) rakat mein Surah at Teen tilaawat farmaai thi. "تَقْوِيْمِ"[3132] ke maane hain: Paidaaish aur banaawat.[3133]

[3125] Surah ash Sharh (Alam Nashrah): 2
[3126] Surah ash Sharh (Alam Nashrah): 3
[3127] Surah ash Sharh (Alam Nashrah): 5-6
[3128] Surah Tauba: 52
[3129] Surah ash Sharh (Alam Nashrah): 7
[3130] Surah at Teen: 7
[3131] T: (عِقاب) Sazaa, azaab, takleef, dukh, ranj [Rekhta]
[3132] Surah at Teen: 4
[3133] راجع: 767

(96) Tafseer Surah al Alaq

Imam Hasan Basri farmate hain ke Quran-e-Majeed ke andar Faatiha ke shuru mein "بسم الله الرحمان الرحيم" likho, lekin aage doosri surah ke shuru mein "بسم الله الرحمان الرحيم" ek (1) khat[3134] kheench do (taake surah ke darmiyan faasla ho jaae). Imam Mujahid ne kaha: "نَادِيَهُ"[3135] ke maane hain: Apna kunba aur qabila. "اَلزَّبَانِيَةَ"[3136] se muraad farishte hain. Ma'mar ne kaha: "اَلرُّجْعٰى"[3137] se muraad "المَرْجَعُ" hai, iske maane hain: Lautna. "لَنَسْفَعًا"[3138] ke maane hain: Ham zaroor pakde'nge. Is mein noon (ن) khafifa hai. "سَفَعْتُ بِيَدِهٖ" ke maane hain: Maine usey apne haath se pakda.

Baab 1: Bila-unwaan

[4953] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha Siddiqa ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ko nabuwwat se pehle sacche khwaab dikhaae jaate the. Chunache us daur mein aap jo khwaab bhi dekhte wo subah ki raushni ki tarah bedaari mein numudaar ho jaata. Phir aap ko tanhaai bhali lagne lagi, chunache aap ghaar-e-hira mein tanha tashreef le jaate aur aap wahaa'n "تَحَنُّثُ" yaane ibaadat karte. Aap wahaa'n kai-kai raate'n ibaadat mein guzaarte, ghar waapas na aate, balke uske liye (apne ghar se) tosha le jaaya karte the. Tosha khatam ho jaata to phir Syeda Khadeeja ؓ ke yahaa'n laut kar tashref laate aur utna hi tosha phir le jaate. Us dauraan mein aap ghaar hi mein the ke achaanak aap par wahee naazil hui. Chunache farishta aap ke paas aaya aur kehne laga: Padhiye!. Rasool Allah ﷺ ne farmaya: "*Main padha hua nahi hoo'n*". Aap ne farmaya: "*Phir us (farishte) ne mujhe pakad kar is tarah bheencha ke main be-taaqat ho gaya. Phir mujhe chodne ke baad kaha. Padhiye! Maine us martaba bhi yehi kaha: Main padha hua nahi hoo'n. Usne doosri martaba phir mujhe usi tarah pakad kar bheencha, hatta ke main be-taaqat ho gaya. Phir mujhe chodne ke baad kaha: Padhiye! Maine kaha: Main padha hua nahi hoo'n. Usne teesri martaba phir mujhe is tarah pakad kar bheencha ke main be-taaqat ho gaya, phir mujhe choda aur kaha:* Padhiye Apne Rabb Ke Naam Se Jisne Paida Kiya. Usne Insaan Ko Jame Hue Khoon Se Paida Kiya. Aap Padhiye, Aap Ka Rabb Bada Kareem Hai, Jisne Qalam Ke Zariye Se Taaleem Di. Insaan Ko Aisi Cheezo'n Ki Taaleem Di Jise Wo Nahi Jaanta Tha".[3139]

Phir Rasool Allah ﷺ un paanch (5) aayaat ko le kar waapas ghar tashreef laae aur ghabraahat ki wajah se aap ke kandhe aur gardan ka gosht phadak raha tha. Aap ne Khadeeja ؓ ke paas pohonch kar farmaya: "*Mujhe chaadar udhaa do, mujhe chaadar udhaa do*". Chunache unho'n ne aap ko chaadar udhaa di. Jab aap se ghabraahat door hui to aap ne Khadeeja ؓ se farmaya: "*Aye Khadeeja! Mujhe kya ho gaya hai? Mujhe to apni jaan ka khatra laahiq ho gaya tha*". Phir aap ne saara waaqia sunaaya. Hazrat Khadeeja ؓ ne kaha: Aisa hargiz nahi hoga! Aap ko khush-khabri ho. Allah ki qasam! Allah Ta'ala aap ko kabhi ruswa nahi karega. Allah ki qasam! Aap to sila-rehmi karne waale hain? Aap hamesha sach bolte hain. Aap kamzor o naatawaa'n ka bojh khud utha lete hain. Mehroom logo'n ko ashyaa muhaiyya karte hain. Mehmaan ki ziyaafat karte hain aur haq ke raaste mein pesh aane waali museebato'n par logo'n ki madad karte hain.

Uske baad Hazrat Khadeeja ؓ aap ko saath le kar Warqa bin Naufal ke paas gaee'n. Wo Syeda Khadeeja ؓ ke chacha aur aap ke waalid ke bhai the. Wo zamaana-e-jaahiliyyat mein Isaai ho gae the aur wo arbi likhna khoob jaante the. Jitna Allah ko manzoor hota Ijeel-e-Muqaddas ka arbi zuban mein tarjuma likha karte the. Wo bohot boodhe aur naabina ho chuke the.

Hazrat Khadeeja ؓ ne unse kaha: Chacha! Apne bhatije ka haal sune'n. Warqa ne kaha: Bhatije, bataao tum ne kya dekha hai? Chunache Nabi ﷺ ne jo kuch dekha tha, usey bayaan kar diya. Warqa kehne lagey: Ye to wohi farishta hai jo Moosa ؑ par utaara gaya tha. Kaash main is waqt jawaan hota! Kaash main us waqt tak zinda rehta jab tumhari qaum tumhe'n yahaa'n se nikaal degi! Rasool Allah ﷺ ne farmaya: "*Waaqai ye log mujhe yahaa'n se nikaal de'nge?*"

[3134] T: (خَط کِھینْچْنا) Alfaaz ya ibaarat par lakeer kheenchna jisse kisi khususiyat ka izhaar ho, wazaahat karna [Rekhta]

[3135] Surah al Alaq: 17

[3136] Surah al Alaq: 18

[3137] Surah al Alaq: 8

[3138] Surah al Alaq: 15

[3139] Surah al Alaq: 1-5

Warqa ne kaha: Haa'n, aap jo daawat le kar aae hain usey jo bhi le kar aaya to usey aziyyat zaroor di gai. Agar main aap ke zamaana-e-nabuwwat tak zinda raha to main zaroor bharpoor tareeqe se aap ki madad karu'nga. Uske thoda arsa baad hi Warqa ka intiqaal ho gaya aur kuch dino'n tak wahee ka aana band ho gaya, jiski wajah se Rasool Allah ﷺ ghamgeen rehne lagey.

[4954] Hazrat Jaabir bin Abdullah Ansari رضی اللہ عنہ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne wahee ke ruk jaane ka tazkira karte hue farmaya: "*Main chal raha tha ke achaanak aasmaan ki taraf se ek (1) aawaaz suni. Maine nazar uthaa kar dekha to wohi farishta jo mere paas ghaar-e-hira mein aaya tha, aasmaan o zameen ke darmiyan kursi par baitha hua nazar aaya. Maine usse bohot khaufzada hua aur ghar waapas aakar kaha: Mujhe chaadar udhaado, mujhe chaadar udhaado. Chunache ghar waalo'n ne aap ko (yaane mujhe) chaadar udhaa di. Phir Allah Ta'ala ne ye aayaat naazil farmaee'n*". "Aye Chaadar Odh Kar Letne Waale! Uthe'n Aur Logo'n Ko Daraae'n. Apne Rabb Ki Azmat o Badaai Bayaan Kare'n. Apne Kapdo'n Ko Paak Rakhe'n Aur Butho'n Se Alag Rahe'n".[3140]

Abu Salama ne kaha: "الرجز" se muraad jaahiliyyat ke wo buth hain jin ki log parastish kiya karte the. Raawi ne bayaan kiya ke uske baad musalsal wahee aane lagi.[3141]

Baab 2: Irshad-e-Baari Ta'ala "Insaan Ko (Allah Ta'ala ne) Jame Hue Khoon Se Paida Kiya"[3142] Ka Bayaan

[4955] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya: Shuru-shuru mein Rasool Allah ﷺ ko sacche khwaab dikhaae jaane lagey. Phir aap ke paas farishta aaya aur aap se kaha: "Aap Padhe'n Apne Rabb Ke Naam Ke Saath Jisne Paida Kiya. Us Ne Insaan Ko Jame Hue Khoon Se Paida Kiya. Aap Padhe'n Aap Ka Rabb Bada Kareem Hai".[3143] [3144]

Baab 3: Irshad-e-Baari Ta'ala "Aap Padhe'n, Aap Ka Rabb Bade Karam Waala Hai"[3145] Ka Bayaan

[4956] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ par wahee ka aaghaaz sacche khwaabo'n se hua. Aap ke paas farishta aaya aur kaha: "Padhiye Apne Rabb Ke Naam Se Jisne Paida Kiya. Usne Insaan Ko Jame Hue Khoon Se Paida Kiya. Padhiye, Aap Ka Rabb Bohot Kareem Hai. Jisne Ba-zariya-e-Qalam Taaleem Di".[3146] [3147]

Baab: Irshad-e-Baari Ta'ala "Jisne Qalam Ke Zariye Se Sikhaaya"[3148] Ka Bayaan

[4957] Hazrat Ayesha رضی اللہ عنہا se riwayat hai ke Rasool Allah ﷺ laut kar Hazrat Khadeeja رضی اللہ عنہا ke paas tashreef laae aur farmaya: "*Mujhe kambal udhaado, mujhe kambal udhaado*". Uske baad poori hadees bayaan ki.[3149]

Baab 4: Irshad-e-Baari Ta'ala "Khabardaar! Agar Wo Baaz Na Aaya to Ham Zaroor (usey) Peshaani Ke Baalo'n Se (pakad kar) Ghaseete'nge, Wo Peshaani Jo Jhooti Aur Khatakaar Hai"[3150] Ka Bayaan

Wazaahat: Is surah ki aayat 6 se aakhir surah tak 14 aayaat us waqt naazil huee'n jab Rasool Allah ﷺ ne daar-e-arqam se nikal kar baitullah mein namaz adaa karna shuru kardi thi.

[4958] Hazrat Ibne Abbas رضی اللہ عنہ se riwayat hai ke Abu Jahal (Mal-oon) ne kaha tha: Agar maine Muhammad ﷺ ko Ka'aba ke paas namaz padhte dekh liya to zaroor uski gardan par paao'n rakh kar usey kuchal du'nga. Nabi ﷺ ko jab ye baat pohonchi to aap ne farmaya: "*Agar usne aisa kiya hota to usey farishte pakad lete*".

Amr bin Khalid ne Obaidullah se riwayat karne mein Abdur Razzaq ki mataaba-at ki hai. Obaidullah ne is hadees ko Abdul Kareem se riwayat kiya hai.

[3140] Surah al Muddaaththir: 1-5

[3141] راجع: 3

[3142] Surah al Alaq: 2

[3143] Surah al Alaq: 1-3

[3144] راجع: 3

[3145] Surah al Alaq: 3

[3146] Surah al Alaq: 1-4

[3147] راجع: 3

[3148] Surah al Alaq: 4

[3149] راجع: 3

[3150] Surah al Alaq: 15-16

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(97) Tafseer Surah al Qadr

"مَطْلَعْ" (Laam (لام) ke fatha (َ) ke saath) ye masdar-e-meemi (مصدر ميمى) ba-maane tuloo hai. Aur "مَطْلِعْ" (Laam (لام) ke kasrah (ِ) ke saath) zarf-e-makaan yaane wo jagah jaha'n se sooraj tuloo hota hai. "اَنْزَلْنَاهُ" mein ha (ها) zameer-e-quran ki taraf raaje hai. "إِنَّا اَنْزَلْنٰهُ" mein segha jama ka hai, jabke naazil karne waala Allah Ta'ala ek (1) hai. Arab logo'n ka qaaida hai ke ek (1) aadmi ke fe'l ki taakeed ke liye jama ka segha laate hain. Uski taakeed o isbaat maqsood hota hai.

Wazaahat: Imam Bukhari ﷺ ne is surah ki tafseer mein koi marfoo hadees naqal nahi ki. Shab-e-Qadr ki fazilat mein darj-e-zel hadees munaasib maaloom hoti hai. Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ne imaan ke saath aur sawaab ki niyyat se shab-e-qadr ka qiyaam kiya, Allah Ta'ala uske saabeqa gunah moaaf kar deta hai*".[3151]

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(98) Tafseer Surah al Bayyinah

"مُنْفَكِّيْنَ"1 ke maane hain: Juda hone waale, baaz rehne waale. "قَيِّمَةٌ"3 ke maane hain: "قَائِمَةٌ" yaane theek aur durust. "دِيْنُ الْقَيِّمَةِ"5 is mein deen ki izaafat muannas ki taraf ki gai hai, halaanke deen muzakkar hai.

Wazaahat: "القيمة" sifat hai aur uska mausoof mahzoof hai aur wo "الملة" ka lafz hai. Is soorat mein tarjuma ye hoga: "Ye millat-e-qaaem ka tareeqa hai". Asal ibaarat you'n hai: "ذٰلِكَ دِينُ الْقَيِّمَةِ".

Baab 1: Bila-unwaan

[4959] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Ubai bin Kaab ﷺ se farmaya: "*Allah Ta'ala ne mujhe hukum diya hai ke tumhe'n Surah لَمْ يَكُنِ الَّذِينَ كَفَرُوا padh kar sunaau'n*". Hazrat Ubai bin Kaab ﷺ ne arz kiya: Allah Ta'ala ne mera naam liya tha? Aap ne farmaya: "*Haa'n*". Us par wo khushi se rone lagey.[3152]

Baab 2: Bila-unwaan

[4960] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Hazrat Ubai bin Kaab ﷺ se farmaya: "*Allah Ta'ala ne mujhe hukum diya hai ke tumhe'n quran padh kar sunaau'n*". Hazrat Ubai bin Kaab ne arz kiya: Kya Allah Ta'ala ne aap se mera naam liya hai? Aap ne farmaya: "*Allah Ta'ala ne tumhara mujhse naam liya tha*". Hazrat Ubai bin Kaab ye sun kar rone lagey.

Qatada ne bayaan kiya: Mujhe khabar di gai ke Aap ﷺ ne unhe'n "لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ" padh kar sunaai thi.[3153]

Baab 3: Bila-unwaan

[4961] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Hazrat Ubai bin Kaab ﷺ se farmaya: "*Allah Ta'ala ne mujhe hukum diya hai ke main tumhe'n Quran-e-Paak padh kar sunaau'n*". Unho'n ne poocha: Kya Allah Ta'ala ne aap se mera naam liya tha? Aap ne farmaya: "*Haa'n*". Hazrat Ubai bin Kaab ﷺ ne phir arz ki: Mera zikr Rabbul Aalameen ki baargaah mein hua? Aap ne farmaya: "*Haa'n*". Us par unki aankho'n se aansu behne lagey.[3154]

[3151] Saheeh Bukhari: Fazal Lailatul Qadar: H2014

[3152] راجع: 3809

[3153] راجع: 3809

[3154] راجع: 3809

بسم الله الرحمان الرحيم

(99) Tafseer Surah az Zalzala

Baab 1: Irshad-e-Baari Ta'ala "Chunache Jis Ne Zarra-bhar Neki Ki Hogi Wo Usey Dekh le ga"[3155] Ka Bayaan

"أَوْحىٰ لَهَا"5 ke maane hain: "أَوْحٰى اِلَيْهَا" Uski taraf wahee ki gai. "وَحٰى لَهَا" aur "وَحٰى اِلَيْهَا" sab ke maane ek (1) hain. Iske maane ishaara karna, wahee bhejna hain.

[4962] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ghoda teen (3) tarah ke log paalte hain: Ek (1) shakhs ke liye baais-e-ajar o sawaab hai. Doosre ke liye baais-e-parda hai. Aur teesre ke liye wabaal-e-jaan hai. Jis shakhs ke liye wo baais-e-ajar o sawaab hai, wo hai jisne Allah ki raah mein jihaad ki niyyat se baandha hai, wo charaah-gaah ya baagh mein uski rassi ko daraaz kar deta hai, jis qadar wo charaah-gaah ya baagh mein chaara khaaega wo uske liye nekiyaa'n ho'ngi aur agar uski rassi toot jaae aur wo ek (1) ya do (2) bulandiyaa'n (teele) daud jaae to uske nishanaat-e-qadam aur uski leed bhi maalik ke liye sawaab ban jaati hai. Aur agar wo kisi neher ke paas se guzre aur usse paani piye, halaa'nke uska paani pilaane ka iraada nahi tha, ye bhi uski nekiyaa'n ho'ngi. Ye ghoda uske liye baais-e-ajar o sawaab hai*".

"*Aur jis shakhs ne maaldaari aur logo'n se sawaal karne se bachaao ke liye usey baandha aur us ghode ki gardan par jo Allah ka haq hai aur uski peeth par jo haq hai usey bhi wo adaa karta raha to ye ghoda uske liye bachaao ki soorat hoga*".

"*Aur jisne ye ghoda fakhr o riyaa aur musalmano ki dushmani ke liye paala aur baandha to uske liye gunah ka baais hai*". Rasool Allah ﷺ se gadho'n ke mutaalliq dariyaaft kiya gaya to aap ne farmaya: "*Uske mutaalliq Allah Ta'ala ne mujh par koi aayat naazil nahi ki, haa'n ek (1) akeli aur jaame aayat zaroor naazil hui hai:* Chunache Jisne Zarra-bhar Neki Ki Hogi Wo Usey Dekh le ga Aur Jisne Zarra-bhar Badee Ki Hogi Wo Bhi Usey Dekh le ga".[3156]

Baab 2: Irshad-e-Baari Ta'ala "Jis Ne Zarra-bhar Badee Ki Hogi Wo Bhi Usey Dekh le ga"[3157] Ka Bayaan

[4963] Hazrat Abu Huraira ﷺ se riwayat hai, ke Nabi ﷺ se gadho'n ke mutaalliq poocha gaya to aap ne farmaya: "*Is akeli aur jaame aayat ke siwa mujh par aur koi khaas hukum unke mutaalliq naazil nahi hua, wo aayat ye hai:* Jisne Zarra-bhar Neki Ki Hogi Wo Usey Dekh le ga Aur Jisne Zarra-bhar Badee Ki Hogi Wo Bhi Usey Dekh le ga".[3158]

Faaeda: Iska matlab ye hai ke agar koi shakhs gadhe nek-niyat se paalega to usey sawaab milega aur agar bad-niyati se pale ga to usey gunaah hoga. Ye bhi mumkin hai ke uski wajah se wo azaab ka haqdaar qaraar paae.

[3155] Surah al Zalzala: 7

[3156] راجع: 2371

[3157] Surah al Zalzala: 8

[3158] راجع: 2371

بسم الله الرحمان الرحيم

(100) Tafseer Surah al Aadiyaat

Imam Mujahid ne kaha: "اَلْكَنُوْدُ" ke maane hain: Naa-shukra aadmi. "فَأَثَرْنَ بِهِ نَقْعًا"[3159] Subah ke waqt gard-o-ghubaar udaate hain. "لِحُبِّ الْخَيْرِ"[3160] ke maane hain: Maal ki mohabbat ki wajah se. "لَشَدِيْدٌ" ke maane hain: Bakheel. Aur bakheel ko shadeed kaha jaata hai. "حُصِّلَ"[3161] ke maane hain: Juda kar diya jaaega, yaane jo kuch seeno'n mein hoga usey zaahir kar diya jaaega.

بسم الله الرحمان الرحيم

(101) Tafseer Surah al Qaaria

"كَالْفَرَاشِ الْمَبْثُوثِ"[3162] ke maane hain: Wo pareshaan tiddi-dal ki tarah ho'nge. Jis tarah wo aisi haalat mein ek-doosre par chadh jaate hain, usi tarah insaan bhi pareshaani ke aalam mein ek-doosre par gir rahe ho'nge. "كَالْعِهْنِ"[3163] (Pahaad) Rangi hui oon ki tarah ho'nge. Hazrat Abdullah bin Masood ﷺ ne ise "كَالصُّوْفِ" padha hai, yaane pahaad dhuni hui oon ki tarah udte phire'nge.

بسم الله الرحمان الرحيم

(102) Tafseer Surah at Takaathur

Hazrat Ibne Abbas ﷺ ne farmaya: "اَلتَّكَاثُرُ" se muraad maal aur aulaad ka ziyaada hona hai.

بسم الله الرحمان الرحيم

(103) Tafseer Surah al Asr

Hazrat Yahya bin Ziyaad farmate hain: "اَلْعَصْرِ" se muraad zamaana hai, jiski Allah Ta'ala ne qasam uthaai hai.

بسم الله الرحمان الرحيم

(104) Tafseer Surah al Humazah

"اَلْحُطَمَةُ"[3164] Dozakh ka ek (1) naam hai, jaise "سَقَرَ"[3165] aur "لَظٰى"[3166] uske naam hain.

[3159] Surah al Aadiyaat: 4
[3160] Surah al Aadiyaat: 8
[3161] Surah al Aadiyaat: 10
[3162] Surah al Qaaria 4
[3163] Surah al Qaaria 5

T: Urdu pdf mein typing karte hue "كَالْعِهْنِ" ke saath 5 ki jagah 8 likha hai, main uski tasheeh kardi hai. [RSB]

[3164] Surah al Humazah: 4
[3165] Surah al Qamar: 48
[3166] Surah al Ma'aarij: 15

بسم الله الرحمان الرحيم

(105) Tafseer Surah al Feel

Imam Mujahid ne farmaya: "أَلَمْ تَرَ" ke maane hain: "اَلَمْ تَعْلَمْ", yaane kya aap ko maaloom nahi hai. Nez unho'n ne farmaya: "أَبَابِيلَ"[3167] Musalsal aane waale jhund ke jhund parinde. Hazrat Ibne Abbas ﷺ ne farmaya: "مِّن سِجِّيلٍ"[3168] se muraad sang o gul[3169] hai, yaane patthar aur mitti se bani hui kankariyaa'n.

Wazaahat: Is surah mein Allah Ta'ala ne wo taareekhi waaqia bayaan kiya hai jo Yemen ke baadshah Abraha se mutaalliq hai. Ye Allah ka dushman baitullah ko masmaar karne ke liye haathiy'n samet bohot laao-lashkar laaya tha, lekin Allah Ta'ala ne usey aisa tabaah o barbaad kiya jo qiyaamat tak ke liye nishaan-e-ibrat saabit hua.

بسم الله الرحمان الرحيم

(106) Tafseer Surah al Quraish

Imam Mujahid ne kaha: "لِإِيلَافِ" ka matlab hai ke in (Quraish) ka dil safar mein laga diya tha. Garmi ya sardi kisi bhi mausam mein unke liye safar karna dushwaar nahi hota tha. "وَآمَنَهُم"[3170] Unko haram mein jagah de kar unhe'n dushmano se bhi be-fikr kar diya tha.

بسم الله الرحمان الرحيم

(107) Tafseer Surah al Maa'un

Ibne Uyayna ne kaha: "لِإِيلَافِ" ke maane hain Quraish par mere ehsaan ki wajah se. Imam Mujahid ne kaha: "يَدُعُّ"[3171] ke maane hain: Kisi ko haq lene se rokta hai. "يَدُعُّ" ka lafz " دَعَعْتُ se maakhuz hai. "يُدَعُّوْنَ" bhi usi se hai, jiske maane hain: Dhakke dena. "سَاهُوْنَ"[3172] ke maane hain: "لَاهُوْنَ", yaane ghaafil aur be-khabar. "الْمَاعُوْنَ"[3173] har acche kaam ko "ماعون" kehte hain. Baaz arab "ماعون" paani ko kehte hain. Hazrat Ikrima ne kaha: "ماعون" ki aala qism farz zakat hai aur adna qism ashyaa-e-khaana kisi ko aariyatan[3174] dena hai.

Wazaahat: Saheeh Bukhari, Fath-ul-Baari aur Irshad us Saari waghaira mein "لِإِيلَافِ" ki baabat Imam Sufyan bin Uyayna ka qaul isi muqaam par darj hai, jabke iska asal muqaam hamaare naaqis faham ke mutaabiq saabeqa surah ke tahat hona chaahiye. والله أعلم

[3167] Surah al Feel: 3
[3168] Surah al Feel: 4
[3169] T: (سَنگ و گُل) Patthar aur phool [Rekhta]
[3170] Surah al Quraish: 4
[3171] Surah al Maa'un: 2
[3172] Surah al Maa'un: 5
[3173] Surah al Maa'un: 7
[3174] T: (عاریتاً) Bataur-e-qarz, udhaar [Rekhta]

بسم الله الرحمان الرحيم

(108) Tafseer Surah al Kawthar

Ibne Abbas ﷺ ne kaha: "شَانِئَكَ" se muraad Rasool Allah ﷺ ka dushman hai.

Baab 1: Bila-unwaan

[4964] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ko jab meraj hui to aap ne farmaya: "*Main ek (1) neher ke kinaare par pohoncha, jiske dono kinaaro'n par khol-daar motiyo'n ke kheme lagey hue the. Maine poocha: Aye Jibraeel! Ye neher kaisi hai? Unho'n ne bataaya: Ye Kausar hai (Jo Allah Ta'ala ne aap ko ataa farmaai hai)*".[3175]

[4965] Hazrat Abu Obaida se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ﷺ se "إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ" ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Ye ek (1) neher hai, jo tumhare Nabi ﷺ ko ataa ki gai hai. Uske dono kinaaro'n par khol-daar motiyo'n ke kheme hain. Uske aab-khore[3176] sitaaro'n ki tarah an-ginat hain.

Is hadees ko Zakariyya, Abul Ahwas, aur Mutarrif ne Abu Ishaq se bayaan kiya hai.

[4966] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kausar ki tafseer karte hue farmaya ke isse muraad khair-e-kaseer hai, jo Allah Ta'ala ne Aap ﷺ ko di hai.

(Raawi-e-hadees) Abu Bishr kehte hain ke maine Hazrat Saeed bin Jubair se kaha: Logo'n ka to khayaal hai ke isse jannat ki ek (1) neher muraad hai? Saeed bin Jubair ne jawaab diya ke jannat ki neher bhi us khair-e-kaseer se hai jo Allah Ta'ala ne Aap ﷺ ko di hai.[3177]

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(109) Tafseer Surah al Kaafiroon

Kaha gaya hai: "لَكُمْ دِينُكُمْ" se muraad kufr hai. "وَلِيَ دِينِ" se muraad islaam hai. Is muqaam par "دِيْنِىْ" nahi kaha gaya, balke "دِيْنِ" kaha gaya hai, kyou'nke deegar aayaat ka ikhtitaam noon (ن) par hua hai, is liye aakhir se ya (ي) ko hazaf kar diya gaya hai, jaisa ke "يَهْدِيْنِ"[3178] aur "يَشْفِيْنِ"[3179] meinhai. Doosre ahle ilm ne kaha hai: "لَا أَعْبُدُ مَا تَعْبُدُونَ" Ab na to main tumhare maaboodo'n ki ibaadat karu'nga aur na tumhara deen apni baaqi zindagi mein qubool karu'nga aur na tum mere maabood ki ibaadat karoge. Isse muraad wo kuffaar hain jin ke mutaalliq Irshad-e-Baari Ta'ala hai: "Jo Kuch Aap Ki Taraf Aap Ke Rabb Ki Jaanib Se Utra Hai Wo Un Mein Se Aksariyat Ko Tughyaani Aur Inkaar Mein Aur Ziyaada Karega".[3180]

[3175] راجع: 3570

[3176] T: (آب خورَہ) Pyaala, paimaana, glass [Rekhta]

[3177] Dekhiye: 6578

[3178] Surah ash Shu'araa: 78

[3179] Surah ash Shu'araa: 80

[3180] Surah al Maaida: 64

بسم الله الرحمان الرحيم

(110) Tafseer Surah an Nasr

Baab 1: Bila-unwaan

[4967] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: "إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ" ke naazil hone ke baad Rasool Allah ﷺ ne koi namaz aisi nahi padhi jis mein aap ye dua na padhte ho'n: سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْلِيْ "*Teri zaat paak hai, aye hamaare Rabb! Aur tere hi liye taareef hai. Aye Allah! Meri maghfirat farma de*".[3181]

Baab 2: Bila-unwaan

[4968] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ apne rukoo aur sajdo'n mein ba-kasrat ye dua padha karte the: "*Paak hai teri zaat aye Allah! Aye hamaare Rabb! Aur Tere hi Liye Taareef Hai. Aye Allah Meri maghfirat farmade*". Is tarah aap quran ke hukum par amal karte the.[3182]

Baab 3: Irshad-e-Baari Ta'ala "Aur Jab Aap Logo'n Ko Allah Ke Deen Mein Joq-dar-joq Aata Dekh Le'n"[3183] Ka Bayaan

[4969] Hazrat Ibne Abbas ﷺ se riwayat hai ke Hazrat Umar ﷺ ne un (boodhe badari sahaba) se sawaal kiya ke: " إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ" ke mutaalliq aap ka kya khayaal hai? Unho'n ne jawaab diya ke us mein shehro'n aur mulko'n ke fatah hone ki taraf ishaara hai. Hazrat Umar ﷺ ne farmaya: Aye Ibne Abbas! Tumhara kya khayaal hai? Hazrat Ibne Abbas ﷺ ne jawab diya: Is mein Muhammad ﷺ ki wafaat ki khabar ya ek (1) misaal hai, goya aap ko aap ki wafaat ke mutaalliq aagaah kiya gaya hai.[3184]

Baab 4: Irshad-e-Baari Ta'ala "(Aye Nabi! Aap Apne Rabb Ki Hamd o Sana Bayan Kiya Kare'n Aur Usse Bakhshish Talab Kare'n, Yaqeenan Wo Bohot Ziyaada Tauba Qubool Karne Waala Hai"[3185] Ka Bayaan

"تَوَّابٌ" ke maane hain: Bando'n ki tauba qubool karne waala aur insaano mein "تواب" usey kehte hain jo gunaho'n se tauba kare.

[4970] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Hazrat Umar ﷺ mujhe umar-raseeda badari sahaba ke saath majlis mein bithaate the. Kuch hazraat ko us par eteraaz hua. Unho'n ne (Hazrat Umar ﷺ se) kaha: Aap unhe'n majlis mein hamaare saath kyou'n bithaate hain, jabke us jaise hamaare bacche hain? Hazrat Umar ﷺ ne farmaya: Bila-shubha tum uski haisiyat o martaba nahi jaante ho. Phir unho'n ne ek (1) din mujhe bulaya aur un (umar-raseeda badari sahaba) ke saath bithaaya. Main samajh gaya ke aaj mujhe aap ne unhe'n dikhaane ke liye bithaya hai, phir unse poocha: Allah Ta'ala ke is irshad: "إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ" ke mutaalliq tumhara kya khayaal hai? Un mein se kuch ne kaha: Jab hame'n madad o fatah haasil ho to hame'n hukum diya gaya hai ke ham Allah ki hamd o sana kare'n, aur usse maghfirat talab kare, jabke kuch hazraat khamosh rahe aur unho'n ne koi jawaab na diya. Phir Hazrat Umar ﷺ ne mujhse poocha: Aye Ibne Abbas! Kya tum bhi isi tarah kehte ho? Maine kaha: Nahi. (Hazrat Umar ﷺ ne) farmaya: Phir tumhari iske mutaalliq kya raae hai? Maine arz ki: Is mein Rasool Allah ﷺ ki wafaat ka ishaara hai. Allah Ta'ala ne Aap ﷺ ko yehi cheez bataai hai aur farmaya: "Jab Allah Ta'ala Ki Madad Aapohonche Aur Fatah Aajaae". Ye aap ki wafaat ki alaamat hai, "Is Liye Aap Apne Rabb Ki Taareef Ke Saath Uski Tasbeh Kare'n Aur Usse Bakhshish Talab Kare'n, Yaqeenan Wo Bohot Ziyaada Tauba Qubool Karne Waala Hai". Hazrat Umar ﷺ ne farmaya: Main bhi wohi jaanta hoo'n jo tum ne kaha hai.[3186]

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[3181] راجع: 794
[3182] راجع: 794
[3183] Surah an Nasr: 2
[3184] راجع: 3627
[3185] Surah an Nasr: 3
[3186] راجع: 3627

(111) Tafseer Surah al Masad

"تَبَابٍ"[3187] ke maane hain: Nuqsaan aur tabaahi. "تَتْبِيْبٍ"[3188] ke maane bhi tabaah karna hain.

Baab 1: Bila-unwaan

[4971] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Aur Aap Apne Qaribi Rishtedaaro'n Ko Daraae'n".[3189] Aur un logo'n ko bhi khabardaar kare'n jo aap ke giroh mein mukhlis hain, to Rasool Allah ﷺ safa pahadi par chadh gae aur ba-aawaaz-e-buland kaha: "Ya Sabaaha!" Quraish ne kaha: Ye kaun hai? Phir wahaa'n sab aakar jamaa ho gae to Aap ﷺ ne unse farmaya: "*Tumhara kya khayaal hai agar main tumhe'n bataau'n ke ek (1) Lashkar is pahad ke peeche se aane waala hai, to kya tum mujhe saccha khayaal karoge?*" Tamaam ne ba-yak-zuban[3190] jawab diya: Hame'n kabhi jhoot ka aap se tajraba nahi hua. Aap ﷺ ne farmaya: "*Phir main tumhe'n us azaab se daraata hoo'n jo tumhare saamne aaraha hai*". Us waqt Abu Lahab ne kaha: Teri tabaahi ho, kya toone hame'n yahaa'n is liye jamaa kiya tha? Phir Aap ﷺ wahaa'n se rawaana hue to ye surah naazil hui: " تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ" Amash ne is aayat ko you'n padh ahai: "وَقَدْ تَبَّ" yaane wo yaqeenan tabaah ho chuka hai.[3191]

Baab 2: Irshad-e-Baari Ta'ala "Aur Wo Tabaah Hua, Na Uska Maal Uske Kaam Aaya Aur Na Wo Jo Usne Kamaaya"[3192] Ka Bayaan

[4972] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ batha ki taraf tashreef le gae aur pahad par chadh kar pukaara: "*Ya Sabaaha!*" Us aawaaz par quraish ke log aap ke paas jamaa ho gae, to aap ne poocha: "*Bataao, gar main tumhe'n ye kahu'n ke dushman tum par subah ya sham ke waqt hamla karne waala hai, to kya tum meri tasdeeq karoge?*" Sab ne kaha: Ji haa'n. Aap ﷺ ne farmaya: "*Main tumhe'n azaab-e-shadeed se daraata hoo'n, jo tumhare saamne hai*". Us par Abu Lahab bola: Tu tabaah ho jaae, kya toone hame'n is liye jamaa kiya tha? Us par Allah Ta'ala ne ye surah naazil farmaai: "تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ" aakhir tak.[3193]

Faaeda: Abu Lahab Rasool Allah ﷺ ka haqiqi chacha tha. Aap ke waalid to aap ki paidaaish se pehle hi faut ho gae the, is liye usey baap ki jagah apne bhatije ki kafaalat karna chaahiye thi, lekin ye intihai bakheel tha. Jab aap ke dada Abdul Muttalib faut hone lagey to unho'n ne aap ki kafaalat Abu Lahab ke bajaae Abu Taalib ke supurd ki, jo maali lihaaza se Abu Lahab ki nisbat bohot kamzor tha. Jab Rasool Allah ﷺ ne paighaam-e-Ilaahi ka bar-sar-e-aam elaan kiya to Abu Lahab yakdam bhadak utha aur uski us bad-tamizi se ye ijtema kuch nateeja-khez saabit na hua.

Baab 3: Irshad-e-Baari Ta'ala "Wo Anqareeb Bhadakti Hui Aag Mein Daakhil Hoga"[3194] Ka Bayaan

[4973] Hazrat Ibne Abbas ﷺ se riwayat hai ke Abu Lahab ne kaha tha: Tu tabaah ho jaae, kya toone hame'n isi liye jamaa kiya tha? Us par ye aayat naazil hui: "تَبَّتْ يَدَا أَبِي لَهَبٍ".[3195]

Baab 4: Irshad-e-Baari Ta'ala "Aur Uski Biwi Jo Indhan Uthaae Phirti Hai" Ka Bayaan

Imam Mujahid ne kaha: "حَمَّالَةَ الْحَطَبِ" se muraad ye hai ke wo chughal-khori karti thi. "فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ" kaha jaata hai ke "مسد" se muraad khajoor ki chaal se bani hui rassi hai aur isse muraad wo zanjeer hai jo dozakh mein uske galey mein padegi.

[3187] Surah Ghaafir or Ghafir: 37
[3188] Surah Hud: 101
[3189] Surah ash Shua'ara: 214
[3190] T: (بَیَک زُبَان) Ek zubaan ho kar [RSB]
[3191] راجع: 1394
[3192] Surah al Masad: 1-2
[3193] راجع: 1394
[3194] Surah al Masad: 3
[3195] راجع: 1394

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(112) Tafseer Surah al Ikhlaas

Kaha jaata hai ke "قُلْ هُوَ اللَّهُ أَحَدٌ" mein "أَحَدٌ" par tanween (ٌ) nahi padhi jaaegi. Aur "اَحَدٌ" ka maane waahid, yaane ek (1) hai.

Baab 1: Bila-unwaan

[4974] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne kaha: "*Allah Ta'ala ne farmaya: Mujhe Ibne Aadam ne jhutlaaya, halaa'nke uske liye ye munaasib nahi tha, aur mujhe usne gaali di, halaa'nke uske liye ye munaasib nahi tha. Uska mujhe jhutlaana, uska ye kehna ke Allah usko dobaara paida nahi karega, jis tarah usne pehli martaba paida kiya tha. Halaa'nke mere liye dobaara paida karna uski pehli martaba paida karne se ziyada mushkil nahi. Aur uska mujhe gaali dena, uska ye kehna hai ke Allah ne apna beta banaaya hai, halaa'nke main yakta hoo'n, be-niyaaz hoo'n, na meri koi aulaad hai, aur na main kisi ki aulaad hoo'n, aur na koi mera hamsar hi hai*".[3196]

Faaeda: Hazrat Ubai bin Kaab ﷺ se riwayat hai ke mushrikeen ne Rasool Allah ﷺ se kaha: Apne Rabb ka ham se nasab-naama[3197] bayaan karo, to Allah Ta'ala ne surah naazil farmaai.[3198]

Baab 2: Irshad-e-Baari Ta'ala "Allah Be-niyaaz Hai"[3199] Ka Bayaan

Arab log apne sardaro'n ko "صمد" Samad kehte hain. Abu Waael kehte hain ke Samad wo sardar hai jis par sardari khatam ho gai ho.

[4975] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne kaha: "*(Allah Ta'ala ne farmaya:) Ibne Aadam ne mujhe jhutlaaya, halaa'nke uske liye ye munaasib na tha. Aur usne mujhe gaali di, halaa'nke uske liye ye bhi munaasib na tha. Uska mujhe jhutlaana, uska ye kehna hai ke main usey dobaara zinda nahi kar sakta, jaisa ke maine usey pehli dafa paida kiya tha. Aur uska mujhe gaali dena ye kehna hai ke Allah ne beta bana liya hai, halaa'nke main be-niyaaz hoo'n, na meri koi aulaad hai, aur na main kisi ki aulaad hoo'n, aur na mera koi hamsar hi hai*".

Na usne kisi ko jana aur na wo khud jana gaya, uska koi hamsar hi nahi. Wo yakta hai. "كُفُوًا", "كَفِيْئًا", aur "كِفَاءَ" sab ham-maane hain.[3200]

[3196] راجع: 3193

[3197] T: (نَسَب نامَہ) Wo tehreer jis mein kisi khandaan ka shajara tafseel se darj ho, khandaan ka shajara [Rekhta]

[3198] Jaame Tirmizi: at Tafseer: H3364

[3199] Surah al Ikhlaas: 2

[3200] راجع: 3193

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(113) Tafseer Surah al Falaq

Imam Mujahid ne kaha: "ٱلْفَلَقِ" ke maane hain: Subah. Aur "غَاسِقٍ" se muraad raat hai. "إِذَا وَقَبَ" Sooraj ka doob jaan muraad hai. "فَرَقِ" (farq) aur "فَلَقِ" (falaq) ke ek (1) hi maane hain. Kaha jaata hai ke ye baat farq-e-subah aur falaq-e-subah se ziyada raushan aur waazeh hai. "وَقَبَ" us waqt bola jaata hai jab koi cheez doosri mein ghus jaae aur andhera ho jaae.

[4976] Hazrat Zirr bin Hubaish se riwayat hai, unho'n ne kaha: Maine Ubai bin Kaab ﷺ se muawwidzatain ke bare mein poocha to unho'n ne bayaan kiya ke maine Nabi ﷺ se poocha tha to Aap ﷺ ne farmaya: "*Mujhe kaha gaya to maine uis tarah keh diya*". Chunache ham bhi usi tarah kehte hain jis tarah Rasool Allah ﷺ ne kaha.[3201]

Faaeda: Hazrat Abdullah bin Masood ﷺ ke mutaalliq mukhtalif aara hain ke wo in do (2) surah (muawwidzatain) ko quran ka juzz maante the ya nahi. Hamaara zaati rujhaan ye hai ke Hazrat Abdullah bin Masood ﷺ agarche pehle ye zehen rakhte the aur inhe'n quran ka juzz nahi samajhte the, lekin baad mein unho'n ne rujoo karke jamhoor ahle ilm ke mauqif ko tasleem kar liya tha, jaisa ke Imam Aasim, Hamza aur Kisaai ki riwayaat se maaloom hota hai. والله أعلم

بسم الله الرحمان الرحيم

(114) Tafseer Surah an Naas

Hazrat Ibne Abbas ﷺ ne "ٱلْوَسْوَاسِ" ke mutaalliq bataaya ke jab baccha paida hota hai to shaitan usko choka[3202] lagaata hai. Agar wahaa'n Allah ka naam liya jaae to wo bhaag jaata hai aur jab Allah ka naam na liya jaae to bacche ke dil par jam jaata hai.

[4977] Hazrat Zirr bin Hubaish se riwayat hai, unho'n ne kaha: Maine Ubai bin Kaab ﷺ se poocha: Aye Abu Munzir! Aap ke bhai Ibne Masood ﷺ to muawwidzatain ke mutaalliq you'n-you'n kehte hain. Hazrat Ubai ﷺ ne jawaab diya ke maine Rasool Allah ﷺ se iske mutaalliq poocha tha, to Aap ﷺ ne mujhse farmaya: "*Mujhe kaha gaya: Aisa keh to maine keh diya*". Hazrat Ubai bin Kaab ﷺ ne kaha: Ham bhi wohi kehte hain jo Rasool Allah ﷺ ne farmaya tha.[3203]

Faaeda: Hazrat Ubai bin Kaab ﷺ ki kamaal-e-daanaai aur dayaanat-daari thi ke ikhtelaaf se bachne ke liye aap ne sawaal-e-mazkoora ke jawaab mein wohi alfaaz naqal kar diye jo unho'n ne Rasool Allah ﷺ se sune the. Is andaaz se ye to maaloom hota hai ke agar wo in Surah ko Quran-e-Kareem se judaa maante to fauran keh dete ke ye quran ka hissa nahi. Unke tarz-e-guftagu se maaloom hota hai ke wo in surah ko quran ka hissa maante the.

[3201] Dekhiye: 4977

[3202] T: (چوکا لگانا)

[3203] راجع: 4976